Bibl.

THE NEW TESTAMENT IN SCOTS

BEING

Purvey's Revision of Wycliffe's Version Turned into Scots by

MURDOCH NISBET

c. 1520

EDITED FROM THE UNIQUE MS. IN THE POSSESSION OF LORD AMHERST OF HACKNEY

BY

THOMAS GRAVES LAW, LL.D.

VOL. I.

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INTRODUCTION.

IT has often been remarked that at the time of the Reformation in Scotland no attempt was made to provide the people with the Scriptures in their own vernacular. The Bible was imported from England, and its language, which at first cannot have been easily understood by the masses, came by degrees to exercise a marked influence in anglicising the native speech. A few years ago no fragments of any portion of the Bible in Scots were known to exist, if we exclude the occasional quotations made by a few writers, and these chiefly Roman Catholics, who, repudiating the English versions, made their own translations as required from the Latin Vulgate. John Gau in his 'The Richt Vay to the Kingdome of Heuine,' printed at Malmö in Sweden in 1533, is almost the solitary instance of a Scottish Protestant citing Scripture in his native dialect, and his book is a translation of the Danish work of Christiern Pedersen, 'Den rette vey till Hiemmerigis Rige,' originally published at Antwerp in 1531.[1] Gau

[1] See Professor Mitchell's Introduction to his reprint of the 'Richt Vay' (Scot. Text Soc.), 1888.

therefore naturally translated the Scriptural passages into Scots from the book before him.[1] The Biblical citations in the Catechism of 1552, which goes by the name of Archbishop Hamilton, are numerous, and a comparison of these with others of the kind contained in Roman Catholic writings of the latter half of the sixteenth century may possess some interest. It was, indeed, at one time the intention of the Scottish Text Society to gather together all such citations for a partial reconstruction of a Scottish Bible, or rather as some specimens of what such a Bible might have been.[2]

The announcement made eight years ago that a manuscript of the New Testament, with sundry lessons from the Old Testament, in Scots, was among the Auchinleck MSS. which were for sale, came then with the surprise of a new and welcome discovery. This truly unique volume, after passing through the hands of Mr Quaritch, was acquired by Lord Amherst of Hackney, who at once generously placed it at the service of the Scottish Text Society for publication.

History of the manuscript.

The manuscript in the main tells its own history. On a blank page, f. 231 *v.*, at the end of the section of the book which was first finished, are several signatures and memoranda of ownership, thus:—

> I resaueit this buke in the yeir of God ane thowsand fyue hundreth fourscore and sextene Ewin

[1] Principal Rollock at a later date seems to have made to some extent his own translation from the Greek in his 'Certaine Sermons vpon severall places of the Epistles of Pavl.' Edinb. 1599—reprinted by the Wodrow Society, 1849; but the Scottish colouring of his language is comparatively slight.

[2] Mitchell's 'Richt Vay,' p. xl.

at med summer quhilk wes the euell summer that all witellis war soden.

I resaueit this buke in the yeir of God ane thowsand six honder tuenti four yeir at Youll.

JAMES NEISBIT with my hand.

Lord keep me now and ewermear for I am en sinner. JAMES NEISBIT.

I resiueit this booke in the yeir of God a thousand sex hander fourti fyue yeirs at the trid day of March. JOHNE NESBEIT.

I reseavit this booke the yeare of God 1645 the elewent day of March.

JOHNE NEISBITT with my hand.

At the beginning of the volume, as now bound, there is inserted a letter from James, Sergeant Nisbet, to Lady Betty Boswell of Auchinleck, dated May 31, 1725; and at the end of the volume is inserted a copy of 'A True Relation of the Life and Sufferings of John Nisbet in Hardhill. His Last Testimony to the Truth, with a short Account of his last Words on the Scaffold, December 4th, 1685. The Second Edition Corrected and Amended. Edinburgh, Printed by Robert Brown in Forrester's Wynd, 1719.' This quarto tract of twenty-four pages is followed by the copy for the printers of the first edition, with title, 'A trew relation of the Life and Sufferings of John Nisbet in Hardhill. His last testimony to the truth, with a short account of his last words on the Scaffold, Decr. 4, 1685. Never hitherto published.' On folio 2 *r.* is a cancelled title, 'A short but true account of

the ffamily of Nisbets who lived in Hardhill in the parish of Lowden & Shire of Air, &c., &c. Never hitherto published.' This is dated 1718. F. 2 *v.* has an address to the Christian Reader signed Caleb Carrell, which states that 'His son James was bent for keeping this manuscript dormant for his own and his nephew's private excitation to follow the noble cloud of witnesses. But we have overpersuaded him and won this Jewell that it may benefite others.' This was written by the same Sergeant Nisbet, and was first published in 1718; and it is from this memoir[1] that we learn all that is to be learnt of the family traditions regarding the origin and history of the manuscript.

The story shall be told, with some abridgment, in the Sergeant's own words:—

'In the reign of King James the IV., some time before the year 1500, it pleased the eternal Jehovah . . . to cause his marvellous light take influence on Mordoch Nisbet in Hardhill, in the parish of Loudon and shire of Ayr. . . . His eyes were opened to see the vanity and evil of Popery, . . . so he deliberately resolved against it, turned from it, and joined himself with these called Lollards, the first name given to British Protestants, whom Papists called Hereticks. But in the reign of King James the V., the Papists, perceiving the Lollards began to grow numerous, and they not willing any should disturb their kingdom of darkness, raised persecution against them. Then Mordoch fled over seas, and took a copy of the New Testament in writ. What else he did we cannot say; but after some stay abroad

[1] It was reprinted from the second edition in vol. ii. of Wodrow's Miscellany (p. 377).

he came home to see his native country, with others who had been elsewhere upon the same occasion, two of whom were taken and burnt at Glasgow, viz., Mr Russell and Mr Kennedy, as is to be seen in the first book of Knox's History. Mordoch being in the same danger, digged and built a vault at the bottom of his own house, to which he retired himself, serving God and reading his new book. Thus he continued, instructing some few that had access to him, until the death of King James the V. But when the Queen Dowager held the regency, the true religion began to be more openly professed, the monuments and ornaments of Satan's kingdom of darkness pulled down. Mordoch, though then an old man, crept out of his vault, and joining himself with others of the Lord's people, lent his helping hand to this work through many places of the land, demolishing idolatry wherever they came. But having served his generation he died, and left his son Alexander Nisbet heir to his New Testament zeal and concern for the true religion, which he indeed took care of; and continuing therein to his life's end, left his son, James Nisbet, heir to the written New Testament, and other relatives. This James was humble, meek, and very religious, but nothing of a public spirit. He married one Janet Gibson. . . . She died young, and left him with two children, a son called John and a daughter called Mary. . . . James lived a widow all the rest of his days. . . . When he died he left the written New Testament to his son John, who was adorned with the humane advantages of a tall, strong, well-built body, and of a bold, daring, public spirit. He went abroad and joined in the military, the knowledge of which was of great use to him in time

of the after-persecution. Having spent some years thus in foreign countries, he returned to Scotland and swore the covenants when King Charles at his coronation swore them in Scoon, 1650.'

John married Margaret Law and had four children. He took up arms for the covenant, was severely wounded at Pentland, 'did good service' at Drumclog and Bothwell, and was finally captured and executed at Edinburgh. The treasured New Testament descended to his son and biographer, Sergeant James Nisbet, who died in 1728.

Wodrow in his 'Analecta,' under the year 1728 (vol. iii. p. 518), continues the history of the family and the book:—

'James Nisbit, son to John Nisbit of Hardhill, Ensing or Lieutennant in the Castle of Edinburgh, dyed some moneths ago. He was a very eminent and singular Christian. . . . A litle before his death, he gote my Lord Grange's acquaintance, and he somtimes visited him in the Castle. He said to my Lord, he was the last of his old family, (and had no children), and had a nepheu bound to be a barber, to whom he was to leave his papers, and an old Wickliffe's Neu Testament, which had been in the family of Hardhill since the Reformation, and his Diary.[1] That his papers about civil affairs wer in some disorder, and he had nobody he could trust those to till his nepheu greu up but his Lordship, and begged he would take the trouble of them.'

Lord Grange made some difficulty about undertaking

[1] This Diary, 1667-1688, of which a manuscript copy is preserved in the Signet Library, was printed in 1827 under the title 'Private Life of the Persecuted: or Memoirs of the first years of James Nisbet, one of the Scottish Covenanters.' Edinb., 12mo.

this responsibility, and meanwhile 'It pleased the Lord, as a great mercy to James Nisbit, to incline his nepheu to a liking to what is good and serious. . . . A feu dayes before his death he sent to my Lord, and told nou he was a dying, and he had gote his papers and rights in some order, and could nou trust his nepheu . . . with them and the family Wickliffe's Testament.'

Mr Quaritch (Catalogue of Manuscripts, Dec. 1893) gives the further information that James's widow left the volume with Sir Alexander Boswell in trust for the young man, who was not to receive it unless he should prove himself worthy of it. It was, however, presently handed over to him, and he sold it to Gavin Hamilton, in whose bookshop Boswell discovered it in 1745. He at once recovered the volume by purchase, and it remained at Auchinleck until the early part of 1893.

It will be remarked that the family tradition nowhere describes Nisbet's 'new book' as in any way distinctively Scottish. Dr M'Crie (in his 'Life of Melville,' vol. ii. p. 404), referring to the 'True Relation,' seemed to have no suspicion that the MS. was anything more than an ordinary copy of Wycliffe's version. But it is manifestly the work of a Scottish scribe, who, taking Purvey's revision of Wycliffe as a basis, altered the grammar and vocabulary wherever necessary to make his transcript intelligible or easily readable to his own countrymen, and that scribe is clearly no other than Murdoch Nisbet himself. Unfortunately very little is known of the Lollard movement in Scotland. In 1494 a raid was made upon the Lollards of Kyle, in the neighbourhood of Nisbet's own home, when thirty persons, among whom were George

Campbell of Cesnock, John Campbell of New Mylnes, the wife of Mure of Polkellie, and other persons of position, were summoned before the King and Council by the Archbishop of Glasgow. It was about this time, or before 1500, that Murdoch Nisbet joined the sect; but, according to the 'True Relation,' it was not till after 1513, the accession of James V., that he fled 'over seas,' perhaps to England, and 'took,' that is, made, for himself 'a copy of the New Testament in writ' from some English book. The date of his return, 'after some stay,' is not specified. But we are told that subsequently two of his associates, Russell, who was a Franciscan friar, and Kennedy, a young man from Ayr, were taken and burnt at Glasgow. This was in 1539. From the Sergeant's narrative it would appear that now Murdoch, being in danger, constructed the vault at the bottom of his house, and there retired, 'serving God and reading his new book.'

The MS., apart from letters and printed matter now bound up with it, consists of 251 leaves, 10¼ inches by 7¼, bound in brown calf, lettered on the back 'Scottish New Testament. MS. about 1510.' Nine leaves are wanting. The collation, according to the water-marks, is as follows:—

I. Introduction ('Prologe' and 'Summe'), Aa^{12}; 12 leaves (1-12), wants leaves 1, 10, 12.

II. Biblical text, A-T, nineteen quires in twelves; 228 leaves (13-240), wants leaf 37 in prologue to Mark, and leaves 236-240, which were probably blank.

III. Appendix (Prologue to the Romans), aa^{12} bb^{8}; 20 leaves (241-260).

Internal evidence points to the years 1513-22 as the

extreme limits of time within which the text (or section II.) was probably begun and finished. It is not likely, in any case, that after 1525, when copies of Tyndale's version were imported into Scotland, any Reformer would take a Wycliffite version from the Latin Vulgate, in preference to Tyndale's from the original Greek, as the basis of a Scots New Testament. But when Nisbet, after finishing his text, was thinking of a Prologue (section I.), Luther's version, first printed in 1522, was at hand—for the Scots prologue is in fact, for the greater part, a close translation of Luther's Preface; and this furnishes a further argument, of some probability at least, that even Luther's version was not published when the transcript of Purvey's text was begun, for the writer who could translate the Preface could as well have translated the text, and it may be presumed that he would have likewise preferred Luther to Purvey as a ground-work. It also appears that Tyndale had translated the same preface of Luther for the New Testament, the printing of which was interrupted in 1525.[1] If this had been known to the Scottish scribe, he would not have needed to make his own independent translation. Consequently we may put the composition of the Nisbet Preface between 1522 and 1526. At a later date, 1534 and 1536, appeared editions of Tyndale with the long prologue to the Epistle to the Romans. This came too late, apparently, for insertion in its proper place in the Nisbet MS., but a Scotticised transcript of it was added at some subsequent period at the end of the volume. Another trace of Tyndale's influence on our volume is perhaps to be found in the crosses and

[1] See note, *infra*, p. 1.

half-crosses which mark the beginning and end of certain lessons. These appear in Tyndale's editions of 1534 (Antwerp, M. Emperowr); 1536, 8vo; 1536 (Blankstone ed.), 4to; and 1536 (Mole ed.) In that of London, 1548-49 (Fry's No. 18), there is 'a Table to fynde the Epystles and Gospels vsuallye reade in the Churche, . . . whose begynnyng ye shall fynde in thys boke marked wyth a crosse ✠ and the ende wyth halfe a crosse ⊦.' The positions of the red crosses in Nisbet's MS. almost exactly correspond with those in Tyndale's editions, the few variations appearing to be the result of accident or oversight on the part of the rubricator who added them. But whatever may be the date of these prefaces and additions, the transcript of the *text* may be assigned with great probability to about 1520; and with this date agrees the character of the handwriting, in the opinion of critics competent to form a judgment upon the matter.

It is evident that the Amherst MS. is the holograph of the original scribe. Nisbet had before his eyes a copy of Purvey's revision, and we catch him at times inadvertently writing down an English word which a moment afterwards he corrects or erases. Thus in Mt. viii. 12 he copies from Purvey *rewme*, but before going further, recollecting himself, he underpoints the word as an error and adds *realme*. In Mt. vi. 2 he began to write *trumpe*, as it is in Purvey, but after writing the three letters *tru*, he marks them for erasure and substitutes 'blaw trumpet.' In Mt. i. he five times, with apparent inadvertence, copies down *begat* in the place of *generit*.

On the other hand, there is no sign of Nisbet's work ever having been copied. Before it was completed or

furnished with its prologue, Tyndale's Testament had seen the light, the reform had entered upon a new phase, and the old man's version was no longer in demand. The Amherst MS. thus survives as a unique Biblical monument of the Scottish Lollards.

An examination of the linguistic character and peculiarities of this Scottish Testament may be more fitly reserved for the third volume, when the whole text will be before the reader. But something may be said here of the general relations of Nisbet's work to the English Wycliffite versions which preceded it, and to the Latin Vulgate, which lies at the basis of them all.

The two Wycliffite Bibles.

At the end of the fourteenth century there were two current versions of the Bible which emanated from Wycliffe or his followers. The first, which is ascribed to Wycliffe himself, though the greater part of the Old Testament was apparently the work of his companion, Nicholas of Hereford, was completed in or about 1382. It was a rough and very literal translation, closely adhering to the construction of the Latin original, while glosses or alternative renderings were occasionally introduced into the text. The need of a version in smoother and more flowing English was at once felt, and a new version, or rather a revision of the older version, was undertaken by another disciple of Wycliffe, John Purvey, whose work was executed about 1388, or four years after Wycliffe's death, which took place on December 31, 1384.

There are extant numerous manuscripts of both of these Bibles, but for a long time their relationship was not clearly understood. An edition of the New Testament

according to the second version was published in 1731 by Lewis, another in 1810 by Baber, and again another in 1841 by Bagster in his English Hexapla, the version in each case being taken for the earlier of the two and attributed to Wycliffe. The earlier version was first published in 1848 by Pickering. But in 1850 there issued from the Oxford University Press the magnificent work, in 4 vols. 4to, edited by the Rev. J. Forshall and Sir Frederic Madden, and entitled 'The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books in the earliest English versions made by John Wycliffe and his followers.' In this work, the result of twenty-two years of labour, the editors printed the two versions in parallel columns, collected various readings from some 170 manuscripts, added a glossary, and in their preface established certain critical conclusions which have met with general acceptance.[1]

In a prologue which Purvey prefixed to the Old Testament, he explains in detail the object and method of his translation. He tells us that he collected, in the first instance, a number of Bibles, in order to obtain a good text; in doubtful passages he consulted the Glossa [Ordinaria] and the commentary of Nicolas de Lyra, and took the advice of many grammarians and divines. He aimed at translating according to the sense of the passage rather than according to the literal meaning and sequence of the Latin words; and he explains the various ways in which the ablative absolute and other Latin constructions may be rendered in idiomatic English.

[1] Purvey's revision of the New Testament, with the glossary corresponding to it, was extracted from this edition by Prof. Skeat and reprinted with an excellent introduction, Oxford 1879.

The result is that although Purvey's version was based upon the earlier Bible, of which, indeed, it is a revision, the differences are so distinctly marked that it is impossible to mistake the one for the other. Purvey's version naturally became the more popular. More than a hundred years after its appearance a copy, as we have seen, came into the hands of Nisbet, who set to work at its transcription into language more intelligible and familiar to his countrymen.

The following passage will give a fair idea of the relation of the three vernacular versions to each other and to the Latin :—

VULGATE, Mt. iv. 18.

Ambulans autem Jesus juxta mare Galilææ, vidit duos fratres Simonem qui vocatur Petrus, et Andream fratrem ejus, mittentes rete in mare (erant enim piscatores). Et ait illis: Venite post me et faciam vos fieri piscatores hominum. At illi continuo, relictis retibus, secuti sunt eum. Et procedens inde, vidit alios duos fratres, Jacobum Zebedæi, et Joannem fratrem ejus, in navi cum Zebedæo patre eorum, reficientes retia sua: et vocavit eos. Illi autem statim relictis retibus et patre, secuti sunt eum. Et circuibat Jesus totam Galilæam, docens in synagogis eorum, et prædicans evangelium regni, et sanans omnem languorem et omnem infirmitatem in populo. Et abiit opinio ejus in totam Syriam.

WYCLIFFE.

Sothely Jhesus walkynge bisidis the see of Galilee say two bretheren, Symon that is clepid Petre, and Andrew, his brother, sendynge nett in to the see; forsothe thei weren fisheris. And he saide to hem, Come ȝe after me, and I shal make ȝou to be maad fisheris of men. And anon her nettis forsakyn, they sueden hym. And he goynge forth fro that place, say tweyn other bretheren, Jamys of Zebedee and Joon his brother, in the ship with Zebedee, her fadir, makynge aȝein *or beetynge*, her nettis, and he clepide hem. Sothely anoon the nettis forsaken and the fadir, thei sueden hym. And Jhesus enuyraunyde al Galilee, techynge in the synagogis of hem, and prechynge the gospel of kyngdam and helynge al sorow, *or ache*, and al sekenesse in the peple. And his opynyoun, *or fame*, wente in to al Syrie.

PURVEY.

And Jhesus walkide bisidis the see of Galilee, and saye twei britheren, Symount, that is clepid Petre, and Andrewe, his brothir, castynge nettis in to the see; for thei weren fischeris. And he seide to hem, Come ȝe aftir me,

NISBET.

And Jesus walkit beside the see of Galilee and saw twa brethire, Symon that is callit Petir, and Andrew his bruthir, castand nettis into the see: for thai war fischaris. And he said to tham, Cum ye eftir me, and I sal mak

PURVEY.

and Y shal make 3ou to be maad fisscheris of men. And anoon thei leften the nettis, and sueden hym. And he 3ede forth fro that place and saie tweyne othere britheren, James of Zebede and Joon, his brother in a schip with Zebede, her fadir, amendynge her nettis, and he clepide hem. And anoon thei leften the nettis and the fadir, and sueden hym. And Jhesus 3ede aboute al Galilee, techȳnge in the synagogis of hem, and prechynge the gospel of the kyngdom, and heelynge euery langour and eche sekenesse among the puple. And his fame wente in to al Sirie.

NISBET.

you to be made fischaris of men. And anon thai left the nettis, and followit him. And he yede furth fra that place and saw twa vthir brethir, James of Zebede and Johnne his bruthir, in a schip with Zebede thar fader, amendand thar nettis; and he callit tham. And anon thai left the nettis and the fader and followit him. And Jesus yede about al Galilee, techand in the synagogis of tham, and prechand the gospel of the kingdom, and heiland euery langour and ilk seeknes amang the pepile. And his fame went in to al Sirie.

Note here as characteristics of the earlier version the awkward rendering of *relictis retibus*, the use of 'sotheli' for *autem*, and the occasional glosses. Purvey, on the other hand, shows almost as much dislike to a literal rendering of the present participle followed by a verb as to an ablative absolute. He will translate, for example, Mt. x. 7, *Euntes autem predicate dicentes*, 'And go 3e, and preche 3e, and seie.'

The language of Nisbet, closely following Purvey as he does, is not altogether such as we should have obtained from a Scot making his own independent translation. When English words used by Purvey are quite intelligible north of the Tweed, Nisbet is inclined to make no change. For example, the common Scottish words *speir*, for 'ask' or 'inquire,' and *thole*, for 'suffer,' do not once occur in the three Gospels here printed. Quintin Kennedy naturally translates *sciscitabatur ab eis* (Mt. ii. 4), 'he sperit at thame'; but Nisbet, having Purvey's 'enqueride of hem' before him, as naturally follows with 'inquirit of thame.' Compare, too, Nisbet's 'Suffir ye litil childire to cum to me' (Mark x. 14) with

Archbishop Hamilton's 'Thoile young barnis to cum to me.' On the other hand, Nisbet prefers some few common Scotticisms, as, *e.g.*, 'mirk,' even though the corresponding English word 'derk,' as in Purvey, would have been quite intelligible.

This close adhesion to the English, as a rule, where change is unnecessary, brings, however, into greater relief words and phrases which Nisbet habitually rejects as evidently unknown or unfamiliar to his countrymen, as 'clepid' for 'called,' 'sue' for 'follow,' 'nyle ye' for 'wil ye nocht,' and scores of others of less frequent occurrence.

But if Nisbet's vocabulary takes a certain colour from the English of Purvey, the construction of his sentences, his grammar, and occasionally too his choice of words, are often determined by the Latin which is at the basis of Purvey. For although Purvey improved considerably upon the earlier Wycliffe, he by no means freed his translation from traces of the Latin original. Professor Skeat instances a number of words and phrases which would puzzle the reader if he does not think of the Latin. Thus we have 'temporal' for *temporalis*, Mt. xiii. 21; 'casteles' for *castella* = towns, Mark vi. 6; 'cofynes' (coffins) for *cophinos* = baskets, Mt. xiv. 20; 'litil kyng' for *regulus* = nobleman or king's officer, John iv. 46; 'make me saaf' for *salvum me fac*, Mt. xiv. 30; 'and it was doon' for *et factum est*, Mt. xi. 1; 'he baar heuy' for *indigne tulit*, Mark x. 14, &c. *Virtutes* is continually translated 'virtues' where it should be 'miracles' or 'powers,' as *virtutes cœlorum*, 'the vertues of heuenes,' Mt. xxiv. 29. Plural forms with singular significations are translated as plurals—

e.g., *tenebræ*, 'derknesses' (Nisbet 'mirknessis'). *Quid*= why? is continually rendered 'what.'

In some respects Purvey's version, though obviously smoother English than that of his predecessor, is less exact. Wycliffe's version clumsily reproduces every particle in its place, but Purvey as frequently loses point and emphasis by disregarding them altogether. In a score of passages, for *quidam*, as in *homo quidam*, 'a certain man,' Purvey writes 'a man,' Wycliffe 'sum man' (see note at p. 235). A more important omission is the disregard of *et*='even' or 'also.' Thus in Mt. v. 46, *nonne et publicani hoc faciunt*, 'do not even the publicans do this,' Wycliffe characteristically translates 'whether and puplicans don nat this thing,' but Purvey 'whether puplicans doon not this.' Compare also Mt. xxvi. 69, *Et tu cum Jesu Galilæo eras*, 'Thou also wast with Jesus,' &c. Here again Wycliffe has 'And thou were with Jhesu,' and Purvey simply 'Thou were,' &c.

Generally speaking, the merits and defects of Purvey as a translator—and his merits are many—are all reproduced by Nisbet. The work of the latter is in no sense a revision either of the English version or of the Latin text. It is simply a transcript of Purvey's English into Scots. If the same Latin word occurs thrice in a passage, and Purvey happened to vary his rendering of that word on its third occurrence, Nisbet faithfully follows.[1] On the other hand, if Purvey, in order to make the sense of a sentence clearer, inserts a

[1] See Mt. xxii. 2-10, where Purvey, followed by Nisbet, four times translates *nuptiæ* 'weddingis.' On the fifth occurrence of the same word Purvey changes to 'bridale,' and Nisbet does the same.

word not in the Latin and underscores it to show that he has done so, Nisbet, ignoring the underscoring, copies the word as part of the text. He follows Purvey's accidental mistakes and omissions. It may be doubted if Nisbet had a copy of the Vulgate by his side to serve as a check upon the English version. At least the deviations from the accepted text of Purvey are so rare that they may be rather set down to the peculiar readings of the particular copy of Purvey's version which Nisbet had in use. That, unfortunately, cannot be recovered. Yet some of these apparent departures from Purvey's readings or renderings deserve notice. Nisbet correctly substitutes 'glorie' for 'ioye' in the strange reading found in every known copy of Purvey's version in Mt. iv. 8: 'All the rewmes of the world and the ioye of hem.' On the other hand, in Mt. xii. 20, he incorrectly substitutes 'brand,' found in no existing MS. of either Purvey or Wycliffe, for 'flax'; and he interpolates, in Mt. ix. 25, the words, 'and said, Rise, damycele,' which is found in the margin only of a single MS., and that of the earlier version. He sometimes surprises us with a difference of translation, such as 'be dronnkin' for *inebriari*, where the existing MSS. of the English versions read apparently without variation 'be fillid (or fulfillid) ouer mesure' (Luke xii. 45); or again, 'I sal refresch you' for Purvey's 'Y schal fulfille ȝou' (Mt. xi. 28); but here Wycliffe had 'I shal refreshe, *or fulfille* ȝou.' It indeed frequently happens that a departure of this sort from Purvey is in the direction of Wycliffe, so as to suggest that Nisbet's copy of Purvey was one that had been in parts mixed with or corrected by the earlier version.

The Latin Vulgate.

The Vulgate New Testament as we now have it is an old Latin translation, provincial or African in its character, revised by St Jerome with the use of Greek MSS., which in his day were considered ancient. In its pure state it agrees rather with the Greek text of our best critical editions than with that of our so-called Received text; and it may be remarked that when the Revised Anglican version differs in reading from the Authorised version of 1611, the Vulgate will frequently be found in agreement with the former. But in course of time, as was inevitable in the case of a text so frequently copied, it became corrupt. An early source of error was the mixing of the new version with the pre-Hieronymian or unrevised 'Old Latin.' Attempts were made from time to time to secure a correct and uniform text, notably by Alcuin on the initiation of Charlemagne, *circa* 800, and about the same time, less successfully, by Theodulf, Bishop of Orleans, and later again by Archbishop Lanfranc and Stephen Harding. These works were confined to a limited area, or had little permanent effect. The errors of copyists continued to increase, and the well-meant intentions to correct them sometimes resulted in greater confusion as the more learned scholars would attempt to amend the Latin by the Greek, or what they believed to be the Greek.

A new departure was made in the thirteenth century, when certain religious orders or communities of scholars compiled Correctoria, or lists of variants, with the authorities for them. The best of these, and one founded on more scientific principles than the rest, seems to have been the 'Correctorium Vaticanum,' so called because the first discovered copy of it was found

in the Vatican Library. But a more famous and more popular work of this kind was that attributed to the University of Paris. The Paris Bibles were supposed to be the result of the careful revision of the best theologians. Unfortunately this was far from being the case. As Roger Bacon long ago complained, they were the work mainly of the stationers—booksellers' editions got up for sale, supplying, apparently, the favourite readings of students from all parts; but they largely influenced the current text, owing their popularity in part, perhaps, to the fact that in these Bibles the convenient divisions of our modern chapters were first adopted.

After the invention of printing, copies of the Vulgate were multiplied in every quarter at haphazard—the first manuscript which came to hand being taken as an exemplar. One hundred and twenty-five editions were printed before the year 1500. The editions printed at Basle by Froben in 1491 and 1502 are said to be exceptionally good, but the first scholar to produce anything like a critical edition was Robert Stephens (1st edit. 1538, and 2nd in 1546). The edition of 1546, in which Stephens made use of several ancient MSS., though he attached too much value to the 'Correctorium Parisiense,' is practically, says Mr Miller[1] in his excellent account of the Latin version, 'the foundation of the modern Vulgate.' The Council of Trent, April 1546, while declaring the Vulgate as a version to be *authentic* and decreeing its exclusive use, recognised the confusion which existed in the variety of copies, and directed that

[1] In Scrivener's 'Introduction to the Criticism of the New Testament,' 4th edit., vol. ii. p. 62.

means should be taken to have it printed with the greatest possible accuracy. Forty years passed, however, before the various measures taken at Rome to carry out this decree produced any tangible result. Meanwhile, in 1547, the learned Dominican John Hentenius, Professor of Theology at Louvain, brought out an edition, often reprinted, which became practically the standard edition used by theologians of the Roman Church. It was from a copy of this, the so-called Louvain Bible, that the Rhemish New Testament was translated in 1582.

At last, in 1589, a commission of scholars appointed by Pope Sixtus V. (1585-90), and presided over by Cardinal Carafa, presented the results of their labours to the Pope, who in the following year published the Bible in 3 vols. folio, accompanying it with a bull declaring *this* to be the authentic edition recommended by the Council of Trent, and ordering all copies to be conformed to it. But the Pope, who himself took a special interest in Biblical studies, did not print the text as the Carafa commission intended it, but revised their work throughout with his own hand. The edition gave great dissatisfaction in certain quarters, and on the death of Sixtus, which took place a few months after the issue of his Bible, in 1590, it was recalled, and a new congregation was appointed to make a further revision by Gregory XIV., who (after the few days' reign of Urban VII.) had succeeded to the Papacy (8th Oct. 1590). At last, in 1592, Clement VIII. issued a new edition, which differed from that of his predecessor in some 3000 readings. This Clementine Bible is the official standard and exemplar with which all modern copies should agree, and no attempt

has been made within the Roman Church to improve the text, though individual scholars have done much to elucidate its history.[1]

Mr Skeat reminds us that 'the Vulgate version of the Bible is one of the most important books in the world,' and J. D. Michaelis long ago remarked that 'as a version of the Scriptures it excelled all others.'[2] Yet, according to M. Berger, one of the highest authorities on the subject, the Vulgate is still, or was in 1887, 'the worst edited and the least known work of Latin literature.'[3]

Undoubtedly the ultimate revision of the text under the Gregorian commission of 1590-91 was somewhat hastily done. The Carafa congregation had endeavoured to recover the text as Jerome had left it. The changes of Sixtus V. were not as arbitrary as has been sometimes supposed. The actual errors of the press in his edition

[1] An account of what was done by the several papal congregations since the Council of Trent for the emendation of the text will be found in 'Prælectiones de Nov. Test. et Historia Vulgatæ editionis a Concilio Tridentino auctore A. M. Ungarello' (ed. Vercellone), Romæ, 1846, reprinted in the Prolegomena to Vercellone's own unfinished work, 'Variæ lectiones Vulgatæ Latinæ bibliorum editionis,' Romæ, 1860. The state of the text in the early Middle Ages is described by Samuel Berger in his 'Histoire de la Vulgate pendant les premiers siècles du moyen age.' Paris, 1893.

[2] 'Versionum una omnium præstantissima,' quoted by Brunati, 'Dissert. de Vulgata,' 1825.

[3] 'De l'Histoire de la Vulgate en France' (Paris, 1887), p. 16. On the other hand, Ernest Ranke in his 'Codex Fuldensis' (Marburgi, 1876, p. 569) gave a more favourable estimate of the Clementine edition, pronouncing it to be *in universum satis bonum . . . textum, neque absimilem a fontibus authenticis.* In 1889, however, there issued from the Oxford press the first portion of the long-desired work, now in course of publication, by the Bishop of Salisbury, in collaboration with the Rev. J. H. White: 'Novum Testamentum . . . Latine secundum editionem S. Hieronymi ad codd. manuscriptorum fidem recensuit Johannes Wordsworth,' &c. The Four Gospels have already appeared; and here for the first time are collected the readings of all the most ancient MSS. by which the genuine Hieronymian text can as nearly as possible be restored. It has been used with every line of the present volume.

were fewer than in that of Clement. But Sixtus was reluctant to make changes where changes seemed unnecessary. He leant towards the *consuetudo ecclesiastica*, the ecclesiastical 'use and wont,' favouring readings which were established in the Bibles in current use for many centuries. An example of this conservative tendency may be found in his preference of *evertit* for *everrit* in Luke xv. 8 (see the note on the passage, p. 258). The Clementine edition by no means restored the Carafian readings, but rather fell back, according to their instructions, upon the text of the Louvain Bibles of Hentenius, which it closely resembles. On the other hand, it has been remarked by Wordsworth and White that the readings of the Sixtine edition, when they differ from the Clementine, very frequently agree with the edition of Robert Stephens.

M. Berger, after examining a typical example of the so-called Parisian Bible, dated 1270, has calculated that, without counting isolated words and faulty readings, it contained altogether an amount of interpolated matter equivalent to 100 verses; and that of these, 82 verses, or four-fifths, are found in the Sixtine edition, and 74, or three-fourths, in the authorised edition of Clement.[1] This of course refers to the whole Bible, and not to the New Testament only.

The differences between the two papal editions, and the relation of both to the later medieval or Parisian text, have some interest in connection with the present work. It will be frequently found that where the Latin text at the basis of Purvey and Nisbet differs from that of the present Vulgate, it will agree with the text

[1] La Vulgate en France, p. 10.

represented by Stephens and Sixtus V. On the whole, it seems to have been a carefully selected text, perhaps nearly as good a text as it was possible to obtain in the circumstances, and it certainly bears evidence of the diligence which Purvey claims to have taken in its preparation.[1] In his Prologue he warns his readers that if they would judge fairly of the translation they must first examine carefully and prove their Latin text, for undoubtedly they will find many Bibles in Latin 'ful false,' especially the newer ones; and he adds that 'the comune Latyn biblis han more nede to be correctid as manie as I haue seen in my lif, than hath the English bible late translatid.'

This much it has seemed necessary to say in explanation of the method adopted in the footnotes. Here all the substantial differences between the English of Purvey and the Scots of Nisbet are set down, and, as a rule, in such cases, or wherever the Scots may be better understood by a reference to the Latin, this is given also. Where the Latin read by Purvey differs from the present Vulgate, an attempt has been made, as a rule, to indicate whether it does so with any authority, or at least to show on which side are ranged the chief editions—*i.e.*, those of Stephens, Hentenius, Sixtus, and Clement. The renderings of the earlier Wycliffite and later Rhemish versions are occasionally added, and as examples of other Scottish translations, the vernacular citations from Archbishop Hamilton's Catechism, Gau's 'Richt Vay,' and generally of the Roman Catholic controversialists of the sixteenth century, such as Quin-

[1] Such an omission as that of the first four verses of St Luke must have been very widely spread to have escaped rectification.

tine Kennedy, Ninian Winzet, James Tyrie, John Hay, John Hamilton, Nicol Burne, and Adam King.

Fidelity of the English translation.

A word may be said of Purvey's fidelity as a translator in the light of a novel theory recently set forth by the Rev. A. Gasquet, O.S.B., in an interesting article which first appeared in the 'Dublin Review' of July 1894, and was afterwards reprinted, with a second paper on the same subject, in a volume entitled 'The Old English Bible and other Essays' (1898). Father Gasquet, with much ingenuity, endeavoured to prove that all the copies of the Wycliffite and Lollard Bibles have perished, and that all the existing MSS., commonly ascribed to Wycliffe or Purvey, are in reality orthodox Catholic versions sanctioned, or at least tolerated, by ecclesiastical authority. His arguments in favour of his main contention need not be discussed in detail here. He has not, in the opinion of his critics, in the least shaken the evidence in favour of the traditional attribution of both versions to Wycliffe's school; nor has he adduced any valid grounds for the supposition that such a thing as a Catholic authorised version was in existence at this period.[1] Nevertheless, Father Gasquet's inquiries have not been without fruit. He has brought out prominently a series of facts the significance of which had not hitherto been recognised. He points out that a number of finely executed copies were possessed and highly prized by orthodox princes, priests, and religious.

[1] See a criticism of Father Gasquet's theory, in an article entitled "The Authorship of the Wycliffite Bible," in the 'English Historical Review' for Jan. 1895, by F. D. Matthew; also 'The English Church in the Fourteenth and Fifteenth Centuries,' by W. W. Capes (Lond. 1900), pp. 126-131; and 'Our Bible and the Ancient Manuscripts,' by F. G. Kenyon (3rd edit., 1897), pp. 199-208.

A copy which was the property of Henry VI. was by him bestowed upon the monks of the London Charterhouse. Another has the royal arms of Henry VII. A third copy is shown to have belonged to the Abbey of Barking in Essex, and indeed it appears to have been written by one of the nuns. Another MS. of the version attributed to Wycliffe was the property of Katherine Methwold, a nun. In 1394 a copy of the Gospels in English was bequeathed to the chantry of St Nicholas, York, by John Hopton, chaplain. In 1517 a New Testament was given to the Convent of Our Lady of Syon by Dame Anne Danvers, the widow of Sir William Danvers. Other instances of the kind might be cited. There is even an example of what looks like a formal permission to read such versions, if indeed an inscription, in a copy of the New Testament according to the later version, is rightly interpreted by Father Gasquet. It is in a hand of the fifteenth century, now partially erased, and is thus deciphered by Forshall and Madden (vol. i. p. lxiii), 'A lytel boke of . . . . viii l. vj. s. viii. d. and hit . . . . a holy man . . . . was over seyne, and redd be Doctor Thomas Ebb . . all and Doctor Ryve . . . . my modir bought hit.' Such facts as these do not, indeed, prove that the versions in question were not Wycliffite in origin, but they do undoubtedly bear important testimony to the strict fidelity of the translations. They further show that there was no such universal opposition, as has been often supposed, on the part of the English Church authorities to the use of the Scriptures in the vernacular by trustworthy persons. In the early days of the Wycliffe movement, when the party was supported by rich and powerful friends, costly copies

of the Bible would be not uncommon. These, when not accompanied by Lollard prologues or compromising notes, would easily pass into the hands of orthodox nobles, or even priests and nuns, among whom a general desire to read the Scriptures was spreading. Father Gasquet bears witness to the absence of any taint of heresy in the text. Such books, then, would raise no suspicion; and permission to read them, if required, could be obtained without difficulty from certain bishops or confessors. These copies, moreover, would have a better chance of surviving than others found in possession of known Lollards, or marked as heretical by glosses and notes. Father Gasquet indeed says, 'In no case, as far as I can discover, has any copy been traced to a possessor of distinct Lollard opinions.' The evidence of such possession is not likely to be paraded. But it must be remembered that there is in the Bodleian Library a copy of the Old Testament in the earlier version (transcribed from the original MS. of the translator, also in the Bodleian), which has a note assigning that translation, as far as the book of Baruch, to Nicholas of Hereford, one of the leaders of the Lollards of Oxford. There is, again, at Dublin, a volume of the New Testament in this same earlier version bearing the name of Purvey as its former possessor, and in this volume Purvey has, in his own handwriting, supplied the prologues of the later version (Forshall and Madden, vol. i. p. xxv). Moreover, here, in the case of Nisbet's copy of the later version, we have proof enough of the book having been owned by an undoubted Lollard.[1]

[1] In this connection may be noted the tradition that the Gordons of Earlstoun 'entertained the Disciples of Wickliff and had a New Testament in the

Besides the fidelity and orthodoxy of these versions, Father Gasquet finds internal evidence of their Catholic origin in the fact that many copies are marked with the Epistles and Gospels read in the churches according to the Sarum Use, or have at the end of the volume tables of such lessons. But Wycliffe, who continued rector of Lutterworth to the end of his life, could only regard these tables, or indications of the Church lessons, as a convenience to his disciples; and when once such a custom was adopted, it would be continued mechanically, even when the parish churches were no longer frequented by the Lollards. We have an example of this practice in the present volume. Nisbet adds, at the end of the New Testament, a collection of lessons from the Old Testament, which he thus introduces: 'Heir followis the Epistles of the Auld Testament quhilk ar red in the kyrk aponne certane dayes of the yeir,' and among these occur the lessons for the 'secund messe' and the 'thrid messe' on Christmas Day.

There are versions of the Bible which show distinctive marks of their Protestant origin, and others which as distinctively betray a Roman Catholic authorship; but the Vulgate may be said to belong to no particular Church or creed. It was made at a time anterior to the main theological differences which have divided Christendom, and the accretions which it has absorbed in the course of time have less the character of theological glosses than have those of the received Greek text.[1] So it may be said of Purvey's version that,

Vulgar Tongue which they used to read in Meetings in the Woods about Earlstoun House' (Wodrow's 'Sufferings of the Church,' vol. ii. pp. 67, 68).

[1] For example, the ascetical habit of mind has introduced into the received

though the translator was a disciple of Wycliffe, his text bears no trace of theological bias. It was a very literal, very honest English reproduction of the Vulgate of his day; and Nisbet's Scottish recension is, in turn, no less honest and faithful.

In editing the MS. all abbreviations have been extended: *y* is printed for ȝ, and *th* for the obsolete contraction y. Capitals have been used for proper names, and the verses have been numbered according to modern usage.

To Lord Amherst of Hackney the Society is greatly indebted not only for the facilities afforded by his lordship, for the transcription of the MS. in the first instance at the British Museum by Mr Hughes Hughes, but for his kindness in subsequently placing the volume under the care of Mr Gordon Duff and Mr Guppy in the John Rylands Library, Manchester, that the proof-sheets might be there collated by Mr Joseph Hall, who has most generously devoted much time and trouble for this purpose. The facsimile of the folio 105 *v.*, which stands as a frontispiece to the volume, was also presented to the Society by Lord Amherst.

The skill and experience of Mr Hall in dealing with medieval MSS. have enabled him to decipher many words in the prologue and in the marginal notes, which were partly effaced or obliterated by abrasure of the leaves. He has read the proofs at least twice throughout with the MS., and has supplied the diplomatic notes on the

Greek 'fasting' as an adjunct to 'prayer' in 1 Cor. vii. 5 and Acts x. 30, where there is no such reference to fasting in the Vulgate or the best Greek MSS. 'In the New Testament, at all events,' writes the Rev. W. F. Moulton ('History of the English Bible,' 2nd ed., p. 29), 'the Vulgate is often nearer to the sense of the sacred writers than are many of the later manuscripts of the Greek Testament.'

state of the text; and although he is in no way responsible for either the matter or form of my own notes, I have to acknowledge my indebtedness to him for many corrections and suggestions as the proofs passed under his eye. It is hoped that Mr Hall will be able to contribute to the third volume some remarks on the linguistic peculiarities of the text.

My thanks are also due to Mr Gordon Duff, Mr Henry Guppy, Mr Archibald Constable, Dr David Patrick, and Mr W. A. Craigie for kind help in various directions.

T. G. LAW.

November 2, 1901.

WORKS QUOTED IN THE NOTES, WITH ABBREVIATIONS.

ENGLISH BIBLES.

FM. Forshall and Madden's 'Holy Bible . . . in the earliest English versions.' Oxford, 1856.

Wy. Wycliffe's or the earlier version, as edited in the above work.

P. Purvey's or the later version, ditto.

Nis. The Scottish recension, by Murdoch Nisbet.

Rh. 'The New Testament, translated out of the authentical Latin according to the best corrected copies of the same . . . in the English College of Rhemes. Printed at Rhemes, 1582.' This version is quoted from the edition printed, with the spelling modernised, by Bagster in his 'Vulgate New Testament, with the Douay version of 1582.' Lond. 1872.

Kenrick. The Four Gospels translated from the Latin Vulgate by F. P. Kenrick (afterwards Archbishop of Baltimore). New York, 1849.

AV. The Authorised Anglican version (1611).

RV. The Revised version of New Testament, 1881.

LATIN BIBLES.

St. The edition of the Vulgate published by Robert Stephens, 1546.

Hent. The Louvain Bible, an edition of the Vulgate published by John Hentenius in 1547.

Sixt. The edition issued by authority of Pope Sixtus V. in 1590.

Clem. The present authorised edition, first published by Pope Clement VIII. in 1592.

Vg. The Latin Vulgate, when the above editions agree, or when there is no need to distinguish them.

WW. Nov. Test., Latine, &c., edited by Wordsworth and White. Oxford, 1889-98.

Cor. vat. The Correctorium Vaticanum, as cited by WW.

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Abp. Ham. The Catechism of John Hamilton, Archbishop of St Andrews, 1552. Edited by T. G. Law. Oxford, 1884.

Barbour. Barbour's des schottischen Nationaldichter's Legendensammlung . . . bearbeitet von C. Horstmann. 2 vols. Heilbronn, 1881-82.

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Gau. The Richt Vay to the Kingdome of Heuine. By John Gau (1533). Edited by A. F. Mitchell (Scot. Text Soc.), 1888.

Hampole. The Psalter, with a translation by Richard Rolle of Hampole. Edited by Rev. H. R. Bramley. Oxford, 1884.

Hay. Certaine Demandes . . . proponed to the ministers. Be Johne Hay, ane clerk of the Societie of Jesus. Paris, 1580.

Jam. Etymological Dictionary of the Scottish Language. By John Jamieson. New edition, 4 vols., 1882-87.

J. Ham. (Cath. Traict.) Ane Catholik and facile traictise dravin out of the halie scriptures. . . . Be Johne Hamilton. Paris, 1581.

J. Ham. (Fac. Traict.) A facile traictise, contenand firs ane infallible reul, &c. Be Maister Ihone Hamilton. Lovan, 1600.

Kenn. Ane compendius Tractive . . . set furth be Maister Quintine Kennedy, 1558. Reprint in vol. i. of Miscellany of the Wodrow Society, 1844.

King. Ane Cathechisme . . . be the godlie and lerned father Peter Canisius, with ane Kallendar maid be Adame King. Paris, 1588.

N.E.D. New English Dictionary. Edited by James A. H. Murray, &c. Vols. i.-iv. Oxford, 1888-1901 (in continuation).

Prompt. Promptorium parvulorum sive clericorum, lexicon Anglo-Latinum, auctore fratre Galfrido, grammatico dicto, circa 1440. Ed. Albert Way. 3 vols. (Camden Soc.), 1843-65.

A PROLOGE TO THE NEW TESTAMENT.

LYKE AS THE ALD TESTAMENT IS A BUKE QUHERIN[1] is writtin not onlie the law and commandmentis of God, bot also the actis and dedis

[1] The greater part of this prologue (down to "eftir this fassi[ounn]," p. 5) is a literal translation of the preface to Luther's New Testament. The preface to Luther's first edition (Wittemberg, 1522), and other early editions (Basel, 1522; Strassburg, 1524; Augsburg, 1529), begins with the words "Es were wol recht und billich," and does not correspond with the opening of the Scots version until the middle of the second paragraph, "gleich wie," &c. But in Luther's edition of the whole Bible (Wittemberg, 1534), and in subsequent editions, his preface to the New Testament begins and continues literally as in the Scots version, thus:—

"Gleich wie das alte Testament ist ein buch, darinnen Gottes gesetz vnd gebott, daneben die geschichte, beide derer, die dieselbigen gehalten und nit gehalten haben, geschriben sind. Also ist das neue Testament ein buch, darinnen das Evangelium vnd Gottes verheissung, daneben auch geschichte, beide derer, die daran glauben, und nit glauben, geschriben sind.

"Dann Evangelium ist ein Griechisch wort, und heisset auf Teutsch, gute botschaft, gute mähre, gute newe zeitung, gut geschrey, davon man singet, saget und frölich ist. Gleich als da David den grossen Goliath vberwand, kam ein gut geschrey und tröstliche newe zeitung vnder das jüdische volck, dass ihr grewlicher feind erschlagen, und sie erlöset, zu freude vnd fride gestelt weren, davon sie sungen vnd sprungen vnd frölich waren."

Luther concludes as follows:—

"Das meinet auch Christus, da er zur letze kein ander gebott gab, dann die liebe, daran man erkennen solte, wer seine jünger weren vnd rechtschaffene gläubigen. Dann wo die werck vnd liebe nicht herauss bricht, da ist der glaube nicht recht, da haftet das Evangelium noch nicht, vnd Christus ist nicht rechte erkant. Sihe, nun richte dich also in die bücher des newen Testaments, dass du sie auf dise weise zu lesen wissest."

The first half of this preface of Luther's was also embodied by Tyndale in the 'Prologge' prefixed to the fragment of the New Testament printed by him in 1525. Tyndale's version of the passage above quoted may be compared with that of Nisbet:—

"The olde testament is a boke, where in is wrytten the lawe and commaundmentes of god, and the dedes of them which fulfill them, and of them also which fulfil them nott.

"The newe testament is a boke where in are coteyned the promyses of god, and the dedes of them which beleue them or beleue them nott. Euangelion (that we

baithe of thame that haif kept the same and of those that haif not fulfillid thame; Evin sa is the new testament a buke quharin is writtin not onlie the Gospell and promiss of God, bot also the actis and dedis baith of sic as beleve tharon and of thame that beleve not.

For Euangelion is a Greke word, and is alsmekill to say in Inglis as a gude message, gude newis, gude mery tithingis, or sic a confortabill word as makis a man to syng, to be glaid, and his hart to leape for joy; lyke as quhen Dauid had ourecum grete Goliath thar come a gud swete message and confortable new tydingis amang the pepile of the Jewis. Thare crewall enemy was slane, and thai not onlie deliuerit, but restored to joy and peace, quhilk causit thame to syng, to daunce and to be glaid: Evin sa is this Euangelion and new testament of God a joyfull and mery tithing, publissit be the apostles throwout all the world, of a true Dauid quhilk faucht with syn, with dethe, with hell and with the dewill and has ourcum thame; and besydis all [this] He has deliuerit, iustifiit and savit thaim that[1] beleve in Him w[ithout] ony of thaire deseruyng. Not onelie this bot he has made ag[rem]ent for thame with God, and brocht thame vnto his favour ag[ain] throw occasion quherof thai syng, geving thankis and prays vnto God and reiose at thare hartis for euirmare. Gif thai stedfastlie beleve jt and be constant in faith, &c.

This message and confortabile newis, this euangelis and godlie new tything is callit a new testament, Because that lyke as quha[n] a man bestowis his gudis before his dethe, his testament [charg]it th[at] airis namit tharin sall haif his gudis distributit amang thame [eftir] his dethe. Evin sa Christ likewiss, befoire he suld die, comma[ndit an]d chargit that eftir his dethe this Euangelion or Gospell [suld be pu]blissit in all the w[arld an]d that vnto euery ane that b[elevis all his] gudis suld [b]e ge[vin in] possessiounn, that is to say, [his lif quharb]y he has swall[owit vp] deith, his rychtuousne[s quharby he hes destroyit synn] and his saluation [quharby he hes]
F. 1 v. ourcum euirlast[ing damnatioun. Now can the unseli man, be]ing tanglit with syn, deit[h[2] and hell, here] nathing [more confor]tabile than sic gude swete tythingis of Christ. Yee he mot nedes be glade and reioce fra his hart rute be the resoun tharof [quhar] he beleve that it is trew:—

For the stablissing now of sic a faith God promisit this h[is

cal the gospel) is a greke worde, and signyfyth good, mery, glad and ioyfull tydinges, that makyth a mannes hert glad, and maketh hym synge, daunce and leepe for ioye. As when Davyd had killed Golyath the geaunt, cam glad tydinges vnto the iewes, that their fearfull and cruell enemy was slayne, and they delyvered oute of all daunger: for gladnes were of, they songe, daunsed, and wer ioyfull."—*The first printed English New Testament, translated by William Tyndale, photolithographed, &c., by Edward Arber.* 1871.

[1] *thame*, MS.

[2] The *lacunæ* in the MS., so far as the Scots prologue follows that of Luther, have been conjecturally filled in, within square brackets, by Mr Joseph Hall.

gos]pell and new testament, be his prophetis in diuerss placis of th[aim]. And Paul sayis, Rom. I. I am put apart to preche the Gospell of [God qu]hilk he promisit afore be his prophetis in the halie scriptu[ris o]f his sone quhilk was begottin of the sede of dauid eftir th[e fleisch. A]nd to declare part of thame, God made first a notabill [prom]iss quhan he said vnto the Serpent, Genesis III. I will pu[t enmy]tye betwene the and the woman, and betwene thi sede and hir s[ede; th]e same sall tred doun thi hede, and thow sall tred him on the h[eel. C]hrist is this womanis sede quhilk has treddin doune the devill[is see]d; that is to say synn, deith, hell, and all his powere, for w[ithout] this sede can na man eschape syn, deith nor hell.

Item Gene. XXII. God made this promiss vnto Abraham saying, [in th]i sede sall all the nationis of the erd be blist. Christ is the sede [of] Abraham, sais saynt Paul in the thrid chapter to the Galathians, [qu]hilk hes blissit all the warld be the Gospell. For quhar Chris[t is] nocht,[1] thar is yit the curss that fell vponn Adam a[nd his chi]ld[ir] quhen he had synnit, sa that thai were all in bondage [and suge]tt[is] of syn, deith and hell. Aganis this curss now dois the [gospell bliss]e the warld, in that it cryis opinlie, quhasaeuir [bele]vis [in] this sede of Abraham salbe blissit, that is to say deliuerit fra [synn,] deith and hell, and made rychttuous, and sall leve and be [sai]vit for evir. As Christ sayis himself in the xi. of Joh[nne, he] that belevis on me sall nevir de.

Mairouir he promist vnto Dauid ii. Regum vii. saying: I will [eft]ir the raiss vp thi sede, quhilk sall cum of thi body: his k[ingdom]e will I stable, he sall buyld ane houss for my [name an]d I will stable the sete of his kingdome for e[vir; I sall be] his fadir and he sall be my sone, &c. [T]his[2] is the kingdome of Christ, quherof the [gospell sayis it is] a[n]e euirlasting kingdome, [a kingdome of lyf, of blis and F. 2 r.
of rychtuousnes quharin cummis vt of the presonn of synn and de]ith [all thame that beleve in him]. S[a evin are the pro]mis[is] of the gospell [in mony of th]e prophetis, as in the fift chapter of Micheas, [and tho]w Bethleem Ephrata art litill amang the thousandis of Ju[da], out of the sall thar cum ane vnto me quhilk salbe the gouernour [in] Israell. Item in the xiij. chapter of Osee. O deithe, I wilbe [thi] deithe, &c.

Thus is the Gospell now nothing ellis bot a preching of Christ, the sone of God and of Dauid, trew God and man, quhilk with his deithe and resurrectiounn has for our sakis ourcum deith and hell and the synnis of all thame that put thair traist in him: Sa that the Gospell may be callit a schort or lang oratioun of Christ, for ane may discrive it schortlie and with few wordis, and ane vthir may discribe it at lenthe. He discribith it at lenth that writis [m]ony workis and wordis of Christ as the four Euangilistis do: Bot he discrivis it schortlie that spekis not mekill of Christis workis and miraclis, bot declaris with few

[1] *noch*, MS. [2] Paragraph in MS.

wordis how He be his deith and Resurrectiounn hes ourcum syn, deith and hell for all thame that [bel]eve in him. As Peter and Paul do.

Take thow gude heid tharefor that thow make not of Christ [M]oses, nothir of the Gospell the law, as men haif done in tymes [p]ast. For thocht the Gospell condempne not rycht gude workis, yit [do]is it not require our workis for ony sic intent that we suld be made rychttuous or sauit be thame. The contrariewiss it rather [r]equyris thame becaus we are sauit all redy. Bot speciallie it [s]ettis furth the faith in Christ, and prouokis menn to beleve onn him, namelie that he for our sakis has ourcum syn, deith and hell, and sa restorit ws vnto rychtuousnes and life and savit ws not be our werkis bot throw his avin workis, evin be his deith and passiounn. In sa mekile that we may be als bald of his deith and victorie as thocht we had done it oure selfis.

Quhare as Christ now in the Gospell and Peter alsa and Paul [in tha]r epistlis geif mony commandmentis and doctrinis and expone [the la]w, esteme thou that lyke[1] as all vthir workis and benefitis [o]f Christ. And lyke as to knaw his workis and actis is not [yit] the ryct knawledge of the Gospell, for tharby knawis thou not [yit] that he has ourcum syn, deith and hell and the dewill, evin sa [is that nocht yit the rycht vnd]irstanding of the Gospell, thocht [thou knaw
F. 2 v. sic doctrinis and law; bot quhan the voce] cummis that sayis Christ is [thin, wit lyf and lare and wer]kis, deith, resurrectiounn and al th[at he is, hes, dois and is able] to do.

Thus we se that Christ vsis na violens nor comp[ulsioun], Bot with lufe and kyndnes callis he euery mann and sa[yis], Blissit ar the pure; Blissit ar the meke; Blissit ar the m[arci]full, &c. And the apostlis alsa in thar epistlis vse evir [the ilk] a maner thir wordis: I exhort yow, I beseke yow, I pray [yow]. Sa that men may se and perceaue onn euery side how that the Go[spell] is na law buke, bot a veray preching of the benefites of C[hrist] declarit vnto ws and gevin vnto ws to be our awin, gif [we] beleve. Bot Moses in his bukis dryvis, compellis, threatnis, [bet]tis and punnyssis sore, for he is a writare of the law, and [the] executare of the same. As for him that belevis thar is na [law] gevin vnto him, as saint Paul sayis, Tim. i. becaus that [be] faith he is made rychtuous, restorit vnto life and savit. No[ither] has he neid of ony thing els, bot to declare this faith [wit] sic gude christin workis as God has commandit him.

Ye, quhar trew faith is thar can not the man that has i[t re]frane, bot declaris him self and brekis oute be gude wor[kis], knawleging and teching this Gospell vnto vthir menn, and jeo[pardis] his life for the same. And as for all conuersatiounn and d[edis] he ordris thame vnto the proffit of his nechbour to help him [nocht] onlie to cum vnto this grace and knawlege of Christ, bot d[ois] alsa with his body and gudis, evin as he seis that Christ ha[s done]

[1] *lykes*, MS.

for him, and sa followis he the ensampile of Christ. This w[es] Christis menyng alsua, quhen at his departing he gaif [nan] vthir commandement but lufe quherby menn mycht knaw quha [war] his disciplis and trew belevaris. For quhar gude workis and [lufe] brekis nocht furth, thare is doutles na rycht faith, thare has the [gos]pell takin na sure hald and thare is nocht Christ yit trew[lie.]

Take hede now, order thi self sa in the bukis of the [testa]ment that thou mot knaw to reid it eftir this fassi[ounn].[1] Se that thow be first sure of the grete marcie of God in . . . sa to excerciss thi self in lufe and gude workis that the . . . [Go]d and his doctrine may be had in honour. For this is . . . . . way to promote the trew . . . . . his marcie . . . . . F. 3 r. . . . . that we sal be content contry . . . . . the same kyndnis vnto oure nechbouris th[at] . . . sic . . . . . se the thingis quhilk we se and the . . . is qu . . . . s the thingis that we heir. For this is evin the [ver]ray work of God that quha saeuire dois sa rede or heir Goddis [wor]d that the hale lust and desyre of his hert is to leve thareftir, [the] same vndirstandis quhat is red, and is na vayne herar.

God has promist to encress the knawlege of his word in all sic, [a]n[d] hervnto pertene all the promisis of the scripture made vnto [tham]e that feir God and delite in his commandmentis, that is to say vnto all sic as heir or reid Goddis word and ar content with all [th]are hartis to leve thareftir, euery man as God has callit him.

Gif thow be a prince, lord, juge or herd of the pepill and [he]s sic delyte and lufe vnto Goddis word that thow can fynd [in th]in hart, according as God commandis the, to knaw na person [in] iugement, to haif the buke of the law of God by the, and to kepe vnto the rule that he him self has discrivit the in the xvij chap[tire] of Deuteronomion, than art thow blissit and partakare of [al] the promisis that evir God made vnto thame that fere him.

Gif thow be a bischope or preist and hes sic delyte in the [wor]d of God that thow can be content with all thin hart, as nere [as] thow may, to be sic a spirituall schepherd as sanct Paul discri[vit] in the first epistle vnto Timothe and in the epistle to Titus, [an]d to practis thin office as saint Peter exhortis the in the fift [ch]apter of his first epistle, than may thow be sure to be blis[si]t and to be parttakare of all the gude that evir God promisit vnto thaim that fere him.

Finallie quha saeuir thow be, man, wif, serwand or child, [gi]f thow be diligent in the estait that God has callid the vnto, nocht [tr]owing thin awin inuentiounn but ordiring thi self eftir the command[me]nt and word of God, and can fynd in thin hart to leve [tha]reftir, than art thow surelie blist and partakare of all the suete [pr]omisis that evir God made vnto thame that feir him.

[1] Here Luther's preface ends.

Gif we endevore [ws] alsa to rede Goddis word eftir his . . . . .
. . . . we se . . . that his blissing sall lycht vponn . . .
F. 3 v. . . . . sall God be trewlie servit and honourit . .
. . . . . obeyit. than sall na seditiounn preval . . . . . .
word trewlie p[r]ecchit[1] than sall that pure be . . . . dit for eu[ir]. Than sall evin thai that now ar aganis the trewth haue occasi[oun] to lufe it, to be conuertid vnto it, to follow it, and to recea[ue] it, to the grete worschip of the doctrine of God. To quham fo[r] this his new Testament be honour and dominioun, prays and glo[ry] now and evir. Amen.

THE SUMME OF THE FOUR EUANGELISTIS.

QUHAT THE GOSPELL OF SAINT MATHEW CONTENIS.

Chap. i. The genealogy of Christ and mariage of his mothir Mary. The angell satisffijs Josephs mynd.

Chap. ii. The tyme and place of Christis birth. The wysmenn offir thaire pre[se]ntis.[2] Christ fleis in to Egipt, the yong ch[il]drenn ar slane, Christ turnis in to Galile.

Chap. iij. The Baptyme, preching and office of Johnne, and how Christ was baptisit of him In Jordanne.

Chap. iiij. Christ fastis and is temptit. He callis Petir, A[n]drew, James and Johnne and heales all the seik.

Chap. v. In this chapter and in the tua nixt following is r . . . nit the maist excellent and lufing sermon of Christ In the mont: quhilk sermon is the verray key that oppinnis the vndirstanding in to the law. In this fyft chapter speci[al]lie he prechis of the viij beatitudis or blissingis, of ma[n] slauchtir, wraithe and anger, of adultry, of sweringe, [of] suffering wrangis, of lufe evin towart a mannis enemyis.

Chapter vi. Of almes, prayar and fastinge. He forbidd[is] the carefull seking of warldlie thingis.

Chapt. vii. He forbiddis fulische and temerarius jugement[is], reprovis ypocrisy, exhortis vnto prayer, warnis to b[e]war of fals prophetis, and sa concludis his sermon.

Chap. viij. Christ clengis the leper, helis the captains serwand and mony vthir disesis, and h[elis] Peters mothir . . . . . .
F. 4 r. [Chap. ix.] . . . . Mathew fra the . . . . . .
for his desciplis, helis the woman of bludy [is]sue, helpis Jairus dochtir, gevis tua blyndmenn [thai]re sycht, makis a did mann to speke, dryvis out a [de]vill.

[Chap. x.] Christ sendis out his xij apostles to preche in [Jew]ry,

[1] MS. *pecchit.* [2] MS. *prentis.*

gevis thame charge, techis thame and confortis [tha]me aganis persecutiounn and troubile.

[Chap. x]i. Johnne baptist sendis his disciplis vnto Christ quhilk gevis thame thare ansuere, rebukis the vnthankfull cities, and lufinglie exhortis menn to tak his yok vpounn thame.

[C]hap. xij. The disciplis pluck the eris of cornne. He excusis thame, helis the dryit hand, helpis the possest that was blynd and dum, rebukis the vnnfaithfull that wald nedis haue takins, and schewis quha is his brother, sister and mothir.

[C]hap. xiij. The parabile of the sede, of the tares, of the mustard seid, of the laven, of the tresure hid in the feld, of the perles and of the nett.

[C]hap. xiiij. Johnne is takin and hedit. Christ fedis five thowsand menn with v lavis and tua fische and apperis be nycht vnto his disciplis vpounn the see.

[C]hap. xv. Christ excusis his disciplis and rebukis the scribis and phariseis for transgressing Goddis commandement throw thare avin traditionis. The thing that gais in to the mouth defylis nocht the mann. He deliueris the woman of Canaans dochter, helis the multitude, and with vij lavis and a few litill fische fedis iiij M menn besyde wemenn and childrenn.

[C]hap. xvj. The phariseis requir[e of him a] takin. Jesus warnis . . . . . relis . . . . . [h]is disciplis of the ph . . . . . F. 4 v. The keyis of hevin, The fru . . . sall met . . . . .

[C]hap. xvij. The transfiguratiounn of Christ vponn th[e mont] of Thabor. He helis the lunatike and payis tribut[e].

Chap. xviij. He techis his disciplis to be humill and hav . . . to avoyd occasions of evill and ane to forgif a . . . offence.

Chap. xix. Christ gevis ansure concernyng mariage, . . . this not to be lawfull nor to lufe werldlie riches.

Chap. xx. Christ techis be ane similitude that God is de . . . to na mann, and how he is alway calling menn to his . . . He techis his disciplis to be lawlie, and gevis [blind] menn thare sycht.

Chap. xxi. He ridis into Jerusalemm, dryveth the marchandis out of the tempile, cursis the fig tre and rebukis th[e] Pharisees with the similitude of the tua sonnis, and of the husbandmen that slow sic as wer send vnto thaime.

Chap. xxij. The mariage of the kingis sone: tribute to be gevin to the Emperour. Christ confutis the opiniounn of the Saduces concernyng the resurrectiounn, and ansueris the scribe vnto his questiounn.

Chap. xxiij. Christ cryis wa our the phariseis, scribis and ypocritis, and prophicyis the destructiounn of Jerusalem.

Chap. xxiiij. Christ schewis his discipilis the destructiounn of the

tempill, the end of the warld, the takins of the lattir dayis, and warnis thame to walk for the warld sall sodenlie peris.

Chap. xxv. The tenn virgins. The talentis deliuerit to the seruantis, and of the generale Jugement.

Chap. xxvj. The Magdalene anoyntis Christ. Thay eit the Easter lamb and the supper of the Lord. Christ pra[a]yis in the gardine. Judas betrayis him. Peter smytis of Malcus eare. Christ is accusit be fals wi[t]nessis. Peter denyis him.

Chap. xxvij. Christ is deliuerit vnto Pilate. Judas hangis him . . .

. . . . . .

F. 5 r. . . . men keip the . . .

[Chap. xxviij.] . . . T[he r]esurrectiounn of Christ. The hie preistis gif the souldyres large money to say that Christ was stollin out of his graif. Christ apperis to his disciplis and sendis thame furth to preche and to baptiss.

THE GOSPELL OF SAYNT MARKE

QUHAT IT CONTENIS.

Chap. i. The office of Johne the baptist. The baptyme of Christ. His fasting, his preching and the calling of Peter, Andrew, James and Johnne. Christ helis the mann with the vnclenne sprete, helpis Peters mothir in law and clengis the leper.

Chap. ij. He helis the man of the paralsy, callis him the custumar, etis with oppin synnaris and excusis his disciplis.

Chap. iij. He helpis the mann with the dryit hand. Chesis his Apostlis and castis oute the vnclene sprete, quhilk the pharisees ascribe vnto the devill. The bruthir, sistyr and mothir of Christ.

Chap. iiij. The parabile of the sawar. Christ stillis the tempest of the see quhilk obeyis him.

Chap. v. He deliueris the possest fra the vnclenne sprete, the woman fra the bludy issue. Rasis the capitanis dochtir.

Chap. vj. Christ prechis at hame and is not regardit. He sendis out his discipilis. Johnne baptist is takin and hedit. Christ fedis v thowsand menn with five laues and tua fisches. He walkis vpounn the see.

Chap. vij. The pharisees ar nocht content that the disciplis

F. 5 v. eit with . . . vn wasc . . . . . .

. . . . . breking of the . . . . . .

. . . . . Emaaus dochtir and ma . . .

Chap. viij. He fedis iiij^{m} menn with sevin laues, reprevis . . . pharisees that ar desyrous of takins, warnis his disciplis to be war of thare laven, makkis a blind mann to se, askis his dis-

ciplis quhat menn held of him, reprovis Peter. Tellis his disciplis of his passiounn, and exhortis thame to follow him.

Chap. ix. The transfiguratioun of Christ, quhilk helis the childe that was possest with a dum sprete, techis his disciplis to be lawlie, and to avoyd occasions of ewill.

Chap. x. Christ gevis his ansuer concernyng mariage, and that it is hard for a riche man to cum into hevin. Reprevis the disdayn of his discipilis, lernis thame to be meke, and restoris blynd Bartimeus to his sycht.

Chap. xi. Christ ridis into Jerusalem, dryvis the marchandis out of the tempill, and cursis the fig tre. Confundis the Pharisees.

Chap. xij. He rebukis the syn and vnthankfulnes of the Jewis with a gudlie similitude. Takis thame in thare awin deceatfull questionis. Exhortis thame to be war of thare doctronie and leving. And commendis the gud will of the pure wedow.

Chap. xiij. He warnis his disciplis to be war of fals techearis and deceavers, confortis thame aganis the trubile[1] for to cum, telling thame of the horribill destructiounn of Jerusalem, and of his cuming and end of the warld.

Chap. xiiij. The Magdalene anoyntis Christ. Thay eit the pasche Lamb. And the supper of the Lord. Christ is takin and brought into Cayphas houss. Peter denyis him.

Chap. xv. The crusyfying of Christ and how he was burijt.

Chap. xvi. The resurrectiounn of Christ, quhilk apperit vnto Mary Magdalene and to his disciplis, quham he sendis furth into the warld to preche the gospell and ascendis vp into . . . . . .

. . . . . .

. . . . . F. 6 r.

. . ef . . .

THE SUMME OF THE GOSPELL OF SAYNT LUKE.

Chap. i. The conceptiounn and birth of Johnne the baptist. The conceptiounn of Christ. The thankfull sangis of Marie and Zachary.

Chap. ii. The birth and circumcisiounn of Christ, how he was recevit into the tempill, how Symeon and Anna prophesy of him, and how he was fund in the tempile amang the doctours.

Chap. iii. The preching, baptyme and presonment of Johnne; the baptyme of Christ, and a reheresall of the generatiounn of the faders.

Chap. iiii. Jesus is led in to the wildernes and fastis all the tyme of his temptatiounn, ourcumis the dewil, gais into Galile, prechis at Nazareth and Capernaum. The Jewis despyse him, the devils

[1] *of the warld* deleted.

knawlege him. He cummis in to Peters hous, helis his mothir in law, and dois grete miraclis.

Chap. v. Christ prechis in the schip. The disciplis forsake all and follow him. He clensis the leper, helis the man of the paralsay, callis Matthew the custumar, and etis with opin synnaris.

Chap. vj. He excusis the disciplis, that pluck the eris of corn, he helis the mann with the wethrit[1] hand. Chesis his twelf apostlis, makis a swete sermon and techis to do gude for ewill.

Chap. vij. He helis the capitanis servand. Rasis vp the wedois sone fra dethe to life. Enformis the discipilis quham Johnne baptist send vnto him. Commendis John, and reprovis the Jewis for
F. 6 v. thare vnfaithfulnes. He etis with the pharise . . . . The woman wascheith his fe[it] . . . . And he forgaife hir hir synnes.[2]

Chap. viij. Christ with his apostillis yede fra townne to townne, and preachit. He schewe the parrabile of the seide. Tauld quha was his mother and his brother. He ceasit the roryng of the see. And deliuerit the possessed and draif the dewillis int[o] the heerd of swynne. He helpit the seike womane and Jairus douchter.

Chap. ix. He send furth his twelue Apostilles to preache. Herode harde tell of him. He feade fyue thousand men with fyue laiffis and tua feische. The discipilles confesset him to be the son of God. He transfigurit him selfe vponn the mont. Deliuerit the possessed and teachit his discipilles to be hwmyll. Thay desirit wengence bot he repruyffit them.

Chap. x. He sendithe the sevinte befoire him to preche and gewithe thame cherg how to behaif thame selfis, praisithe his hewinlie fathire, ansuerithe the Scribe that tempit him and (by the exampill of the samaritanne) schewithe quha is ani manns nechboure. Mertha ressauethe the Lorde in hire hous. Marie Magdelanne is ferwent in heiring his worde.

Chap. xj. He techith his discipilis to praye. Driwithe oute a dewill[3] and reprewit the blasfemous pharyseis. Thay requiret signis and takinnis. He ete wyth the pharisies and repreuit the ypocrisie of the pharisies, Scribis and ypocritis.

Chap. xij. The lawen of the pharesyes. Christ comfortit his discipilles aganiss persecutiounn. Warneth them to be war of cowettues-[nes] be the similitude of ane certane Ryche man. He wil not haue them to lyppin vpon earthly thingis. Bot to wait and be reddy aganiss his cummynge.

[1] *writhit* deleted before *wethrit*.

[2] After this deleted in MS., *Chap. ix. he sends his twelue apostlis to preache. Herode . . . . . of him. He feade fyue thousand.*

[3] *dewillis*, MS.

Chap. xiij. Of the Galileanis quhom Pylot slewe. And of them that deit in Sylos. The similitude of the figg tre. Christ healith the seik woman. The parabile of the mvstard seid and lawen. Few entris in the kyngdomme.[1] Christ repreuit Herod and Jerusalem. F. 7 r.

Chap. xiiij. Jesus eate with the phariseis. Healith the ydropysie vponn the sabaothe. He teachit to be lawly. And tellit of the greate Supper and warneth them that will follow him to laye thair accomptes before quhat it will cost them. The salt of the earth.

Chap. xv. The lowynge mercy of God opinly set fortht in the parabile of the hundreth scheipe. And of the sonn that was lost.

Chap. xvj. The parabile of the wicked Mammon. Not anne titill of Goddis word sal perysche. Off the Riche mann and of pure Lazarus.

Chap. xvij. Christ teachit his discipillis to avoid occasionis of ewill. Anne to forgif anne nother. Steidfastly to traist in God. And na man to presumme in his awin warkis. He healithe the ten lepar men. He spak of the letter dayes and of the end of the warld.

Chap. xviij. He teachis to be fervent in prayer contynewally. Of the pharisie and publicanne. The kyngdomme of God parteniss to yownge childer. Christ ansuert the Rewlare. And promisit reward to all thaime that suffrit tynsale for his saik and followis him. The blynd man is restorit to his syght.

Chap. xix. Of Zacheus and the ten servandis to quhom the ten talentes was deliuerit. Christ raide to Jerusalem and grate quhen he saw it.

Chap. xx. They sperit at Christ anne questioun and he askit them anne nother. The parabile of the wyngard. Of the tribute to be giffin vnto the Empryour. And how Christ stoppit the mowthis of the Saduceis. F. 7 v.

Chap. xxj. Christ comendit the pure wedow. And tellit of the distructioun of Jerusalem. Of false teacharis. Of the takynnes and trubles for to cum. Of the ende of the warld. And of his awin cummyng.

Chap. xxij. Christ is betrayit. Thai eate the pasche Lamb. The Institutiounn of the Sacrament. Thai straif quho suld be greattest. He reprevit thame. He prayit thre tymes vpon the monte. Thai tuke him and brouth him to the hie preistis house. Peter denyit him Christ. And thai broutht him bifor the counsall.

Chap. xxiij. Jesus is brouth before Pylote and Herode. The wemen maid lamentatioun for him. He prayit for his enemyis. Forgaif the synner vpon his Ryght hand. And deit on the crose and is buryed.

[1] After *kyngdomme*, *of* deleted, MS.

Chap. xxiiij. The wemen comme to the graiff. Christ apperith vnto the tua discipillis that yed to Emaus. Standing in the myddis of al his discipilles, he opnyt thair eyne in the scripturis. He gaif thame anne charge. And ascendit vp to hewin.

THE SUMME OF THE GOSPELL OF SANCT JOHNNE.

Chap. i. The ewerlysting byrtht of the son of God and how he becomme man. The testimonye of Johnne and of his baptymme. The callyng of Andrew, Petir, Philip and Nathanaell.

Chap. ii. Christ turnit the watter in wynne at the mariage in Cana. And draiff the marchantes out of the tempill.

Chap. iij. The sueit talking of Christ with Nychodemus. The doctrynne and baptymme of Johnne, and quhat witness he bure of Christe.

F. 8 r. Chap. iiij. The lowynge communicatioun of Christ withe the womann off Samaria be the welle syde. How he comme into Galile. And healith the Reulers sonne.

Chap. v. He healith the may that was seik xxxviij yeiris. The Jewes accusit him as anne breaker of the Sabbath. He ansuerit for him selff and he repreiffit them.

Chap. vi. Jesus feade fyfe thousand men with fyue beare laiffis. He departit away at thai suld not mak him kyng. He yeid aponne the see. And he repreffit the fleischly hearers of his word. The carnell ar offendit at him. And forsuyk him.

Chap. vij. Jesus comme to Jerusalem at the feast to teache the Jewes and repreiffit them. The pharesyes and the hye preistis hearyng that the peopill beganne to fauore Christe. And to beleiff in him. Send out officears to tak him. There are diuerse opynions of him amang the peopile. The phariseis repreiffit the offycears becauss thai tuke him nocht. And flaite with Nychodemus for the taking of his parte.

Chap. viij. A woman is taynne in adultrye. Christ deliuerit hir. The fredome of thame that followis Christe. Quhomme thai accusit to haue the devill within him and yed aboute for to slayne him.

Chap. ix. Christe causit the man to see that was bornne blynd, quhair throw he gat him self mair displeasure amangis the Jewes and pharesyes.

Chap. x. Christe is the schepheird and the doure of the scheipe. Sum said Christ had the dewill and is wode. Sum said he spak nocht the wordis off anne that had the dewil becauss he tauld the treutht. The Jewis tuk wp staniss to cast at him. Thai callit his preaching blasphemyng and yed about to tak him.

Chap. xi. Christ rasit Lazarus fra deatht. The hye preistis and the pharesyes gadderit anne consall and avise thair headis togiddir aganiss him. Thairfor passit he out of thair waye.

Chap. xij. Mary anoynttit Christis feit. Judas murmurith. Christ excusit hir. He raid in to Jerusalem and was weill rasauit of the thankfull, bot was vtirly dispisit of the vngodly. F. 8 v.

Chap. xiij. Christ waische his discipillis feit. He telleth them of Judas the tratour. And commandit them earnestly anne to luff another.

Chap. xiiij. He armyt his discipillis with consolatiounn aganiss trubile for to cum, takand fra thaime the hewyness that thai had becauss of his departing. And promised thaime the haly Gaist, the spreit of comforte.

Chap. xv. The trew wyne. The husbandman and the branchis. Ane doctrynne of luf. And anne sueit confort aganis persecutiounn.

Chap. xvj. Consolatioun aganis trubile. Prayers ar hard throw Christe.

Chap. xvij. The maist harty and lowyng prayer of Christ vnto his father for all thaime that receauis his treuth and ar his awinn.

Chap. xviij. Christ is betrayit. The wordis of his mouht straik the officears to the grownd. Peter straik off Malchus eare. Jesus is brocht befor Annas, Cayphas and Pylate.

Chap. xix. Christe is crucifyed. He commendit his mother vnto Jhonne. He schede his blude, and is buryed.

Chap. xx. The Resurrectionn of Christe quhilk apperith to Mary Magdalynne. And to al his discipillis to thair gret confort.

Chap. xxj. He apperith to his discipilles agane by the see of Tyberias and commandit Peter earnestly to feide his scheipe.

The Summe of the Actes.

Chap. i. The ascentioun of Christ. Mathias is chosin in steade of Judas.

Chap. ii. The cummyng of the Haly Gaist. The serment of Petir befor the congregatioun at Jerusalem and the encrese of the faithfull.

Chap. iij. The health is restorith to his fete. Peter preachit Christe vnto the peopill.

Chap. iiij. The apostillis war tayne and broutht before the consall. And thai war forbiddin to preache. Thei turnit thaime vnto prayere. And was maire obedient vnto God than to men.[1] . . .

Chap. i. He exhortis to speke the truth, to be ferwent in prayer with steadfast . . . To lif for all . . . fra . . . . . F. 9 r.

[1] After this a folio missing. Contents of the Epistle of S. James follows.

. . . . . the word of God not only spyryng it and speiking of it, Bot to do thair efter in deid. Trew religiounn or devotioun quhat it is.

Chap. ii. He forbyddis to haif any respect of persones. Bot to regard the p[ure] alss weill as the ryche. To be luffing and marcyfull and nocht to boste of faith, quhair na dedis are; for it is bot ane deide faith quhar [na werkis ar.]

Chap. iii. Quhat gud anne ewill cummyis throw the towng. The dwty of thir that [has] lernead the difference betix the wisdom of gospell and the warld.

Chap. iiij. Weare and feythtyng cummis of woluptuusnes. The frendschip of the warld is enemite befor God. Ane exhortatiounn to flee sclaunders. The vanite of this life.

Chap. v. He speakis of the wicked ryche men. He exhorttis vnto pacience, to bew[ar] of sweirryng. Ane to knawlege his fault to anothir. Anne to pray for anothir and anne to laubour to bryng anothir to the trutht.

THE SUMME OF THE FIRST EPISTILL OF PETER.

Chap. i. He schewis that throw the abundant marcy of God, we are begottin agane to a lyuely hope. And how faith monn be tryed. How saluatiounn in Christ is na newes, bot a thing prophezyed of auld. He exhortis thaim to a godly conuersatiounn, for sa mekill as thai ar now borne anew be the word of God.

Chap. ii. He exhortis menn to lay one syd al wyce. And schawis that Christ is the fundatioun quhairapon we suld bygge. He prayis thaim to absteynne fra fleischly lustis. And to obey warldly Reularis. How seruandis suld behaif thaim selues towart thair maisteris. He exhortis to suffer efter the exempill of Christ.

Chap. iij. How wyffis autht to ordur thaimselfis towart thair husbandis. And in thair appa[rrellis]. The dewtye of menn towart thair wiffis. He exhortis all menn to vnite and lufe. And paciently to suffir trubile. Of trew baptyme.

Chap. iiij. He exhortis menn to ceasse fra synne. To spend na mair tyme in wyce. To be sober and gauand to prayer. To luf eche other, to be pacient in trubile. And to be war at na mann suffir as anne ewill doer bot as anne christinmann and noght sik.

Chap. v. Anne speciall exhortatiounn for all byschoppes or preistes to feid the floke of Christ and quhat thair dewty is. And quhat rewart thai sal haif, gif thai be diligent. He exhortis yowng personis to submyt thaim selfis to the older. Ew[ery] anne to luf another. To be sober, to watch that thai may resist the enemye.

THE SUMME OF THE SECUNND OF PETER.

Chap. i. For samekill as the power of God hes gewin them all thingis pert[eyning] vnto lyf, he exhortis thaime to fle the corruptiounn of warldly lust. To mak thair vocatiounn suir be gud werkis and frutes of fai[th]. . . . . .
He makis mentiounn of . . . the Lord Jesus is [the] trew sone of God as he him self had [herde] apon [the hali hill]. F. 9 v.

Chap. ii. He prophesyis of fals techaris and schewis thair punnishment.

Chap. iij. He exhortis thame to beware of sik as wald mak thaim beleif of the Lord was slaw in cummyng. And he prayis hem to lyue releg[ious] lyff[is] and to luk waraly for the cummyng of the lord quhais lang taryinge is saluatiounn. And becauss he wald haif na man tynte. Bot wald receaue al menn to repentance.

THE SUMME OF THE FIRST EPISTILL OF SANCT JHONNE.

Chap. i. Trew witness of the euerlestyng word of God. The blude of Christ [is] the purgatiounn fra synn. Na man is without synn.

Chap. ij. Christ is our aduocate. Of trew luf and how it is tryed.

Chap. iij. The singulare luf of God towart us. And how we aucht agayne to luf anne anothir.

Chap. iiij. Difference of spretis. And how the spret of God may be knawin be the spret of erroure. Of the luf of God and of our nychbour.

Chap. v. To luf God is to keip his commandementis. Faith ourcummis the warld. Euerlestyng lyf is in the sonne of God. Of the synn vnto deatht.

THE SECUND EPISTIL OF JHONNE.

He writte vnto anne certanne lady and rejoysit that hir childrynne walkit in the trewth: he exhortis thaim vnto luf. He warnyss thaim to beware with sik deceavers as denyis that Jesus Christ comme in the fleische. He prayis them to continew in the doctrynne of Christ. And to haue na thing ado with them that bryngis nocht this lernyng.

THE THRED OF JHONNE.

He is glaid of Gayus that he walkis in the trewth and exhortis him to be luffing and kynd vnto the purer christin in thair persecutiounn. He schawis vnkynd dealyng of Dyotrephes. And the gud report of Demetrius.

THE SUMME OF THE EPISTILL OF SANCT JUDE.

He rebukis thaim that ar blynddit with thair awin lustis resystyng the trewtht. And that we may knaw thaim the bettir he sayis, that thai are sik as synnis beastyally aganiss nature. And dispysis rewlaris etcet. He exhortis us to edifye anne anothir, to pray in the Haly Gaist, to cont[inew] in luf. To luke for the cumyng of the Lord. And anne to help anoth[ir] out off the fyre.

Matthewe.

MATHOU[1] that was of Jude, as he is set first in ordour of the euangelistis, sa he wrate first the evangel in Jude. And fra the office of a tolgaderare he was callit to Gode. Quhen this Mathou had prechit the euangel in Jude and wald ga to hethin men, he wrate first the euangel in hebrew and left it into mynd to cristinmen of the Jewis, fra quhilk he departit bodilie: For as it was neidful that the euangel war prechit to the confermyng of faith, sa it was niedful that it war writin alsa aganis heretikis. Thouch mony men haue writin the euangel, foure anly, that is Matheu, Marc, Luke and Johne has the witnessing of the autorite. For thai tell the faith of the Trinite be iiij partis of the warlde. And thai ar as iiij quheles in the iiij horsit cart of the Lord that beris him about be preching of the evangel. And mankynd that was slane be iiij deidis suld be quiknit be the prechyng of thame. And tharfor the euangellis of vther writeris fel doun and ar nocht resauet. For the Lord wald nocht that the forsaid novmer war destroyit[2] for the virtue of sacrament. Alsa the foure euangelistis ar vndirstandin be iiij figuris of spirituale priuite. Matheu is vndirstande be man, for he duellis principalie about the manhede of Crist. Marc is vndirstand be a lioun for he tretis of[3] Cristis rising agane. Luke is vndirstand be a calf, and tretis of presthede. Johne is vndirstand be ane egile and writis hieliar the sacramentis or haly priuiteis of the godhede. F. 10 r.

Forsuthe Crist quham thir euangelistis descriuis was a man born of the virgin: he was a calf in offring or deing on the croce: he was a lionn in rising agane, and he was an egile in ascensioun. Or the manhede of Crist is signifyit in man: Presthede is signifiet in the calf. Realme is signifyet in the lioun, and the sacrament of godhede is signifiet in the egile: that is, be thir iiij bestis it is declaret that Jesus Crist is God and man, king and prest.

[1] The shorter prefaces in the Wycliffe Bibles resemble more or less closely the *Argumenta* found in the most ancient MSS. of the Latin Vulgate and in some of the first printed editions. These *Argumenta*, which are thought to be earlier than St Jerome's time, may be seen in Wordsworth and White's critical edition of the Vulgate. This prologue to St Matthew, however, agrees verbally with the old Latin prologue only in the first two or three lines, thus: "Mattheus ex Iudaeis, sicut in ordine primus ponitur, euangelium in Iudaea primus scripsit, cuius vocatio ad dominum ex publicanis actibus fuit."

[2] *war destroyit* added in margin.

[3] *of* added above the line.

F. 10 *v.*
Luc. ii. a.
Gene. xxi. a.
Gene. xv. c.
Gene. xxix. d.
Gene. xxxviii. c.
Gene. xlvi. b.
Ruth. iiii. d.
i. Para. ii. a.
Nume. i. a.
ii. Reg. xvi. a.
Ruth. iiii. d.
i. Reg. xvi.
ii. Reg. xii. c.
i. Para. iii. b.
ii. Para. xii. b.
ii. Pa. xxvi. d.
ii. Pa. xxvii. b.
ii. Pa. xxviii. d.
iiii. Reg. xxi. c.
iiii. Reg. xxi. d.
iiii. Reg. xxiii. f. xxiiii. and xxv.
i. Pa. iii. c.
Agge. i. a.
i. Esdre. iii. a.

THE buke of the generacion of Jesu Crist, the son of ‡ Dauid, the sonn of Abraham. [2] Abraham generit Isaac; Isaac generit Jacob; Jacob generit Judas and his brethir; [3] Judas generit Phares and Zaram of Thamar; Phares generit Esrom; Esrom generit Aram; [4] Aram generit Amynadab; Amynadab generit Naason; Naason generit Salmon; [5] Salmon generit Booz of Raab; Booz begat Obeth of Ruth; Obeth begat Jesse; [6] Jesse begat Dauid the king; King Dauid begat Salomon of hir that was Vries wif. [7] Salomon generit Roboam; Roboam generit Abias; Abias generit Asa; [8] Asa generit Josaphath; Josaphath generit Joram; Joram generit Ozias; [9] Ozias generit Joathan; Joathan generit Acham; Acham generit Ezechie; [10] Ezechie generit Manasses; Manasses generit Amon; Amon generit Jozias; [11] Jozias generit Jeconias and his brethir, into the transmygratioun of Babilone: [12] And eftir the transmigratioun of Babilone, Jeconyas generit Salatiel; Salatiel generit Zorobabel; [13] Zorobabel generit Abyuth; Abyuth generit Eliachim; Eliachim generit Azor; [14] Azor generit Sadoch; Sadoch generit Achim; Achim generit Elyuth; [15] Elyuth generit Eleazar; Eleazar generit Mathan; Mathan begat Jacob; [16] Jacob generit Joseph the husband of Marie, of quham Jesus was born, that is callit Crist. ℣ [17] And sa al generatiouns fra Abraham to Dauid ar xiiii generatiouns; and fra Dauid to the transmygratioun of Babilone ar xiiii generatiounns; and

‡ Th . . . . .
the son . . . .
Dauid . . .
first . . . [reh
arsed . . . .
was . . . . .
vnto . . . . .
seid . . . .

i. 1. **Jesu**: Nis. writes 'Jesus,' 'Jesu'; but Wy. and P., always 'Jhesus,' 'Jhesu.'

2. **generit**: P., 'bigat.' Wy., here 'gendride, *or bigate*,' and afterwards, 'bigate.'

5. **Booz begat.** Here, and in the three following instances, also in ver. 15, Nis., perhaps inadvertently, writes 'begat.'

fra the transmigratioun of Babelon to Crist ar xiiii generatiouns. ✠ [18] Bot the generatioun of Crist was thus: Quhen Marie the moder of Jesu was spousit to Joseph, before thai com togiddir, scho was fundin hauyng of the Haligast in wambe. [19] And Josephe hir husband, for he was richtuise, and wald nocht publice hir, he wald priuelie haue left hir. [20] Bot quhile he thouchte thir thingis, ✠ lo, the angel of the Lord apperit to him in slepe, and said, Josephe, the sonn of Dauid, wil thou nocht drede to tak Marie thin wif; for that that is borne of hir is of the Haligast. [21] And scho sal bere a sonn, and thou sal cal his name Jesus; for he sal mak his pepile saif fra thar synnis. ✠ [22] Forsuthe al this was done, that it suld be fulfillit that was said of the Lorde be a prophet, sayand, [23] Lo, a virgine sal haue in wambe, and scho sal bere a sonn, and thai sal cal his name Emanuel, that is to say, God with vs. ✠ [24] And Joseph raise fra slepe and did as the angel of the Lord comandit him, and tuke Marie his spous; ‡ [25] And he knew hir nocht til scho had born hir first begettin sonn: and callit his name Jesus.

Luc. i. d.
Luc. ii. a.
F. 11 r.
Actis iiii. c. Phil. ii. a.
. . . til sche . . . is not . . . Joseph . . . . . . spekin . . . n . . . gene . .
Esae vii. c.
. . . . com nocht . . . wald and . . . vpon the
Luc. ii. d.

i. 18. **moder of Jesu**: *mater Jesu;* so St., but Clem., *mater ejus.* **hauyng of the Haligast in wambe**: *in utero habens de Spiritu sancto.*

19. **wald nocht publice hir**: *noluit eam traducere;* Wy., 'wolde not pupliche hir, *or lede hir ferther.*' Rh., 'would not put her to open shame.'

20. **wil thou nocht**: P., 'nyle thou.' Vg., *noli.* **that that is borne**, &c.: Gau, 'quhilk is consawit in hir is of the halie spreit.'

21. **thou sal cal**: P., 'thou schalt clepe.' **sal mak his pepile saif**: *salvum faciet;* Gau, 'thow sal cal his nayme Jesus, for he sal saiff his pepil fra thair sinnis.'

22. **Forsuthe**: P., 'for'; *enim.*

23. **sal haue in wambe**: *in utero habebit.* **thai sal cal**: reading with Clem., *vocabunt;* but Wy., 'shal be clepid,' *vocabitur*, with St. and Sixt.

✠ The ij chapture

Tharfor quhen Jesus was born in Bethlem of Juda, in the dais of king Erode, lo, astronomyens com fra the eest to Jerusalem, [2] And said, Quhar is he that is borne king of Jewis? for we haue sene his stern in the eest, and we cum for to wirschip him. [3] Bot king Erode herde, and was trubilit, and al Jerusalem with him. [4] And he gaderit togiddir al the princis of prestis and scribis of the pepile, and inquirit of thame quhar Crist suld be born. [5] And thai said to him, In Bethlem
Miche. v. a. of Juda: for sa it is writin be a prophet, [6] And thou,
Johne vii. d. Bethlem, the land of Juda,‡ art nocht the lest amang the princis of Juda: for of the a duyc sal ga out, that sal gouerne my pepile of Israel. [7] Than Erode callit priuelie the astronomyers, and leirit besilie of thame the tyme of the stern that apperit to thame. [8] And he send thame into Bethelem, and said, Ga ye and ask ye besilie of the child; and quhen ye haue fundin, tel ye to me, that alsa I cum and wirschip him. [9] And quhen thai had herde the king, thai went furth; and, lo, the stern, that thai saw in the eest, went before tham, til it com and stude abone quhare the child was. [10] And thai saw the stern, and ioyit with a ful gret joy. [11] And thai
Psal. lxxi. l. Esaye lx. a. entrit into that hous, and fand the child with Marie his moder, and thai fel doun and wirschipit him: and

. . . . it not
. . . . that the
. . . . . art
. . . dais
that Joseph
. . . vart

. . Bethleem, &c.
. . . to luk
. . . as
. . . ane
. . . was
. . . the
. . . nocht
. . . dois
. . . che
. . . kin
. . . ldis
. . . in

ii. 1. **astronomyens**: *magi;* P., 'astromyenes.' Also 'astromyens' in vv. 7 and 16, where Nis. has 'astronomyers.' Kenn. (p. 135), 'Wyse men . . . fra the orient.'

2. **stern**: Wy. and P., 'sterre.' **cum for to wirschip**: so Wy., 'comen for to,' but P. omits 'for.' Kenn. (ibid.), 'Quhair is he quhilk is borne kyng of Jowis?'

4. **princis of prestis**: *principes sacerdotum;* Kenn. (ibid.), 'convenit the principalis of the preistis.' **inquirit of thame**: P., 'enqueride of hem.' Kenn., 'sperit at thame.'

6. **Bethlem, the land of Juda**: P., 'Bethleem, the lond of Juda.' Vg., *tu B. terra Juda.* **a duyc**: Wy., 'a duk'; *dux.*

7, 8. **besilie**: P., 'bisili'; *diligenter.*

quhen thai had opnyt thar tresouris, thai offirit to him giftis; gold, encens, and myrr. [12] And quhen thai had tane ane ansuer in slepe that thai (*a*) suld nocht turn agane to Erode, thai turnit agane be an vthir way in to thar cuntre. [13] And quhen thai war gane away, lo, the angel of the Lord apperit to Josephe in slepe, and said, Rise vp, and tak the child and his moder, and fle into Egipt, and be thou thar til that I say to thee: For it is to cum that Erode seke the child to destroy him. [14] And Joseph raise, and tuke the child and his moder be nycht, and went in to Egipt; [15] And he was thare to the deid of Erode: that it suld be fulfillit that was said of the Lord be the prophete, sayand, Fra Egipt I haue callit my sonn. [16] Than Erode, seand that he was dissauet of the astronomyers, was ful wrathe, and he send, and slew al the childir that war in Bethlem, and in the coostis tharof, fra twa yer age and within, eftir the tyme that he had inquirit of the astronomyers. [17] Than it was fulfillit that was said be Jeremy the prophet, sayand, [18] A voce w[as] herd on hie, weping, and mekile wailing, Rachel bewepand hir sonnys, and scho wald nocht be confortit, for thai ar nocht. [19] Bot quhen Erode was deid, lo, the angel of the Lord apperit to Josephe in slepe in Egipt, [20] And said, Rise vp, and tak the child and his moder, and ga into the land of Israel: for thai that soucht the lif of the child ar deid. [21] Josephe raise, and tuke the child and his moder, and com into the lande of Israel. [22] And he herd that Archilaus regnyt in Jude for Erode his fader, and dredde to ga thiddir: and he was warnit in slepe, and

Exod. iiii. b. F. 11 *v.*

. . i. xxiiii. c. Osee. xi. c.

Jere. xxxi. c.

(*a*) *tha*, MS.

ii. 12. **And quhen thai had tane ane ansuer**: P., 'And whanne thei hadden take an aunswere'; *et responso accepto.* Wy., 'and answer taken.'

13. **it is to cum that**: *futurum est . . . ut.*

18. **A voce was herd on hie**: Vg., *vox in Rama audita est.*

went into the partijs of Galilee: [23] And com and duelt
Judic. xiii. b. in a citee that is callit Nazarethe: that it suld be fullit that was said be prophetis, For he salbe callit a Nazarene.

The Threde Chaptur ✠

Mar. i. a. Luc. iii. a. Joh. iii. d. Mar. iiii. b. Joh. i. b. Esaye xl. a.
In tha dais Johnne Baptist com, and prechit in desert of Judee, [2] And said, Do ye pennaunce: for the kingdom of heuenis sal neire. [3] For this is he of quham it is said be Esaie the prophete, sayand, A voce of a criar in desert, mak ye reddie the wayis of the Lord, mak ye
iiii. Reg. i. b. richte the roddis of him. [4] And this Johne had clething
i. Reg. xiiii. d. of camelis hairis, and a belt of skynn about his lendis; and his mete was locustis and hony of the wod. [5] Than Jerusalem went out to him, and al Judee, and al the cuntre about Jordan, [6] And thai war weschin of him in

ii. 23. **it suld be fullit**: P., 'it shulde be fulfillid'; *adimpleretur.* **callit a Nazarene**: P., 'clepid a Nazarey.' Vg., *Nazaræus.* Tynd. Gen. Rh., 'Nazarite.' AV., 'Nazarene.'

iii. 1. **prechit in desert**: characteristically omitting the article. Vg., *in deserto;* but P., 'in the desert.'

2. **Do ye pennaunce**: *pœnitentiam agite;* Gau, 'repent.' **the kingdom of heuenis sal neire**: Wy., 'the kyngdom of heuens schal nei3 *or cume ni3e,*' and so WW., both reading *appropinquabit* with St. and Sixt.; but Clem. has *appropinquavit.* Rh., 'is at hand.' Gau (p. 64), 'ye kingdome of heuine is at ye hand.'

3. **of quham it is said**: reading, with St. and Sixt., *de quo dictum est;* Clem., *qui dictus est.* **of a criar in desert**: *clamantis in deserto;* Wy., 'of a cryinge in desert.' **the roddis of him**: P., 'the pathis of hym'; *semitas ejus.*

4. **belt of skynn**: P., 'girdil of skynne'; *zonam pelliceam.* **locustis and hony of the wod**: *locustæ et mel silvestre;* P., 'hony-soukis and hony of the wode.' Barbour (i. 86)—

> 'For ine to arsk hare he wes clede
> With a belte of reuchtskine made,
> And wyld hony wes his lyflede
> And a thinge callit locusta.'

6. **thai war weschin** (P., waischun): *baptizabantur;* Wy., 'thei weren cristenyd.'

Jordan, and knawlechet thar synnis. [7] Bot he saw mony of Phariseis and of Saduceis cummand to his baptym, and said to tham, Generatiouns of eddris, quha schewit to you to fle fra ire that is to cum? [8] Tharfor do ye worthie frute of pennance: [9] And wil ye nocht say within you, We have Abraham to fader: for I say to you, that God is mycheti to raise up of thir stanes the sonnis of Abraham. [10] And now the ax is put to the rute of the tre: tharfor euiry tre that makis nocht gude frute salbe cuttit doun, and salbe castin into the fire. [11] I wesch you in watir into pennance: bot he that sal cum eftir me is starker than I, quhais schoone I am nocht worthi to bere: he sal baptise you in the Haligast and fire: [12] Quhais windewing clathe is in his hand, and he sal fullie clenge his corn flure, and sal gader his quhete into his berne; bot the caf he sal birn with fire that may nocht be sloknyt. ✠ ✠ [13] Than Jesus com fra Galilee into Jordan to Johnne, to be baptizit of him. [14] And Johnne forbad him, and said, I aw to be baptizit of thee, and thou cummys to me? [15] Bot Jesus ansuerit and said to him, Suffir now: for thus fallis to vs to fulfill al

Luc. iii. b. . . . vii. b. Luc. iii. b. F. 12 r. Mar. i. a. Luc. iii. c. Joh. i. c. Luc. iii. c. Mar. i. a. Joh. xiii. a.

iii. 7. **Generatiouns of eddris**: *progenies viperarum.* **fra ire that is to cum**: P., 'fro the wraththe'; *a ventura ira.* Abp. Ham. (p. 168), 'Ye generatioun of serpentis, quha hais schawin yow to fle fra the wraith to cum? Thairfor do ye the worthi fruit of penance.'

9. **wil ye nocht say**: P., 'nyle ȝe seie'; *ne velitis dicere.* **We have Abraham to fader**: *patrem habemus Abr.*; Wy., 'We han the fadir Abr.' **is mycheti**: *potens est.*

10. **cuttit doun**: P., 'kit doun.' Abp. Ham. (p. 34), 'Ilk tre that bringis nocht furth gude frute sal be hewin doune and cassyn into the fyre.'

11. **I wesch you**: *baptizo*; P., 'Y waische ȝou.' Wy., 'Y cristene ȝou.' **starker**: P., 'strongere.'

12. **windewing clathe**: P., 'wynewing cloth'; *ventilabrum.* W., 'wynwing cloth, *or fan.*' **corn flure**: P., 'corn flore'; *aream.* **the caf he sal birn**: P., 'the chaffe he shal brenne'; *paleas comburet.* **that may nocht be sloknyt**: P., 'that mai not be quenchid'; *inextinguibili.*

15. **for thus fallis to vs**: *sic enim decet nos.*

richtuisnes.‡ Than Johnne suffirit him. [16] And quhen Jesus was baptizit, anon he went up fra the water: and, lo, heuenis war opnyt to him, and he saw the Spirit of Gode cummand doun as a dow, and cummand on him: [17] And lo a voce fra heuenis, sayand, This is my luvit sonn, in quham I haue pleisit to me.

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Mar. i. a. Luc. iii. c. Joh. i. d. Esaye xlii. a. Math. xvii. a. Luc. ix. d. ii. Pet. i. d.

The ferd chapture ✠

Than Jesus was led of a spirit in to desert to be temptit of the feend. [2] And quhen he had fastit fourty dais and xl nichtis, eftirwart he hungrit. [3] And the temptare com neire, and said to him, Gif thou art Goddis sonn, say that thir stanes be made laves. [4] Quhilk ansuerit and said to him, It is writin, Nocht anly in breid levis man, bot in ilk word that cummys of Goddis mouthe. [5] Than the feend tuke him into the hali citee,

Marc. i. b. Luc. iiii. a. Deutro. viii. a. Sapi. xvi. c.

iii. 16. **the Spirit of Gode cummand doun as a dow** (P., dowue, Wy., culuer). Gau paraphrases (p. 54), 'I saw the spreit of god cum fra the heuine apone Iesus Christ as ane dw.'

17. **I haue pleisit to me**: *mihi complacui.* Barbour (i. 86)—

'This is my luffit sone and dere,
In quhame it wele complesis me.'

iv. 1. **was led of a spirit in to desert**: so also P.; *ductus est in desertum a spiritu.* Wy., 'was led into desert of a spirit.' **the feend**: so P.; *diabolo.* Wy., 'the deuel.'

3. **stanes be made laves**: P., 'stoones be maad looues.' J. Ham. (Fac. Traict., p. 292), 'gif thow be the sone of God, say to the staine that it be braid.'

4. **Nocht anly in breid levis man**, &c. Barbour (i. 157)—

'For wrytine is: nocht al anerly
Mane liffis of bred, bot sykyrly
Ine al gud word that procedis
Of godis mowth.'

Gau (p. 28), 'man liffis noth alanerlie of breid, bot of euerie word quhilk cumis of the mwtht of God.' Abp. Ham. (p. 262), 'Nocht only with corporal fude the lyfe of man is sustenit, bot with all wordis that procedis fra the mouth of God.'

5. **tuke him**: Clem., *assumpsit eum*, so also in ver. 8; WW., *assumit* in both cases.

and settit him on the pynacile of the tempile, [6] And said to him, Gif thou art Goddis sonn, send thee doun: for it is writin, That to his angels he comandit of thee; and thai sal tak thee in handis, or perauenture thou hurt thi fute at a stane. [7] Eftirwart Jesus said to him, It is writin, Thou sal nocht temp thi Lord God. [8] Eftirwart the feende tuke him into a ful hieche hill, and schewit to him al the realmes of the warld, and the glorie of tham; [9] And said to him, Al thir sal I gif to thee, gif thou fal doun and wirschip me. [10] Than Jesus said to him, Ga, Sathanas: for it is writin, Thou sal wirschip thi Lord God, and to him allane thou sal serue. [11] Than the feend left him: and, lo, angels com neire and seruit to him. ✠ [12] Bot ✠ quhen Jesus had herd that Johnne was takin, he went into Galilee; [13] And he left the citee

Psal. xc.

Deutro. vi. c.

Deutro. vi. c. i. Reg. viii. a. Marc. i. b.

Luc. iiii. d. Marc. i. b. Luc. iiii. d.

iv. 5. **settit him on the pynacile**: Winzet (ii. 66), 'set him abone the prik of the temple.'

6. **send thee doun**: *mitte te deorsum;* Gau, 'gyff thow be the sone of God, leip dwne.' Winzet (ii. 66), 'wap thi self doun.' **he comandit of thee**: Clem., *mandavit de te;* but Rh., 'he will give . . . charge of thee,' reading *mandabit* with Hent. and MSS. followed by WW. **in handis**: *in manibus.* **or perauenture**: Wy. and P., 'lest perauenture'; *ne forte.* **at a stane**: *in lapidem.* Winzet (ibid.), 'that perchance thow offend nocht thy fute at a stane.'

7. **Eftirwart Jesus said to him, It is writin**: P., 'Eftsoone Jhesus . . . It is writun'; reading, *Ait illi Jesus rursum: Scriptum est;* so Rh., 'Jesus said to him again'; but Clem., *Ait illi Jesus: Rursum scriptum est.*

8. **Eftirwart**: P., as before, 'Eftsoone.' Vg., *iterum.* **realmes**: P., 'reumes'; *regna.* **and the glorie of tham.** Here Nis. corrects P., who unaccountably reads 'and the ioye of hem.' According to FM., the MSS. of Wycliffe appear uniformly to read 'glorie,' and those of Purvey's revision as unanimously to read 'ioye.' WW. give no reference to any Vulgate MS. reading *gaudium* for *gloriam.*

9. **Al thir sal I gif to thee, gif**, &c.: Gau (p. 28), 'I sal giff thir al to the and thow wil fal dune and adorne (or virschip) me.'

10. **Thou sal wirschip**, &c.: Gau, 'Thow sal adorne thy lord God, and wirschip him allanerlie.'

11. **the feend left him**: *reliquit eum diabolus;* Gau, 'the dewil passit fra hime.' **seruit to him**: *ministrabant ei.*

of Nazareth, and com and duelt in the citee of Capharnaum, beside the see, in the costis of Zabulon and
Esaye ix. a. Neptalym: [14] That it suld be fulfillit that was said be Esaie the prophet, sayand, [15] The land of Zabulon and the land of Neptalym, the way of the see ower Jordan, of Galilee of hethinmen; [16] The pepile that walkit in mirknessis saw gret lichte; and quhile men sat in the
Marc . . . . cuntre of schadou of deid licht raise to tham. ✠ [17] Fra
Ma . . . . . that tyme Jesus began to preche, and say, Do ye
F. 12 *v.* pennance; for the kingdom of heuenis sall cum neire.
Marc. i. b. ✠ [18] And Jesus walkit beside the see of Galilee, and
Luc. vi. a. saw twa brethire, Symon that is callit Petir, and Andrew his bruthir, castand nettis into the see: for thai war
Jere. xvi. c. fischaris. [19] And he said to tham, Cum ye eftir me, and I
Eze. xlvii. b. sal mak you to be made fischaris of men. [20] And anon thai left the nettis, and followit him. [21] And he yede furth fra that place, and saw twa vthir brethir, James of Zebede, and Johnne his bruthir, in a schip with Zebede thar

iv. 13. **in the citee of Capharnaum, beside the see**: reading with St., *in civitate Capharnaum maritima.* Clem., *in Caph. maritima,* omitting *in civitate.* **in the costis of Zabulon**: *in finibus Z.*; Wy., 'in the eendis of Z.'

15. **Galilee of hethinmen**: *Galilæa gentium.*

16. **pepile that walkit**: reading *populus qui ambulabat* with St. and Sixt.; so P., 'puple that walkide'; but Wy., 'peple that dwelte,' with Clem., *sedebat.* **in mirknessis**: Wy. and P., 'in derknessis'; *in tenebris.* **in the cuntre of schadou of deid**: similarly Wy. and P., agreeing with Clem., *in regione umbræ mortis,* against WW. and majority of MSS., *in regione et umbra.*

17. **Do ye pennance . . . sall cum neire**: *pœnitentiam agite . . . appropinquabit.* See *supra* iii. 2. Clem. reads, as before, *appropinquavit.*

18. **castand nettis**: so P., 'castynge nettis,' reading with some Vg. MSS., *retia.* Wy., 'sendynge nett' or 'a net.' Clem., *mittentes rete.*

19. **I sal mak you to be made**: *faciam vos fieri.*

20. **thai left the nettis**: *relictis retibus;* Wy., 'her nettis forsakyn.' **followit him**: P., 'sueden him.'

21. **twa**: P., 'tweyne.'

fader, amendand thar nettis; and he callit tham. [22] And anon thai left the nettis and the fader, and followit him. ✠ [23] And Jesus yede about al Galilee, techand in the synagogis of tham, and prechand the gospel of the kingdom, and heiland euery langour and ilk seeknes amang the pepile. [24] And his fame went in to al Sirie: and thai broucht to him al that war at male eise, and that war takin with diuerse langouris and turmentis, and thame that had feendis, and lunatic men, and men in parlasie; and he heilit thame. [25] And thar followit him mekile pepile of Galilee, ✠ and of Decapolie, and of Jerusalem, and of Judee, and of beyonde Jordan.

Math. xix. b. Luc. v. b. Mar. i. c.

Marc. iii. a. Luc. vi. b.

The v. chapture ✠

And Jesus seand the pepile, went up into an hill: and quhen he was set, his discipilis com to him: [2] And he opnyt his mouth, and tauchte tham, and said, [3] Blessit be pure men in spirit: for the kingdom of heuenis is tharis. [4] Blessit be myld men: for thai sal weld the erde. [5] Blessit be thai that murnis: for thai salbe confortit. [6] Blessit be thai that hungris and threstis

Luc. vi. c. Esaye lxi. a. and xlvi. b. Jere. xxxi. d.

iv. 21. **amendand**: *reficientes;* Wy., 'makynge aȝein, *or beetynge.*' P., 'amendynge.' **callit**: P., 'clepide.'

22. **followit**: P., 'sueden.'

23. **yede about**: and so P.; *circuibat.* Wy., 'enuyraunyde.' **ilk seeknes**: P., 'eche sekenesse'; *omnem infirmitatem.*

24. **at male eise**: P., 'at male ese'; *male habentes.* Wy., 'hauynge yuele.' **feendis**: so P.; *dæmonia.* Wy., 'deuelis.' **men in parlasie**: P., 'men in palesy'; *paralyticos.*

v. 1. **he was set** (*sedebat*). So all the English versions of the sixteenth century and AV. Challoner, in his revision of Rh. in 1748, retains the phrase. The Rhemish revision in current use has, 'he was set down.' In Archbishop Kenrick's revision (1849), 'he had sat down,' with which agrees the RV. 1881.

4. **myld men**: *mites.*

5. **murnis**: P., 'mornen.' Gau (p. 5), 'blissit ar thai quhilkis murnis, for thay sal be confortit.'

6. **threstis**: *sitiunt.*

richtwisnes: for thai salbe fulfillit. [7]Blessit be merciful men: for thai sal get mercy. [8]Blessit be thai that
i. Pet. ii. c. and iii. c. ar of clene hart: for thai sal se God. [9]Blessit be peciabile men: for thai salbe callit Goddis childir.
[10]Blessit be thai that suffiris persecutioun for richtwis-
i. Pet. iiii. c. nes: for the kingdom of heuenis is tharis. [11]Ye salbe blessit quhen men sal curse you, and sal persew you,
Actis v. c. and sal say al euil aganis you leand, for me. [12]Joy ye, and be ye glaid; for your mede is plentuous in heuenis: for sa thai haue persewit alsa prophetis that war before
Marc. ix. e. Luc. xiiii. d. you. [13]Ye ar salt of the erde: that gif the salt vanyse away, quharein sal it be saltit? ‡ to nathing is it worthi ouer, but that it be castin out, and be defoulit of men.
Marc. iiii. b. Luc. viii. b. . . . . c. . . . . v. a. . . . . b. [14]Ye ar lichte of the warld. A citee set on a hill may nocht be hid. [15]Nor men kendlis nocht a lantern, and puttis it vndir a buschel (or furlot), bot on a chandelar; that it gefe lichte to al that ar in the hous. [16]Sa

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v. 6. **fulfillit**: *saturabuntur.*

7. **Blessit be merciful men**: Abp. Ham. (p. 120), 'Blissit ar all thai quhilk ar merciful . . . for thai sal optene and get the mercy of God'; (p. 200), 'Blissit is the mercyfull, for thai sall get mercy.'

8. **of clene hart**: *mundo corde;* Abp. Ham. (p. 120), 'Blissit ar all thai quhilk ar clein in hart, for thai sall see God.'

9. **peciabile men**: Wy. and P., 'pesible'; *pacifici.*

11. **quhen men sal curse you**: *cum maledixerint vobis homines,* with St. and Sixt.; but Clem. omits *homines.* **sal persew you**: *persecuti vos fuerint.* **leand**: *mentientes;* Wy., 'leȝing.' P., 'liynge.'

12. **Joy ye, and be ye glaid**: *gaudete et exultate;* Wy., 'Ioye ȝee with yn forth and glade ȝee with out forth.' **your mede is plentuous**: Abp. Ham., 'your reward is gret in hevin.'

13. **erde**: Wy. and P., 'erthe.' **vanyse away**: *evanuerit.* **is it worthi ouer**: P., 'it is worth ouere'; *valet ultra.* Rh., 'It is good for nothing any more.' **be defoulit**: *conculcetur.*

15. **Nor men kendlis nocht**: P., 'ne me teendith not'; *neque accendunt.* **vndir a buschel (or furlot)**: *sub modio;* Wy. and P., 'busshel' or 'busschel,' without explanation. **a chandelar**: Wy. and P., 'candilstike'; *candelabrum.* Tyrie (Refutatioun, f. 36, cf. f. 39), 'na man doth licht ane lanterne, putting it vnder ane firlot, bot in ane chandelar; to the effect that the haill hous may have licht.'

schyne your lichte before men, that thai se your gude werkis, and glorifie your fader that is in heuenis. [17] Will ye nocht deme that I com to vndo the law, or the prophetis: I com nocht to vndo the law, bot to fulfill. [18] Forsuthe I say to you, till heuen and erde F. 13 r. pas, a lettir or a titile sal nocht passe fra the law, til al thingis be done.‡ [19] Tharfore he that brekis aan Luc. xvi. c. Esaye xl. a. Jaco. ii. b. Eze. xviii. b. of thir lest mandmentis, and techis thus men,‡ salbe callit the leest in the realme of heuenis: bot he that dois and techis, salbe callit gret in the kingdom of heuenis. ✠ ✠ [20] And I say to you, that ‡ bot gif your richtfulnes be mair plenteous than of scribis and phariseis, ye sal nocht entir into the kingdome of heuenis. [21] Ye haue herd that it was said to ald men, Exod. xx. b. and xxi. b. Leui. xxiiii. d. Thou sal nocht sla; and he that slais salbe gilty to the dome: [22] Bot I say to you, that ilk man that is Deutro. v. e. wrathe to his bruthir salbe gilti to dome: and he that sais to his bruthir, Fy! ‡ salbe gilti to the conceile: bot he that sais, Fule! salbe gilti to the fire of hell.

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v. 17. **Will ye nocht deme**: *nolite putare;* Wy., 'Nyle ȝe gesse *or deme.*' **to vndo**: so P.; Wy., 'to vndo, *or distruye*'; *solvere.*

18. **Forsuthe**: Wy. and P., 'forsothe'; *Amen.* **a lettir or a titile**: P., 'o lettir or o titel.' Wy., 'oon i, *that is, leste lettre,* or titil'; *iota unum aut unus apex.* **til al thingis be done**: *donec omnia fiant.*

19. **he that brekis**: *solverit;* Wy., 'he that vndoth, *or breketh.*' **salbe callit**: P., 'schal be clepid'; *vocabitur.* **realme of heuenis**: P., 'rewme of heuenes'; *regno cœlorum;* but again **kingdom of heuenis**: P., 'kyngdom of heuenes'; *regno cœlorum.* Wy., in a similar manner, varies his rendering. **bot he that dois and techis**: P., 'but he that doith and techith'; *qui autem fecerit et docuerit.*

20. **bot gif**: *nisi;* P., 'but.' Wy., 'no but ȝif.'

21. **to ald men**: so P., 'to elde men'; *antiquis.* **gilty to the dome**: P., 'gilti to doom'; *reus erit judicio.*

22. **is wrathe to his bruthir**: omitting, with Vg. and RV., 'without a cause.' **Fy**: so P. Wy., 'Racha, *that is a word of scorn.*' **the fire of hell**: *gehennæ ignis;* Rh. and RV., 'the hell of fire.' Vv. 21, 22: Abp. Ham. (p. 84), 'Ye haif hard how it was said to thame of auld tyme: Thow sall nocht commit

Job xiii. e. Malachi i. b.

[23] Tharfor, gif thou offris thi gift at the altare, and thare thou bethinkis that thi bruthir has sumquhat aganis thee; [24] Leif thar thi gift before the altare, and ga first to be reconnceilit to thi bruthir, and than thou sal cum and sal offir thi ✠ gift. ✠ [25] Be thou consentand to thin aduersarie soone, ‡ quhile thou art in the way with him; or perauentur thin aduersarie tak thee to the domesman, and the domesman tak thee to the minister, and thou be send into presoun. [26] Trewlie I say to thee, thou sal nocht ga out fra thine, til thou yeld the last ferthing. [27] Ye haue herd that it was said to aldmen, Thou sal nocht do licherie: [28] Bot I say to you, that euiry man that seis a woman for to couate hir has now donne lecherie be hir in his hart. [29] That gif thi richte e sclandir thee, ‡ pul him out, and cast fra thee: for it spedis to thee that aan of thi membris

Prouer. xxv. b. Luc. xii. f.

Exod. xx. c. Eccl. xl. c. Job xxxi. Deutro. xiii. a. Marc. ix. c.

. . . to thin . . . sy as he . . . . nothir . . ande to re- . . . vnto him . . . s hurte nocht may be . . the syddis.

. . . this nocht to be that is to . . . eyes and coffin.

slauchter: for he that slais sal be giltie of the jugement. Bot I say to yow, quhasaevir hais hettrent at his brother salbe giltie and in dangeir of the jugement. And quhasaevir sais to his brother racha, he is giltie and in dangeir of the counsell. And quhasaevir sais to his brother fuile, he salbe giltie and in dangeir of the fire of hell.'

v. 25. **Be thou consentand**: *esto consentiens.* **perauentur**: P. and Wy., 'lest perauenture'; *nisi forte.* **the domesman tak thee to the minister**: similarly Wy. and P.; *judex tradat te ministro.*

26. **fra thine**: P., 'fro thennus'; *inde.* **yeld**: *reddas.*

27. **Thou sal nocht do licherie** (P., letcherie): *Non mœchaberis.*

28. **for to couate hir**: *ad concupiscendum eam.* **has now donne lecherie be hir**: *jam mœchatus est eam;* P., 'hath now do [Wy., now he hath do] lecherie bi hir.' Gau (p. 19), 'quay seis ane woman and desiris hir, he hes committit adultrie al redy in his hart.' Vv. 27, 28: Abp. Ham. (p. 88, cf. p. 113), 'Ye haif hard how it was said to thame in auld tyme: Thow sall nocht commit adultery. Bot I say to yow quhasaevir spyis or lukis apon ony woman haiffand ony lust or desyre to hir of concupiscence, he hais committit adultery with her ellis in his hart.'

29. **richte e**: P., 'ri3t i3e.' **sclandir**: *scandalizat;* P., 'sclaundre.' **cast fra thee**: omitting *it*, so Wy. and P.; *projice abs te:* and the same in next verse. **it spedis to thee**: *expedit tibi.*

perise, than that al thi body ga into helle. [30] And gif thi richt hand sclandir thee, cut him away, and cast fra thee: for it spedis to thee that aan of thi membris perise, than that al thi bodi ga into helle. ✠ [31] And it has bene said, Quha euir leifis his wif, gefe he to hir a libel of forsaking: [32] Bot I say to you, that euiry man that leifis his wif, except cause of fornicatioun, makis hir to do lecherie: and he that weddis the wif forsaken dois adultrie. [33] Aganewart, ye haue herd that it was said to aldmen, Thou sal nocht forsuere, bot thou sal yeld thin athis to the Lord: [34] Bot I say to you, that ye swere nocht for ony thing: nouthir be heuen; for it is the throne (or reale sete) of God: [35] Nor yit be erde; for it is the stule of his feet: nor yit be Jerusalem; for it is the citee of a gret king. [36] Nor yit thou sal nocht swere be thin hede, for thou may nocht mak ane hair quhite nor blak. [37] Bot your word be, Ye, ye: Nay, nay; and that that is maire than thir is of euil. [38] Ye haue herde that it has bene said, e for e, and tuthe for tuthe: [39] Bot I

Deutro. xxiv. a. Math. xix. b. Marc. x. a. Luc. xvi. c.

Exod. xx. b. Leui. xix. c.

Deutro. x. d. Jaco. v. c. ii. Para. vi. f.

Esaye xl. a. Math. xxiii. c.

Ephe. iiii. c. Exod. xxi. c. Leui. xxiiii. . Deutro. xix. .

v. 30. **cut him away**: P., 'kitte hym aweye'; *abscinde eam.*

31. **Quha euer leifis**: *quicumque dimiserit;* Wy., 'who euere shal leeue' (P., leeueth). **a libel of forsaking**: so P.; *libellum repudii.* Wy., 'a libel, *that is, a litil boke of forsakyng.*'

32. **except**: P., 'outtakun.' Wy., 'outaken.' **dois adultrie**: P., 'doith auowtrye'; *adulterat.*

33. **Aganewart**: P., 'eftsoone.' Wy., 'efte soonys'; *iterum.*

34. **swere nocht for ony thing**: *non jurare omnino.* **the throne (or reale sete)**: Rh., Wy., and P., 'the trone,' without gloss.

35. **of a gret king**: note the indefinite article; so Wy. and P.

37. **is of euil**: *a malo est;* AV., 'cometh of evil.' RV., 'is of the evil *one.*' Abp. Ham. (p. 62) cites vv. 33-37, 'Ye haif hard quhow it was said to thame of old tyme, thow sall nocht forsweir thi self, bot sall performe thi eith to God: bot I say to yow, sweir nocht alutterly . . . nother be hevin, for it is Goddis seit, nor yit be the erd, for it is his futstule, nother be Jerusalem, for it is the citie of the greit king, nother sall thow sweir be thi heid, because thow can nocht mak ane hair quhyt or black. Bot your talking sal be, ye, ye, na, na, for quhatsaevir is mair thane this, that cummis of evil.'

F. 13 *v.* Luc. vi. c. say to yow, ‡ that ye aganestand nocht ane euile man; bot gif ony man strike thee on the richte cheke, schaw to him alsa that vthir. [40] And to him that wil stryve with thee in dome, and tak away thi cote, leife thou to him alsa thi mantil. [41] And quhaeuir constrenyeis thee a thousand pasis, ga thou with him vthir twa. [42] Gefe thou to him that askis of thee, and turn nocht away fra him that will borow of thee. ✠ [43] Ye haue herd that it was said to aldmen, Thou sal lufe thi nechbour, and hate thin ennimy: [44] Bot I say to you, lufe your ennimyes, do ye wele to thame that hates (*a*) you, and pray ye for thame that persewis and sclandiris you; [45] That ye be the sonnis of your fadir that is in heuenis: that makis his sonne to rise vponn gude and euil men, and raynis on just and vniust men. [46] For gif ye lufe thame that luvis you, quhat mede sal ye haue? ‡ quhethir gif publicanis dois nocht this? [47] And gif ye salus your brethir anlie, quhat sald ye do maire? quhethir gif hethinmen dois nocht this? [48] Tharfor be ye perfite, as your heuenlie fadir is perfite. ✠

Leui. xix. e. Roma. xii. c. Deutro. iiii. c. Luc. vi. d. Leui. xix. a.

ga . . . . that . . . . awe . . . . seik . . . . to d . . . . hie . . . . off . . . . an . . . . b . . . . b . . . . .

‡s . . . . sic . . . . nu . . . . tha . . . . ni . . . . for th . . . . her. . . . .

(*a*) *hatet*, MS.

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v. 39. **that ye aganestand nocht ane euile man**: *non resistere malo;* Wy., 'to nat aȝein stonde yuel.' P., 'that ȝe aȝenstonde not an yuel *man*.' AV., 'resist not evil.' RV., 'resist not him that is evil.' **gif ony man strike thee**: P., 'if ony smyte thee.' **schaw**: so P., 'schewe'; but Wy., 'ȝeue' (later versions 'turn'); *præbe.* **that vthir**: P., 'the tothir.'

41. **vthir twa**: P., 'othir tweyne.'

42. **askis**: P., 'axith.' Abp. Ham. (p. 95), 'Gyff to him that askis, and fra him that wald borrow turne nocht awaye.'

44. **for thame that persewis**: P., 'for hem that pursuen'; *pro persequentibus.*

45. **raynis**: P., 'reyneth'; *pluit.*

46. **quhethir gif publicanis**: *nonne et ethnici;* Wy., 'whether and puplicans.' P., 'whether pupplicans.'

47. **gif ye salus**: *si salutaveritis;* Wy., 'if ȝe greten, *or saluten.*' P., 'if ȝe greten.' **quhethir gif hethinmen dois nocht this**: *nonne et ethnici*, &c.; Wy., 'whether and paynymmys don nat this

Cap. vi. ✠

Takis hede that ye do nocht your richtwisnes befor men, to be sene of thame; ellis ye sal haue na mede at your fadir that is in heuenis. [2] Tharfor, quhen thou dois almes, will thou nocht (*a*) blaw trumpet befor thee, as ypocritis dois in synagogis and stretis, that thai be wirschipit (*b*) of men. Suthlie I say to you, thai haue ressauet thar mede. [3] Bot quhen thou dois almes, know nocht thi left hand quhat thi richt hande dois; [4] That thin almes be in hidlis: and thi fadir that seis in hidlis sal quite thee. [5] And quhen ye pray, ye sal nocht be as ypocritis: that luvis to pray standand in synagogis and newkis of stretis, to be sene of men.

Luc. xi. d.

iii. Re. xviii. d. Esay. xxix. c. Luc. xi. a.

(*a*) *tru*, underpointed in MS. (*b*) *wirschip*, MS.

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thing?' P., 'ne doon not hethene men this?' Vv. 43-48 in Ham. (p. 75), thus: 'Ye haif hard how it was said: Thow sall lufe thi nychbour and het thine enemie. Bot I say to yow, lufe your ennemies, blisse thame that curssis yow, do gud to thame that hettis yow, pray for thame quhilk dois yow wrang and persecutis yow, that ye may be the sonnis of your father quhilk is in hevin, for he causis his sonne to rise on the evil and the gud, and sendis his rayne on the just and unjust. For gif ye lufe thame (allanerly) that luffis yow, quhat reward sull ye haif? dois nocht the Publicanis evin sa? And gif ye be friendly to your friendis only, quhat singlar thing do ye? dois nocht the Publicanis alswa siclik wais? Ye sall thairfor be perfit, evin as your father in hevin is perfit.'

vi. 1. **at your fadir**: *apud patrem.*

2. **will thou nocht blaw trumpet befor thee**: P., 'nyle thou trumpe tofore thee'; *noli tuba canere ante te.* Wy., 'nyle thou syng byfore thee in a trumpe.' **that thai be wirschipit**: *ut honorificentur.* **Suthlie**: *Amen.*

3. **know nocht thi left hand**: *nesciat sinistra tua.*

4. **in hidlis . . . hidlis**: so Wy. P., 'hidils . . . hiddils'; *in abscondito.* **sal quite thee**: *reddet tibi.*

5. **newkis**: *angulis;* P., 'corneris.'

Trewlie I say to you, thai haue ressauet thar mede.
iiii. Reg. liii. d. Act. x. a. Esay. i. b. [6] Bot quhen thou sal pray, entir into thi cubicile, and quhen the dure is closit, pray thi fadir in hidlis; and thi fader that seis in hidlis sal yeld to thee. ☙ [7] Bot in praying, wil ye nocht speke mekile, as hethin men dois: for thai wene that thai ar herde in thar mekile
Roma. viii. d. Luc. xi. a. speche. [8] Tharfor wil ye nocht be made like to thame: for your fader wate quhat is nedeful to you befor that ye ask him. [9] And thus ye sal pray: Our fader that art in heuenis, hallewit be thi name. [10] Thi kingdom cum to. Thi wil be done in erde, as in heuen. [11] Gefe to vs this day our breid ouer vthir substance. [12] And forgif to vs our dettis, as we forgef to our dettouris. [13] And leid vs nocht into temptatioun, bot deliuer vs fra euile. Amen. [14] For gif ye forgefe to men thar

vi. 6. **cubicile**: P., 'couch'; *cubiculum*. **sal yeld**: P., 'schal yelde'; *reddet*. Here Nis. follows P. in changing from 'quite' to 'ȝeld,' *supra* ver. 4.

7. **Bot in praying**, &c.: Abp. Ham. (p. 247), 'quhen ye pray, speik nocht mony wordis.' **thai wene**: P., 'thei gessen'; *putant*. **in thar mekile speche**: P., 'in her myche speche'; *in multiloquio suo*.

8. **wate**: P., 'woot.' **quhat is nedeful**: P., 'what is nede'; *quid opus sit*.

9. **that art in heuenis**: so Wy. and P., 'that art in heuenes' (*in cœlis*); cf. ver. 10, where all have 'in heuen' (*in cœlo*).

10. **in erde, as in heuen**: so P.; but Vg., *sicut in cœlo et in terra*. Rh., 'as in heaven, in earth also.' Wy., 'as in heuen and in erthe.' RV., 'as in heaven, so on earth.'

11. **ouer vthir substance**: similarly Wy. and P.; Vg., *supersubstantialem*.

13. **fra euile. Amen**: so Wy., P. According to WW. *Amen* is omitted by all ancient Vg. MSS., though printed by St., Hent., Sixt., and Clem. Gau (p. 82) cites the whole *Pater noster* as follows: 'Our fader thow quhilk is in ye heuine / thy nayme mot be hallowit / thy kingdome mot cum (to vsz) thy wil mot be dwne in ye zeird as it is in ye heuine giff wsz this day our dailie breid / and forgiff wsz our dettis as we forgiff our dettours / and leid usz notht in temptatione bot deliuer vsz fra ewil Amen.' Abp. Ham. (p. 249), 'O Our Father quhilk is in Hevinnis. Thy name mot be hallowit. Thy

synnis, your heuenlie fader sal forgefe to you your trespassis: [15] Suthlie gif ye forgeve nocht to men, nouthir your fader sal forgeue to you your synnis. ✠ [16] Bot quhen ye fast, wil ye nocht be made as ypocritis soroufull: for thai deface thameself, to seme fastand to men. Trewlie I say to you, thai haue ressauet thar mede. [17] Bot quhen thou fastis, anoynt thi heid, and wesch thi face; [18] That thou be nocht sene fastand to men, bot to thi fader that is in hidlis: and thi fader, that seis in priuee, sal yeld to thee.

Math. xviii. d. Marc. xi. c. F. 14 r. Esay. l. . . . Math. . . .

[19] Will ye nocht tresoure to you tresouris in erde, quhar roust and mouris destroyis, and quhar thevis delues out and steles. [20] Bot gader to you tresouris in heuen, quhar nouthir roust nor mowris destroyis, and quhar thevis deluis nocht out nore steilis: [21] For quhare thi tresour is, thar alsa thin hart is. ✠ [22] The lannterne of thi body is thin e: gif thin e be sympile, al thi body salbe lichtfull. [23] Bot gif thin e be waywart, al thi body salbe mirk. Gif than the licht that is in

Prouer. . . . Eccl. . . . Jere. x. . . . Luce. xi. . . . Luc. xi. . . .

kingdom mot cum. Thy wyll mot be done in erd as it is in hevin. Geve us this day our daylie [*quotidianum* from Luke xi. 3] breid. And forgyff us our dettis as we forgyfe our dettouris. And lede us nocht in temptatioun. Bot delyver us fra evyl. Sa be it.' Vv. 14, 15 in Ham. (p. 264), 'And ye forgeve to men thair offensis and synnis, than sal your hevinly father forgeve to yow your offensis and synnis. And gif ye forgeve thame nocht thair trespas, na mair sall your father forgeve to yow your trespassis.'

vi. 16. **deface thameself**: P., 'defacen hem silf'; *exterminant facies suas.* Wy., 'putten her facis out of *kyndly* termys.'

18. **in hidlis . . . in priuee**: *in abscondito* (*bis*). Wy. repeats 'in hidlis'; but Nis., on the second occurrence, follows P. 'in priuey.'

19. **Will ye nocht tresoure**: *nolite thesaurizare.* **mouris** (in v. 20, mowris): *tinea;* Wy. and P., 'mouȝte' or 'moghte.' *Mowr*, not in Jamieson, a rare middle English word, adopted apparently from the Old Norse *maurr*, an ant. See Glossary. **delues out**: *effodiunt.*

23. **waywart**: P., 'weiward'; *nequam.* **mirk**: P., 'derk'; *tenebrosum.*

thee be mirknessis, how gret sal thailk mirknessis be!
Luc. xvi. ... ✠ [24] Na man may serue to twa lordis: for outhir he
sal hate that ane, and lufe that vthir; outhir he sal
sustene that ane, and despise that vthir. Ye may nocht
Psal. l. . . . serue Gode and riches. [25] Tharfor I say to you, that
Luc. x. . . . ye be nocht besie to your life, quhat ye sal ete; nouthir
i. Pet. . . . to your body, with quhat ye salbe clethit. Quhethir
lif is nocht maire than mete, and the body maire than
clathe? [26] Behald ye the foulis of the aere: for thai
saw nocht, nouthir scheris, nouthir gaderis into bernis;
and your fader of heuen fedis tham. Quhethir ye
Luc. xi. . . ar nocht maire worthi than thai? [27] Bot quha of you,
thinkand, may put to his stature a cubite? [28] And of
clething, quhat are ye besie? Behald ye the lillies of
the feelde, how thai wax: thai trauale nocht, nouthir
spynnis: [29] And I say to you, Salomon in al his glorie
was nocht keuerit as aan of thir. [30] And, gif God clethis

vi. 23. **mirknessis** (*bis*): P., 'derknessis'; *tenebræ.* **thailk** (for that ilk): *ipsæ;* Wy. and P., 'thilk,' but some MSS. of Wy., 'the ilke' and 'tho ilke.' Vv. 21-23: Abp. Ham. (p. 29), 'quair thi tresour is, thair is thi hart. The lycht of thi bodie is thyne ee, thane gif thyne ee be simpil and clere, al thi bodie is clere; but and gyf thyne ee be evil [p. 114, wykit], all thi bodie is myrk.'

24. **serue to twa lordis**: P., 'serue tweyn lordis'; *duobus dominis servire.* **that ane . . . that vthir**: P., 'the toon . . . the tother.' **riches**: *mammonæ;* Ham., 'Ye may nocht serve God and Mammon.'

25. **besie to your life**: *solliciti animæ vestræ.*

26. **saw nocht, nouthir scheris**: P., 'sowen not, nethir repen' (*metunt*). Abp. Ham. (p. 132), 'I say to yow, be ye nocht careful for your lyfe, quhat ye sall eite, or quhat ye sall drink, nor yit for your body, quhat ye sall put on, is nocht the lyfe mair worthi than the meit, and the body mair worthi than clething? Behald the foulis of the aire, for thai saw nocht, thai schier nocht, nor yit gaderis in ony thingis in the barnis, and yit your hevinly fader feidis thame. Ar ye nocht mekil bettir than thai?'

27. **may put**: *adjicere.*

28. **quhat are ye besie**: *quid solliciti estis.* **thai wax**: *crescunt.*

29. **keuerit**: *coopertus est.*

thus the hay of the feeld, that this day is, and to morou is castin into an vuen, how mekile mair you of litil
. . is gif anne
. . . occupyed
. . maneutht
. . labour, for he
. . lauborare
. . neate
faith? 31 Tharfor wil ye nocht be besie, sayand, Quhat sal we ete? or, Quhat sal we drink? or, With quhat thing sal we be keuerit? 32 For hethin men sekis al thir thingis; and your fader wate that ye haue nede iii. Reg. . . . to al thir thingis. 33 Tharfore seke ye first the kingdom of God, and his richtefulnes; and al thir thingis salbe castin to yow. ✠ 34 Tharfor will ye nocht be besie into the morou: for the morou salbe besie to him self. For it sufficis to the day his awn malice.‡

✠ Cap. vij.

. .) demyng
. . od Thair-
. . euer takis vpon
. . e except he
. . . re of God
. . . to the sam
. . . Godis honour
. . this haly
. . word quh-
. . . g is hal
. . . mdis
. . . . ecute
Wil ye nocht deme,‡ and ye sal nocht be demyt. Luc. v. . . . 2 For in quhat dome ye deme, ye salbe demyt: and Roma. . . . in quhat mesure ye met, it salbe met agane to you. Marc. . . . 3 Bot quhat seis thou a litil mote in the e of thi Luc. vi. . . . bruther, and seis nocht a beme in thin awn e? 4 Or how sais thou to thi bruther, Bruther, suffir I sal do out a mote fra thin e; and, lo, a beme is in thin awn e? 5 Ypocrite, do out first the beme of thin e; Prouer. xv. . and than thou sal se to do out the mote of the e

vi. 30. **of litil faith**: *modicæ fidei;* with Sixt. and Clem. Rh., 'of very small faith,' reading *minimæ* with Hent.

33. **salbe castin**: P., 'shulen be cast'; *adjicientur.* Vv. 31-33: Abp. Ham. (p. 132), 'Thairfor tak na thocht sayand: Quhat sall we eit, or quhat sall we drink, or quhairwith sal we be cled? For your hevinly father knawis, that ye have neid of all thir thingis. Seik first the kingdome of God, and the rychteousnes thairof, sa sall all thir thingis be ministerit to yow.'

34. **his awn malice**: *malitia sua.*

vii. 1. **and ye sal nocht be demyt**: reading *et non judicabimini* with St. and Sixt. P., 'that ȝe be not demed'; *ut non judicemini* with Clem.

4. **suffir I sal do out**: *sine ejiciam.*

5. **do out first the beme**, &c.: Complaynt (p. 138), 'ȝe sal tak furtht ane grit balk furtht of ȝour auen ee, ande thare eftir ȝe maye tak furtht ane litil strey furtht of ȝour nychtbours ee.'

of thi bruther. [6] Wil ye nocht gif haly ‡ thing to
Psal.cxx.a... † hundis, nouthir cast ye your margaritis befor
‡ swyne, or perauentur thai defoule thame with
F. 14 *v.* thare feete, and the houndis be turnyt and al to
. . . ix. c. brek you. [7] Ask ye, and it salbe gevin to you;
seke ye, and ye sal find; knok ye, and it salbe
. . . i. c. opnit to you: [8] For ilk that askis takis; and he
. . . . b. that sekis findis; and it salbe opnyt to him that
knockis. [9] Quhat man of you is, that gif his sonn
ask him breid, quhethir he will betak him a staan?
[10] Or gif he ask fische, quhethir gif he will betak him
. . . . a. ane eddir? [11] Tharfor gif ye, quhen ye ar euil men, can
geve gude giftis to your sonnis, how mekile maire
your fader that is in heuenis sal geue gude giftis (*a*)
. . . i. b. to thame that askis him! [12] Tharfor al thingis quhat
. . . . c.
. . . . c. euir thingis ye wil that men do to you, do ye to
. . . . c.
thame: for this is the law and the prophetis. [13] Entre
ye be the strayt yet: for the yet that leidis to
perditioun is large, and the way is brade, and thar ar
mony that entris be it: [14] How straite is the yet,
and narow the way, that leidis to life, and thar ar
. . . . a. few that findis it. ✠ [15] Be ✠ ye war of fals prophetis,
. . . . a.
that cummis to you in clething of schepe, bot within

Swyne) ar thai quhill wassis tha seluis in th puddill an fylthiness [of] lustes, and regar not the wo of God.

(*a*) *giftis* underpointed in MS. and preceded by *caret* mark.

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vii. 6. **gif haly thing**: *dare sanctum.* **defoule thame**: *conculcent eas.* **and the houndis be turnyt**: so P., 'and *the houndis* be turned.' Vg., *et conversi* [i.e., *porci*]. *Canes* erroneously added after *conversi* in a few MSS., and in many printed editions, including St., cited by WW. **al to brek you**: *dirumpant vos;* P., 'al to-tere ȝou.' Rh., 'all to tear you.'

7. **Ask ye**, &c.: Abp. Ham. (p. 242), 'Ask and it sal be gyffin to you, seik and ye sall fynd, knock and it sal be openit to yow.'

9. **will betak him**: P., 'wole take hym'; *porriget ei.*

10. **eddir**: *serpentem.* 11. **can**: P., 'kunnen'; *nostis.*

13. **strayt yet**: *angustam portam.*

14. **narow**: P., 'narwȝ'; *arcta.*

15. **Be ye war of**: so P.; *attendite.* **within**: P., 'withynneforth.'

thai ar as wolues of reif. [16] Of thar frutis ye sal knaw thame. Quhethir men gaderis wyne grapes of thornis, or figis of breris? [17] Sa euiry gude tre makis . . . a. gude frutis; bot an euile tre makis euile frutis. [18] A gude tre may nocht mak euile frutis, nouthir an euile tre mak gude frutis. [19] Euiry tre that makis nocht gude frute salbe cuttit doun, and salbe castin into the fire. [20] Tharfor of thar frutis ye sal knaw thame. . . . i. [21] Nocht ilk man that sais to me, Lord, Lord, sal . . . and xiiii. c. entir into the kingdome of heuenis; bot he that dois . . . ii. c. the wil of my fader that is in heuenis, he sal entir into the kingdom of heuenis. ✠ [22] Mony sal say to . . . b. me in that day, Lord, Lord, quhethir we haue nocht propheciet in thi name? and has castin out feendis in thi name? and has done mony virtues in thi name? [23] And than I sal knawleche to tham that I knew you neuir: depart away fra me, ye that wirkis wickit- . . . b. nes. [24] Tharfor ilk man that heres thir my wordis, . . . c. and dois tham, salbe made like to a wise man, that has biggit his hous on a staan. [25] And rayn fel

vii. 15. **of reif**: P., 'of raueyn'; *rapaces*. Vv. 15, 16: Winzet (ii. 65), 'Tak tent to zoure selfis fra fals prophetis that cumis to zou in the scheipis germunt, bot within thai ar rauenous wolfis.' Tyrie (Pref., sig. iv.), 'Be war with thame that cumis to you in scheip skinnis for thay ar inwardlie wolfis.' J. Ham. (Cath. Traict., sig. V. iii.), 'Beuar with . . . cled in lamb skynnis.' J. Ham. (Fac. Traict., p. 19), 'rauening wolfis in the habites of scheip.'

16. **wyne grapes**: *uvas*. Wy., P., 'grapis'; 'wyne' perhaps added by Nis., as 'grape' or 'graip' has other significations. **breris**: so P.; *tribulis*.

18. **may nocht**: *non potest*.

21. **Nocht ilk man**, &c.: Abp. Ham. (p. 258), 'Nocht ilk man that sais to me, lord, lord, sal entir into the kingdome of hevin, bot he that dois the wil of my father that is in hevin, he sal entir into the kingdome of hevin.'

22. **done mony virtues** (*virtutes*): Rh., 'wrought many miracles.'

23. **I sal knawleche**: *confitebor*. **that wirkis**: P., 'that worchen.'

24. **salbe made like**: *assimilabitur*. **has biggit**: P., 'hath bildid.'

doun, and fludis com, and windis blew, and ruschit into that hous; and it fel nocht doun: for it was
. . . b. foundit on a staan. [26] Ande euiry man that heres thir my wordis, and dois tham nocht, is like to a fule that has biggit his hous on grauale: [27] And rayn com doun, and fludes com, and windis blew, and thai hurlit agane that hous; and it fel doun:
. . . . i. b. and the falling doun tharof was gret. [28] And it was
. . . . c. done quhen Jesus had endit thir wordis, the pepile woundrit on his teching: [29] For he taucht tham as he that had power, and nochte as the scribis of thame ande Phariseis.

Chap. viij. ✠

Bot quhen Jesus was cummyn doun fra the hill, mekile
. . . iii. b. pepile followit him. [2] And, lo, a leprous man com
. . . . b. and wirschippit him, and said, Lord, gif thou will,
F. 15 r. thou may mak me clene. [3] And Jesus held furth the hand, and tuichet him, and said, I will; be thou made clene. And anon the lepir of him was clenget.
Leui. xiiii. a. Luc. vii. a. Johan. iiii. a. [4] And Jesus said to him, Se say thou to na man; bot ga, schaw thee to the preestis, and offir the gift that Moyses comandit, ‡ in witnessing to tham. ✠ ✠ [5] And

to them Moyses

vii. 25. **ruschit into**: P., 'russchiden in to'; *irruerunt in.*

26. **is like**: *similis erit.* **grauale**: P., 'grauel'; *arenam.* Wy., 'grauel, *or soond.*'

27. **the falling doun**: *ruina.*

28. **and it was done quhen**: *et factum est: cum;* **Wy.**, 'and it is maad, when.'

viii. 1. **Bot quhen Jesus**: Clem., *cum autem descendisset*, omitting *Jesus.* P. and Nis. read with St.

2. **wirschippit**: *adoravit.* **thou may mak me clene**: *potes me mundare.*

3. **the hand**: so P., 'the hoond'; *manum.* Rh., 'his hand.' **clenget**: Wy., P., 'clensid.'

4. **Se say thou**: *vide . . . dixeris.* **in witnessing to tham**: *in testimonium illis.*

. . [l]aw a witness our . Deutro. xxxi. for . . . . ensis uss and is . . ouer our synnes . . eir the preistis . . Christ clengit . . and yit belevis . and witness aganis . . . to this, Ga, &c. . . my wordis ar . . cante then . . mair ar thin . . st and west, &c. . . e heythene cum . e faith salbe . . and the Jewes . . as traist in thair . . sal for thair vnbe- . . saik be refused

quhen he had entrit in to Capharnaum, the centurien neirit to him, and prayit him, [6] And said, Lord, my child lyis in the hous seke in parlasie, and is euile turmentit. [7] And Jesus said to him, I sal cum and I sal heile him. [8] And the centurien ansuerde and said to him, Lord, I am nocht worthi that thou entire vndir my rufe: bot anly say thou be worde, and my child salbe heilit. [9] For quhy I am a man ordanit vndir power, and has knychtis vndir me: ‡ and I say to this, Ga, and he gais; and to an vthir, Cum, and he cummis; and to my seruand, Do this, and he dois it. [10] And Jesus herd thir thingis, and woundrit, and said to men that followit him, Treulie I say to you, I fand nocht sa gret faith in Israel. [11] And I say to you, that mony sal cum ‡ fra the eest and west, and sal rest with Abraham, and Isaac, and Jacob, in the kingdom of heuenis: [12] Bot the sonnis of the (*a*) realme salbe castin out into vtirmaire mirknessis: thare salbe weping and girnyng of tethe. [13] And Jesus said to the centurien,

Psal. cvi. b.

Esay. xli. a. Luc. xiii. a.

(*a*) Before *realme, rewme* underpointed in MS.

viii. 5. **the centurien**: so P., with definite article. Wy., 'centurio.' **neirit**: P., 'neiȝede'; *accessit.*

6. **seke in parlasie**: *paralyticus;* P., 'sijk on the palesie.'

8. **anly say thou be worde**: *tantum dic verbo.* P., 'oonli seie thou bi word.' Vv. 8, 9: Abp. Ham. (p. 214), 'Say with centurio . . . O Lord I am nocht worthi that thow entir under the ruffe of my house, bot only speik a word and my saule sal be saffit.' But here the writer cites the Latin, 'sanabitur *anima mea*,' for *puer meus*, perhaps by a slip of memory, from the form of administering communion instead of from the Gospel, to which he refers. So J. Ham. (Cath. Traict., f. 83 *v.*), 'I am not vorthie yat you sould enter in my hous . . . bot speik onlie be vord and my saull salbe heilit.'

9. **For quhy**: *nam et.* **knychtis**: *milites.*

10. **to men that followit him**: P., 'to men that sueden him'; *sequentibus se.*

11. **sal rest**: *recumbent.*

12. **vtirmaire mirknessis**: P., 'vtmer derknessis'; *tenebras exteriores.* **girnyng of tethe**: P., 'grynting of teeth.' Wy., 'beetynge togidre of teeth'; *stridor dentium.*

Ga; and as thou has belevit, be it done to thee. And
Marc. i. c. the child was heilit fra that hour. ✠ [14] And quhen Jesus
was cummyn in to the hous of Symon Petir, he saw his
Luc. iiii. d. wyues moder liand, and schakin with feueris. [15] And he
tuichet hir hand, and the feuer left hir: and scho raase,
Marc. i. c. Luc. iiii. e. and seruit tham. [16] And quhen it was eeuen, thai
broucht to him mony that had deuilis: and he kest out
spiritis be word, and heilit al that war euile at eise.
[17] That it war fulfillit that was said be Esaie the profete,
sayand, He tuke our infirmiteis, and bair our seeknessis.
Esay. liii. a. i. Pet. ii. c. [18] And Jesus saw mekile pepile about him, and bad his
Luc. ix. f. discipilis ga ouir the watire. [19] And a scribe neirit, and
said to him, Maistir, I sal follow thee quhare euir thou
sal ga. [20] And Jesus said to him, Foxis has dennis, and
briddis of heuen has nestis; bot mannis sonn has nocht
quhare he sal rest his hede. [21] Aan vthir of his dis-
cipilis said to him, Lord, suffir me to ga first and berie
my fader. [22] Bot Jesus said to him, Follou thou me; and
Marc. iiii. d. lat deidmen berie thare deidmen. ✠ [23] And quhen he
was gaan vp into a litil schip, his disciplis followit him.
Luc. viii. c. [24] And, lo, a gret steiring was made in the see, sa that
the litil schip was keuerit with wawis: bot he slepit.
[25] And his discipilis com neire to him, and raasit him, and

viii. 13. **as thou has belevit,** &c.: Abp. Ham. (p. 130), 'according to thi faith sa be it done to thee.'

14. **Symon Petir**: P., 'Symount Petre.' **liand**: P., 'liggynge'; *jacentem.* **schakin with feueris**: *febricitantem.*

16. **kest out**: P., 'castide out.' **be word**: *verbo.* **euile at eise**: P., 'yuel at ese'; *male habentes.* (See above, iv. 24.)

17. **That it war fulfillit**: *ut impleretur.*

18. **bad his discipilis**: Vg., *jussit ire,* omitting *discipulos.*

19. **a scribe**: so P.; *unus scriba.* **neirit**: P., 'neiȝede.'

20. **dennis**: *foveas;* Wy., 'dichis, *or borowis.*' Lyndesay (Satyre, l. 3573), 'birds has thair nests and tods hes thair den.'

21. **Aan vthir**: P., 'anothir'; *alius.*

22. **Follou**: P., 'sue.' **lat deidmen berie**: *dimitte mortuos sepelire.*

23. **a litil schip**: so P.; *naviculam.*

24. **a gret steiring**: *motus magnus.* **keuerit**: P., 'hilid'; *periretur.*

said, Lord, saue vs: we perische. [26] And Jesus said to tham, Quhat ar ye of litil faith agast? Than he raase, and comandit to the windis and the see; and a gret pecibilnes was made. [27] And men woundrit, and said, Quhat maner man is this, for the windis and the see obeyis to him! [28] And quhen Jesus was cummyn ouir the watir, into the cuntre of men of Gerasa, twa men met him that had deuilis, and com out of graues, ful wod, sa that na man mycht ga be that way. [29] And, lo, thai cryit, sayand, Quhat to vs and to thee, Jesu, the sonn of Gode? art thou cummyn hiddir befor the tyme to turment vs. [30] And nocht fer fra thame was a flok of mony swyne lesewand. [31] And the deuilis prayit him, and said, Gif thou castis out vs fra hynne, send vs into the draue of swyne. [32] And he said to thame, Ga ye. And thai yede out, and went into the swyne: and, lo, in a gret bir al the draue went heidling into the see, and thai war deid in the watris. [33] Ande the hirdis fled away, and com into the citee, and tald al thir thingis, and of thame that had the feendis. [34] And, lo, al the citee went out aganis Jesu: and quhen thai had sene him, thai prayit him that he wald pas fra thare coostis.

Job xxvi. d. Psal. cvi. d. F. 15 *v.* Marc. v. a. Luc. viii. c. d. ii. Cor. vi. c. Marc. v. b. Actis xvi. c.

viii. 26. **Quhat ar ye of litil faith agast?** P., 'What ben ȝe of litil feith agaste?' *Quid timidi estis, modicæ fidei?* **comandit to the windis**: *imperavit ventis.*

27. **And men**: *porro homines.* **Quhat maner man is this**: P., 'What maner *man* is *he* this'; *qualis est hic.* **obeyis to him**: P., 'obeischen to him'; *obediunt ei.*

28. **quhen Jesus**: so St., Sixt., but Clem. omits *Jesus.* **of men of Gerasa**: *Gerasenorum.* **ful wod**: P., 'ful woode'; *sævi nimis.*

30. **lesewand**: P., 'lesewynge'; *pascens.*

31. **fra hynne**: P., 'fro hennes'; *hinc.*

32. **in a gret bir**: P., 'in a greet bire'; *impetu magno;* so St., Sixt., but Clem. omits *magno.* **heidling**: P., 'heedlyng'; *per præceps.*

33. **the hirdis**: *pastores.* **al thir thingis**: *omnia hæc;* so St., Sixt., but Clem. omits *hæc.* **that had**: *habuerunt* with many MSS. Vg., *habuerant.*

34. **went out aganis**: *exiit obviam.*

The ix Chap. ✠

Marc. ii. b. Luc. v. c. Johan v. a.

Ande Jesus went vp into a boot, and passit ouir the watir, and com ‡ into his citee. 2 And, lo, thai brocht to him a man seek in parlasie, liand in a bedde: and Jesus saw the faithe of tham, and said to the man seek in the paralasie, Sonn, haue thou traist; thi synnis ar forgevin to thee. 3 And, lo, sum of the scribis said within tham self, This blasphemys. 4 And quhen Jesus had sene thar thouchtis, he said, Quharto think ye euile thingis in your hartis? 5 Quhat is it lichtar to say, Thi synnis ar forgevin to thee; outhir to say, Ryse thou, and walk? 6 Bot that ye wit that mannis sonn has power to forgeve synnis in erd, than he saide to the seekman in paralasie, Ryse vp, tak thi bed, and ga into thin hous. 7 And he raase, and went into his hous. 8 And the pepile seand, dred, and glorifiit God, that gaue sic power to men. ✠ ✠ 9 And quhen Jesus passit fra thin, he saw a man, Mathou be name, sittand in a tolbuthe: and he said to him, Follow thou me. And he raase, and followit him. 10 And it was done the quhile he sat at the mete in the hous, lo, mony publicanis and synful men com and sat at the mete with Jesu and his dis-

‡ Into his.. that is Caph . . .

Actis iii. a. and ix. f.

Mar. ii. b. Luc. v. d. and xv. a.

ix. 1. **Ande Jesus**: so St., Sixt., but Clem. omits *Jesus*. **a boot**: so P.; *naviculam*. Cf. viii. 23, *supra*.

2. **seek in parlasie** (ver. 6, paralasie): P., 'sike in palesie'; *paralyticum*. **haue thou traist**: P., 'haue thou trist'; *confide*. Gau (p. 64), 'sone traist thy sinnis ar forgiffine to the.'

3. **This blasphemys**: *hic blasphemat*.

4. **Quharto**: P., 'wherto'; *ut quid*.

5. **Quhat is it lichtar**: P., 'what is li3tere'; *quid est facilius*. **outhir**: P., 'ethir'; *an*.

9. **fra thin**: P., 'fro thennus'; *inde*. **in a tolbuthe**: so Wy., P., 'in a tolbothe'; *in telonio*. Catholicon, 'a tolle buthe'; *toloneum*. Herrtage adds, 'a town-hall, prison or gaol.' Compare Math. xxvii. 27.

10. **And it was done**: P., 'and it was [Wy., is] don'; *et factum est*. **the quhile he sat at the mete**: so P., 'the while,' &c. Wy., 'hym sittynge at the mete'; *discumbente eo*.

cipilis. 11 And Phariseis saw, and said to his discipilis, Quhy etis your maistir with publicanis and synfulmen? 12 And Jesus herd, and said, A leche is nocht needful to men that fairis wele, bot to men that ar euil at eise. 13 Bot ga ye and leire quhat it is, I wil mercy, and nocht sacrifice: ‡ for I com nocht to cal richtfulmen, bot synfulmen. ✠ ✠ 14 Than the discipilis of Johnne com to him and said, Quhy we and Phariseis fastis oft, bot thi discipilis fastis nocht? 15 And Jesus said to tham, Quhethir the sonnis of the spous may ‡ murn, als lang as the spous is with tham? bot dais sal cum, quhen the spous salbe takin away fra tham, and than thai sal fast. 16 And naman may put a clout of boustouse clathe into an ald clething; for it dois away the fulnes of the clathe, and a wers breking is made. 17 Nouthir men puttis new wyne into ald boces; ellis the boces ar to brekin, and the wyne sched out: bot men puttis new wyne into new botels, and bathe ar kepit. ✠ ✠ 18 Quhilis (*a*) that Jesus spak thir thingis to thame, lo,

Osee. vi. b. Math. xii. a.

Marc. ii. b. Luc. v. e.

F. 16 *r*.

Marc. v. c. Luc. viii. f.

‡ For I com.. rychtwisnes m . . Christ refusis . . wisness, and . . . bygeonly . . . wisnes. And . . heir that he is cum . . . synnaris. And th . . . sanct Paul that . . . into the warld . . synnaris. . . . murnne) than . . . maner of mar . . gis anne of a . r . ewin che . . . . r the

(*a*) Before *Quhilis*, *and* underpointed, MS.

ix. 11. **And Phariseis**: P., 'Farisees,' also without the article; so in ver. 14, but cf. ver. 34.

12. **A leche**, &c.: P., 'a leche is not nedeful to men that faren wel'; *non est opus valentibus medicus.* **euil at eise**: *male habentibus.* Abp. Ham. (p. 123), paraphrasing, 'Thai that ar stark and hail in thair persone, neidis na medicinar, bot thai that ar weik and seik neidis a medicinar.' Gau (p. 62), 'thay quhilk ar hail thay mister notht ane lech, bot yay quhilk ar seik.'

13. **richtfulmen**: P., 'ri3tful men'; *justos.* Gau (p. 62), 'I com notht to cal richtus men bot sinners.'

15. **Quhethir**: *numquid.* **may murn**: P., 'moun morne'; *possunt . . . lugere.*

16. **may put**: P., 'putteth.' **a clout of boustouse clathe**: P., 'a clout of buystous clothe'; *commissuram panni rudis.* Wy., 'a medlynge of rudee *or newe* clothe.' **it dois away the fulnes of the clathe**: *tollit enim plenitudinem ejus a vestimento.*

17. **boces**: P., 'botelis'; *utres.* **ar to brekin**: 'ben to-broke and distried'; the words 'and distried' are not represented in Nis. Vg., *rumpuntur utres et vinum effunditur et utres pereunt.*

18. **Jesus**: so Wy., P., but without authority.

straicht yues of monkis and freiris. And as Baals preistis prychit thame [with k]nyffis and boitkynness, iii. Reg. xviii. This murnyng did not God regard .. schaymme, loose, persecutioun, and death; for rychtwisness saik is the rycht .... thairfor sayis Christ his discipillis fastis nocht quhill the brydgromme is with .... God sendis thaim na trubile, and for sa mekell as Christ him ..... defendis themme....

a prince com and wirschipit him, and said, Lord, my
Johan xi. b. douchtir is now deid: bot cum thou and put thin
Leui. xv. b. hand on hir, and scho sal leue. [19] And Jesus raase,
Mar. v. c. Luc. viii. c. and followit him, and his discipilis. [20] And, lo, a woman, that had the bludy flux xii yere, neirit behind, and tuichet the hemm of his clathe: [21] For scho said within hir self, Gif I tuiche anly the clathe of him, I salbe saif. [22] And Jesus turnyt and saw hir, and said, Douchtir, haue thou traist; thi faith has made the saif. And the woman was hale fra that hour. [23] And quhen Jesus com into the hous of the prince, and saw mynstralis and the pepile makand noise, [24] He said, Ga ye away; for the damycele is nocht deid, bot slepis. And thai scornit
Joh. xi. b. him. [25] And quhen the folk was put out, he went in, and held hir hand, and said, Rise, damycele; and the damycele raase. [26] And this fame went out into al that land. ℣ [27] And quhen Jesus passit fra thine, ii blynde men, cryand, followit him, and said, Thou sonn of Dauid, haue mercy on vs. [28] And quhen he com into the hous, the blindmen com to him: and Jesus said to tham, Quhat wil ye that I do to you? And thai said, Lord, that our een be opnyt: and Jesus said, Beleue ye that I may do this

ix. 18. **a prince**: *unus princeps.* Wy., 'oo prince.' **wirschipit**: *adorabat.*

20. **the bludy flux**: *sanguinis fluxum.* **neirit behind**: P., 'neiȝede bihynde'; *accessit retro.*

22. **haue thou traist**: *confide.* **has made the saif**: *te salvam fecit.* **was hale**: P., 'was hool'; *salva facta est.*

23. **pepile makand noise**: *turbam tumultuantem.*

25. **and said, Rise, damycele**: *et dixit, puella surge.* This interpolation from Luke viii. 24 is absent from Clem. and from P., but is read in St., Sixt., and in the margin of one copy of Wy., cited by FM., the MS. *Q* in the Advocates' Library. **folk**: P., 'folc'; *turba.*

28. **and Jesus said to tham, Quhat wil ye that I do to you?** This interpolation, read in both Wy. and P., has apparently no authority in ancient Latin MSS.

thing to you? Thai say to him, Ye, Lord. [29] Than he tuichet thar een, and said, Eftir your faith be it done to you. [30] And the een of tham war opnyt: and Jesus thretnyt thame, and said, Se ye that naman wit. [31] Bot thai yede out and defamet him throu al that land. [32] And quhen thai war gaan out, lo, thai brouchte to him a dommbe man hauand a deuile. [33] And quhen the deuile was castin out, the dombe man spak: and the pepile woundrit, and said, It has nocht bene sene thus in Israel. [34] Bot the Phariseis said, In the prince of deuiles he castis out deuiles. [35] And Jesus went about al the citees and castels, techand in the synagogis of tham, ande prechand the gospell of the kingdom, and heiland euiry languour and euiry seeknes. [36] And he saw the pepele, and had reuth on tham, for thai war traualit, and liand as schepe nocht hauand a schephird. [37] Than he said to his discipilis, Suthlie thar is mekile ripe corn, bot few werkmen; [38] Tharfor pray ye the Lord of the ripe corn, that he send werkmen into his ripe corn.

Math. viii. b.
Marc. vii. d.
Luc. xi. b.
Math. xii. . .
Mar. iii. d.
Mar. vi. a.
Luc. xiii. b.
Ezec. xxxiiii. . .
Mar. vi. d.
Luc. x. a.
ii. Tessa. ii. . . .

Cap. x.

Ande quhen his xii discipilis war callit togiddir, he gave to tham power of vnclene spiritis, to cast tham out of men, and to heile euiry languour and seeknes.

Mar. iiii. . . and vi. a.
Luc. vi. a. and x. a.

ix. 28. **Ye**: *utique;* Wy., 'Sothely, *or ȝea.*' P., 'ȝhe.'

29. **Eftir your faith**: *secundum fidem vestram;* Wy., 'Up ȝour feith.' P., 'aftir,' &c.

31. **defamet him**: P., 'diffameden hym'; *diffamaverunt eum.* Rh., 'bruited him.'

33. **It has nocht bene sene thus**: *nunquam apparuit sic.*

34. **the Phariseis**: P. here inserts article and Nis. follows.

35. **castels**: so P.; *castella.*

36. **had reuth on tham**: *misertus est eis.* **war traualit**: P., 'weren trauelid'; *vexati.*

37. **ripe corn**: so P.; *messis.*

x. 1. **war callit togiddir**: P., 'weren clepid togidere'; *convocatis.* **power of**, &c.: *potestatem spirituum.*

[2] And thir are the names of xii apostilis: The first, Symon, that is said Petir, and Andrew his bruther; [3] James of Zebede, and Johne his bruther; Philip, and Bertholomew; Thomas, and Mathew, publican; and James Alphei, and Thadee; [4] And Symon Chananee, and Judas Scarioth, that betrayit Crist. [5] Jesus send
F. 16 *v.* thir xii, ande comandit to tham, sayand, Ga ye nocht into the way of hethin men, and entire ye nocht into
[Mar]c. vi. b. the citeis of Samaritanis: [6] Bot rathere ga ye to the schepe of the hous of Israel that has perischit. [7] And
[Actis] viii. b. ga ye and preche ye, and say, that the kingdom of heuenis sal neir. [8] Heile ye seekmen, raise ye deidmen,
. . . c. vi. a. clenge ye lepirmen, cast ye out deuilis: frelie ye haue
. . . ix. and x. a. takin, frelie geue ye. [9] Wil ye nocht weld gold,
. . . ii. c. nouthir siluer, nor money in your girdilis, [10] Nocht
. . . chi. v. c. a bag in the way, nouthir ii cootis, nouthir schoon, nouthir a yerd (or wand); for a werkman is worthi his mete. [11] In to quhat euir citee or castel ye sal entire, ask ye quha tharin is worthi; and thare duell ye til ye
. . . ar. vi. b. [Luc.] ix. and x. a. ga out. [12] And quhen ye entir into an hous, greet ye it, sayand, Pece to this hous. [13] And gif that ilk hous be

x. 2. **of xii**: P., 'of the twelue.' **Symon, that is said Petir**: P., 'Symount that is clepid Petre.'

3. **Mathew, publican; and**: so *et* in many MSS. and Hent.; but Clem. omits.

4. **Chananee**: Clem. (1592), *Cananæus* (so Rh.); but (1593) *Chananæus.* **Scarioth**: *Iscariotes.* **betrayit Crist**: so P.; but Vg. (with no exception noted by WW.), *tradidit eum.*

5. **of hethin men**: *gentium.*

7. **sal neir**: P., 'shal neiȝe'; reading *appropinquabit.* Vg., *appropinquavit;* cf. iii. 2.

8. **clenge ye lepirmen**: P., 'clense ȝe mesels'; *leprosos mundate.*

9. **weld**: *possidere.*

10. **a bag**: P., 'a scrippe'; *peram.* **a yerd (or wand)**: *virgam;* P., 'ȝerde,' without explanation.

12. **sayand, Pece**, &c.: so Vg.; but clause rejected by WW. as interpolation from Luke x. 5.

13. **that ilk**: P., 'thilk'; *illa.* See ver. 15, and above, vi. 23.

worthi, your pece sal cum on it: bot gif that hous be nocht worthi, your pece sal turn agane to you. [14] And quha euir ressaues nocht you, nouthir heris your wordis, ga ye fra that hous or citee, ‡ and strike of the dust of your feet. [15] Treulie I say to you, it salbe mair suffrabile to the land of men of Sodom and of Gomorre in the day of jugement, than to that ilk citee. [16] Lo, I send you as schepe in the myddis of wolues: thar- for be ye slee as serpentis, and sympile as dowis. [17] Bot be ye war of men; for thai sal tak you in councelis, and thai sal strike you in thar synagogis: [18] And to maris (or presidentis) and to kingis ye salbe led for me, in witnessing to tham and to the hethin men. [19] Bot quhen thai tak you, wil ye nocht bethink how or quhat thing ye sal speke: for it salbe gevin to you in that hour quhat ye sal speke. [20] For it is nocht ye that spekis, bot the spirit of your fader that spekis in you. [21] And the bruther sal tak the bruther into deid, and the fader the sonn: and sonnis sal ryse aganes fader and moder, and sal turment tham be deid. [22] And ye salbe in hatrent to al men for my name: bot he that sal duell still till into the end salbe saif. [23] And quhen thai

Strik . . . a littill . . . hat ye sal str . . . veray du . . . eit that . . . ow that z . . . . win profi . . . aluatiounn . .

. . . xiii. d. et . . . [. xvii]i. a.

. . . v. a. . . . xiii. B. . . . xxi. b.

. . . c. xvi. a.

. . . xiii. B. . . . xii. b. and . . . vii. a.

. . xxiiii. a.

. . . i. a.

x. 13. **sal cum**: Vg., *veniet.* **sal turn agane**: *revertetur;* WW. read *veniat . . . revertatur.*

14. **strike of**: P., 'sprenge of'; *excutite.*

15. **Treulie**: *amen.* **men of . . . Gomorre** (P., Gomorr): *Gomorrhæorum.* **that ilk**: P., 'thilke'; *illi.*

16. **slee**: P., 'sliȝ'; *prudentes.* **dowis**: P., 'dowues'; *columbæ.*

17. **be ye war**: so P.; *cavete.* **sal tak you in councelis**: *tradent . . . vos in conciliis.* **strike**: P., 'bete'; *flagellabunt.*

18. **to maris (or presidentis)**: P., 'to meyris, *or presidentis*'; *ad præsides.* **for me**: *propter me.* **in witnessing to tham**: *in testimonium illis.* **to the hethin men**: *gentibus.*

21. **sal turment tham be deid**: P., 'schulen turmente hem bi deeth'; *morte eos afficient.*

22. **salbe in hatrent**: P., 'schulen be in hate'; *eritis odio.* **sal duell still till into**: P., 'dwelle stille in to'; *perseveraverit usque in.* Abp. Ham. (p. 30), 'Quasaevir perseveris to the end, he sal be sauf.'

[Math.] ii. c. [Act. viij. a. [and xiiij. d. . . . [xii.] d.

persew you in this citee, fle ye into an vthir: treulie I say to you, ye sal nocht end the citees of Israel, to fore that mannis sonn cum. [24] The discipile is nocht abone the maistir, na the seruand abone his lord. [25] It sufficis to the discipile that he be as his maistir, and to the seruand as his lord. Gif thai haue callit the husbandman Beelzebub, how mekile mair his houshald menye? [26] Tharfore drede ye nocht tham: for nathing is hid, that sal nocht be schawit; and nathing is priuay, that sal nocht be wittin. [27] That thing that I say to you in mirknessis, say ye in the lichte: and preche ye on housis that thing that ye here in the ere. [28] And wil ye nocht dreed tham that slais the body, for thai may nocht sla the saule: bot rathir dreed ye him that may tyne bathe saule and body into hell. [29] Quhethir twa sparowis ar nocht sald for an halpenny? and aan of tham sal nocht fall on erde without your fader. [30] And al the hairis of your heid ar novmerit. [31] Tharfor wil ye nocht drede, ye ar bettir than mony sparowis. [32] Tharfor

. . . . [iiij. b. . . . . and

. . . . a.

F. 17 r.

x. 23. **persew**: *persequentur.* **end**: *consummabitis.* **to fore**: *donec.*

25. **It sufficis**: P., 'it is ynow3'; *sufficit.* **haue callit**: P., 'han clepid.' **the husbandman**: P., 'hosebonde man'; *patrem-familias.* **Beelzebub**: P., 'Belsabub.' **his houshald menye**: P., 'his houshold meyne'; *domesticos ejus.*

26. **be schawit**: *revelabitur.* **priuay**: *occultum.* **be wittin**: P., 'be wist'; *scietur.*

27. **on housis**: *super tecta.*

28. **may tyne**: P., 'mai lese'; *potest . . . perdere.* J. Ham. (Cath. Traict., f. 76), 'Feir not thame quha slayis the bodie and may not slay ye saull.' Abp. Ham. (p. 45), 'Feir nocht thame that slais your body and may nocht slay your saulis, bot erar feir him quhilk eftir that he hais slaine your body, hais powar to cast your saule and body into hel.'

29. **sald for an halpenny**: P., 'seeld for an halpeny'; *asse veneunt.* **aan**: P., 'oon'; *unus.* **without**: 'with outen'; *sine.*

30. **novmerit**: P., 'noumbrid'; *numerati.*

euiry man that sal knawleche me before men, I sal knawleche him before my Fader that is in heuenis. [33] Bot he that sal deny me before men, I sal deny him befor my fader that is in heuenis. [34] Wil ye nocht deme that I com to send pece into the erd; I com nocht to send pece, bot swerd. [35] For I com to depart a man aganis his fader, and the douchtir aganis hir moder, and the sonnis wif aganis the husbandis moder. [36] And the ennimyis of a man ar thai that ar hamelie with him. [37] He that luvis fader or moder maire than me, is nocht worthi to me; and he that luvis sonn or douchter ouer me, is nocht worthi to me. [38] And he that takis nocht his croce, and followis me, is nocht worthi to me. [39] He that findis his lif sal tyne it: and he that tynes his lijf for me sal fynd it. [40] And he that ressaues you, resaues me; and he that resaues me, resaues him that send me. [41] He that resaues a prophet in the name of a prophete sal tak the meed of a prophete; and he that ressaues a iust man in name of a iustman sal tak the mede of a iustman. [42] And quhaeuir gevis drink to aan of thir leest a cop of cald watir anly in the name of a discipile, trewlie I say to yow, he sall noucht tyne his meede.

Marc. viii. c. Luc. xix. c. and xii. a.

Luc. xii. f. Mich. vii. a.

Luc. xiiii. a. and xvii. d.

Math. xvi. d. Mar. viii. c. Johan xii. c. Luc. ix. b. and x. e. Johan xiii. e. iiii. Reg. viii. a.

Marc. ix. c.

x. 32. **sal knawleche me**: P., 'schal knouleche me'; *confitebitur me.* Abp. Ham. (p. 60), 'He that confessis me afore men, I wil confesse him afore my father quhilk is in hevin.'

34. **Wil ye nocht deme**: *nolite arbitrari.* **into the erd**: P., 'in to erthe.'

35. **to depart a man**: so P.; *separare hominem.*

36. **thai that ar hamelie**: P., 'thei that ben homeli'; *domestici.*

37. **ouer me**: so P.; *super me.* Abp. Ham. (p. 74), 'He that luffis his father or mother mair thane me, he is nocht worthy of me. And he that luffis his sone or his dochter abone me, he is nocht worthy of me.'

39. **tyne . . . tynes**: P., 'lose . . . lesith.'

xi Chapt. ✠

Ande it was done, quhen Jesus had endit, he comandit to his xii disciplis, and past fra thine, to teche and
Luc. vii. B. preche in the citeis of tham. ✠ [2] Bot quhen Johnne in bandis had herd the werkis of Crist, he send ii of his discipilis, [3] And said to him, Art thou he that sal cum, or sal we abide an vthir? [4] And Jesus ansuerde and said to tham, Ga ye and tell agane to Johnne tha
Esay. xxxv. d. thingis that ye haue herd and seen: [5] Blindmen seis, crukit men gangis, mesellis (*a*) are made clene, deif men
Esay. lxi. a. heris, deid men rysis agane, pure men ar tane to
Luc. vii. c. preching of the gospell. [6] And he is blessit that sal nocht be sclaundrit in me. [7] And quhen thai war gaan away, Jesus began to say of Johnne to the pepile, Quhat thing went ye out into desert to se? A reede waggit with wind? [8] Or quhat thing went ye out to se? A man clethit in soft clathis? Lo, thai that ar
Mala. iii. c. Marc. i. a. clethit with soft clathis ar in housis of kingis. [9] Bot quhat thing went ye out to se? A prophete? Ye, I say to you, and mair than a prophete. [10] For this is he of quham it is writin, Lo, I send myn angel before

(*a*) *mesell*, MS.

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xi. 2. **in bandis**: *in vinculis.*

4. **tell agane**: *renunciate.* **ye haue herd and seen**: *audistis et vidistis;* AV., 'ye do hear and see.'

5. **crukit men**: *claudi.* **gangis**: *ambulant.* **mesellis**: P., 'meselis'; *leprosi.* **ar tane to preching of the gospell**: *evangelizantur.* Barbour (ii. 88)—

> 'Dume men ma spek and def ma here,
> And blynd ma se and halt ma ga,
> And missale are clene mad alsa,
> And mene quhyknyt that ware dede.'

6. **sal nocht be sclaundrit**: *non fuerit scandalizatus.*

7. **waggit with wind**: P., 'wawed with the wynd'; *vento agitatam.*

thi face, that sal mak reddi thi way before thee. ✠
✠ [11] Trewlie I say to you, thare raase nane gretar than
Johnne Baptist amang the childir of women; bot he
that is lesse in the kingdom of heuenis is mair than
he. [12] And fra the dais of Johnne Baptist till now
(Wiolence, &c.) the kingdom of heuenis suffris violence, ‡ and violent
. enniss consciens men rauisis it. [13] For al prophetis and the law till Luc. xvi. c. Mala. iii. d.
. eill the sueitness to Johnne propheciet. [14] And gif ye wil ressaue, he Luc. i. d. Johan i. B.
. uses thai passis is Helie that is to cum. [15] He that has eris of hering,
. a manniss pouer. here he. ✠ [16] Bot to quham sal I gesse this generatioun Luc. vii. d.
like? It is like to childir sittand in the mercat, that
cries to thar peeris, [17] And sais, We haue sungin to you, F. 17 v.
and ye haue nocht daunsit; we haue murnyt to you,
and ye haue nocht wepit. [18] For Johnne com nouthir
etand na drinkand, and thai say he has a deuile.
[19] The sonn of man com etand and drinkand, and thai
say, Lo a man a glotoun and a drinkar of wyne, and
a freend of publicanis and of synfulmen. And wisdom
is iustifijt of thar sonnis. [20] Than Jesus began to say Luc. x. b.
repreef to citees in quhilkis ful mony virtues of him
war done, for thai did nocht pennance: [21] Wa to the,
Corozaim! wa to thee, Bethsaida! for gif the virtues

xi. 11. **nane gretar**: P., 'noon more'; *non . . . major.* **is mair**: P., 'is more'; *major est.*

12. **rauisis it**: *rapiunt illud.*

14. **gif ye wil ressaue**: *si vultis recipere.*

16. **sal I gesse this generatioun like**: so P.; *similem . . . æstimabo.* **in the mercat**: P., 'in chepyng'; *in foro.* **peeris**: so P.; *coæqualibus.*

17. **wepit**: P., 'weilid'; *planxistis.*

19. **of thar sonnis**: so P., 'of her sones'; but Vg., *a filiis suis.* Rh., 'of her children.'

20. **to say repreef to**: *exprobare;* Rh., 'upbraid.' **ful mony virtues of him war done**: *factæ sunt plurimæ virtutes ejus;* Rh., 'the most of his miracles.' **thai did nocht pennance**: *non egissent pœnitentiam.*

21. **virtues**: *virtutes;* Rh., 'miracles.' AV., 'mighty works.' (So in ver. 20.)

that ar done in you had bene done in Tire and Sidone, sumtyme they had done pennance in haire and assis. [22] Neuirtheles I say to you, it salbe lesse payn to Tire and Sidone in the day of dome, than to you. [23] And thou, Capharnaum, quhethir thou salbe vpraisit into heuen, thou sal ga doun into hell: For gif the virtues that ar done in thee, had ben done in Sodom, perauenter thai suld haue duelt till into this day. [24] Neuirtheles I say to you, that to the land of Sodom it salbe lesse
[Lu]c. x. e. payn in the day of dome than to thee. ✠ [25] In that ilk
. . ion. xi. a. tyme ✠ Jesus ansuerd and said, I knawleche to thee, fader, lord of heuen and of erde, for thou has hid
‡ thir thingis fra wisemen and prudent, and has schawin ‡ Thir t[hingis] The mist . . Gospell
[M]ath. xxviii. c. tham to litil childir. [26] Sa, fader; for sa it was plesand
[Lu]c. x. c. [Joh]an iii. e. before thee. [27] Al thingis ar gevin to me of my fader:
[Joh]an vii. c. ande na man knew (*a*) the sonn, bot the fadir; nouthir
. . . ii. b. x. b. ony man knew the fader, bot the sonn, and to quham
[E]cclesi. vi. d. the sonn wald schaw. [28] All ye that trauales and ar
. . re. vi. c. [J]ohan vi. a. charget, cum to me, and I sal refresch you. [29] Tak ye

(*a*) After *knew*, *the fadir bot* deleted, MS.

xi. 21. **haire and assis**: P., 'heyre and aische'; *cilicio et cinere.* Rh., 'haircloth and ashes.'

22. **it salbe lesse payn**: *remissius erit;* Rh., AV., 'more tolerable.' **the day of dome**: P., 'the dai of doom'; *die judicii.* (So ver. 24.)

23. **salbe vpraisit**: P., 'schalt be arerid vp'; *exaltaberis.* **till into**: *usque in.*

25. **I knawleche**: *confiteor.* **prudent**: P., 'redi'; *prudentibus.* **has schawin**: *revelasti.* Abp. Ham. (p. 199), 'I confesse to the, O father of hevin and eird, that thow hes hyde thir misteries of mannis redemptioun fra men warldy wyse and prudent, and hes revelit thaim to meik men.'

26. **plesand before thee**: P., 'plesynge to fore thee'; *placitum ante te.*

27. **na man knew**: so P.; *nemo novit.*

28. **trauales**: P., 'traueilen'; *laboratis.* **ar charget**: P., 'ben chargid'; *onerati.* **I sal refresch you**: P., 'Y schal fulfille 3ou'; *reficiam vos.* Wy., 'I shal refreshe, *or fulfille* 3ou.' Gau (p. 62), 'Cum to me al ze quhilk are hewit (that is, with sine) and I wil refresch zow.'

‡ My yok . . croce iss . . . dyng vnt . . . anne gud . . . Gospell

my yok on yow, and leire ye of me; for I am mylde and meke in hart: and ye sal find rest to your saulis. 30 For ‡ my yok is soft, and my charge lycht.

xij Chapt.

✠ In that tyme Jesus went be cornis in the saboth day; [Ma]rc. ii. c. . . . vi. a. and his discipilis hungrit, and began to pluk ekiris of [Deut]ro. xxii. d. corn, and to ete. 2 And Phariseis seand, said to him, Lo, thi discipilis dois that thing that is nocht leefful to tham to do in sabotis. 3 And he said to thame, Quhethir ye haue nocht red quhat Dauid did, quhen he hungrit, and thai that war with him; 4 How he entrit . . . Reg. xxi. b. into the hous of God, and eet laues of propositioun, quhilk laues it was nocht leefful to him to ete, nouthir to tham that war with him, bot to preestis allaan? 5 Or quhethir ye haue nocht red in the law that in sabattis preestis in the tempile defoulis the sabattis, and thai ar without blame? 6 And I say to you, that

‡ Ye of th[e saboth] gretly doi . . . ing of al . . . . dementis to . . . . . ewin the y . . . . hynderith . . . . and necess . . . .

here is a gretar than the tempile. 7 And gif ye wist quhat it is, I will mercy, and nocht sacrifice, ye suld . . . e. vi. b. [Ma]th. ix. b. neuir haue condempnit innocentes. 8 For mannis sonn is lord, ye of the sabot. ‡ 9 And quhen he passit fra [Ma]rc. iii. a. . . vi. a. thine, he com into the synagog of tham: 10 And, lo, a . . . a.

xi. 30. **my yok is soft**, &c.: Ken. (p. 133), 'my zok is sweit and my burding is lycht.' Vv. 28-30: Abp. Ham. (p. 68), 'Cum to me all ye that laboris and ar ladin with byrdingis and I sall refresche yow; tak my yok upon yow and leir fra me, for I am gentil and meik in hart, and ye sall fynd rest in your soulis, for my yoik is sweit and my byrding is lycht.'

xii. 1. **be cornis**: P., 'bi cornes'; *per sata.* **ekiris**: P., 'the eris'; *spicas.*

2. **in sabotis**: *sabbatis.*

4. **laues of propositioun**: *panes propositionis.* **allaan**: P., 'aloone'; *solis.*

5. **in sabattis**: P., 'in sabotis'; *sabbatis.* **the sabattis**: *sabbatum.*

8. **ye**: P., 'ȝhe'; *etiam.*

man that had a dry hande. And thai askit him, and said, Quhethir it be leeffull to heil in the sabot? that thai suld accuse him. [11] And he said to tham, Quhat
F. 18 r. man of you salbe that has a schepe, and gif it fall
Deutro. xxii. into a seuche in the sabotis, quhethir he sal nocht hald and lift it vp? [12] How mekile mair is a man bettir than a schepe? Tharfor it is leefful to do gude in the sabottis. [13] Than he said to the man, Streke furth thi hand. And he straucht furth: and it was restorit to heill, as that ✠ vthir. ✠ [14] And the Phariseis went out,
Marc. iii. a. and made a counsale aganis him, how thai suld distroy
Joh. x. d. and xi. c. him. [15] And Jesus knew it, and went away fra thine: and mony followit him, and he heilit thame al; [16] And he comandit to tham that thai suld nocht mak him knawne: [17] That that thing war fulfillit that was said
Esaye xlii... be Esaie the prophet, sayand, [18] Lo my child, quham I haue choisen; my derling, in quham it has wele pleisit to my saule: I sal put my spirit on him, and he sal tell dome to hethinmen. [19] And he sal nocht stryue, na cry; nouthir ony man sal here his voce in streetis. [20] A breesit reed he sal nocht brek, and sal nocht slokin a smewkand brand, til he cast out dome to victorie. [21] And hethin men sal hope in his name. ✠

xii. 10. **dry hande**: *manum aridam.*

11. **a seuche**: P., 'a diche'; *in foveam.*

13. **straucht furth**: *extendit.*

14. **made a counsale**: *consilium faciebant.*

17. **That that thing war fulfillit**: *ut adimpleretur;* Rh., 'that it might be,' &c.

18. **my derling**: so P.; *dilectus meus.* **in quham it has wele pleisit**: *in quo bene complacuit.* **he sal tell dome to hethinmen**: *judicium gentibus nunciabit.*

20. **a breesit reed**: P., 'a brisid rehed'; *arundinem quassatam.* **slokin**: P., 'quenche.' **a smewkand brand**: P., 'smokynge flax'; *linum fumigans.* No authority can be found for 'brand' in the MSS. of Wy. and P. collated by FM.; but one Vulgate MS., cod. Cavensis, of about the ixth century, quoted by WW., reads here *lignum* for *linum.* The copy of Purvey used by Nis. may have followed this reading.

¶ [22] Than a man blind and dombe, that had a feende, Luc. xi. b.
was broucht to him: and he heilit him, sa that he
spak and saw. [23] And all the pepile wonndrit, and
said, Quhether this (*a*) be the sonn of Dauid? [24] Bot Math. ix....
the Phariseis herd, and said, He this castis nocht Marc. iii...
out feendis, bot in Beelzebub prince of feendis. [25] And Luc. xi. b.
Jesus wittand thar thouchtis, said to tham, Ilk kingdom
departit aganis it self salbe desolatit; and ilk citee or
hous departit aganis it self sal nocht stand. [26] And gif
Sathanas castis out Sathanas, he is departit aganis him
self; tharfor how sal his kingdom stand? [27] And gif
I in Belzebub cast out deuilis, in quham your sonnis
castis out? tharfor thai salbe your domesmen. [28] Bot Luc. xi....
‡[Aganis the] Haly Gaist). To . . . Haly Gaist . . . sly and with a ma- and hart to- wart . . . . ryse the trewth . . . . away fra it . . . e Sonn of God. . . . . fite knaw- . . . ite To mak . . . in. To dispise . . . erly to ascryue . . . into the dewill
gif I in the Spirit of God cast out feendis, than the
kingdom of God is cummyn into you. [29] Outhir how
may ony man entir in to the hous of a strang man,
and tak away his vessels, bot first he bind the strang
man? and than he sal spoilye his hous. ¶ [30] He that
is nocht with me is aganis me; and he that gaderis
nocht togiddir with me scatteris on breed. [31] Tharfor Marc. iii....
I say to you, all synn and blasphemy salbe forgevin Luc. xii....
to men: bot the spirit of blasphemy sal nocht be for- i. Reg. ii....
gevin. [32] And quha euir sais a word aganis mannis
sonn, it salbe forgeuen to him: bot quha that sais a
word ‡ aganis the Haligast, it sal nocht be forgeuen

(*a*) *be* deleted before *this*: after *be*, *nocht* deleted, MS.

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xii. 24. **He this**: so P.; *hic.*

25. **departit**: *divisum.*

27. **deuilis**: P., 'deuelis'; *dæmones.*

28. **feendis**: so P.; *dæmones.*

29. **Outhir**: P., 'ethir'; *aut.* Rh., 'or.' **strang**: P., 'stronge'; *fortis.* **spoilye**: P., 'spuyle'; *diripiet.*

30. **scatteris on breed**: P., 'scaterith abrood'; *spargit,* but some MSS. *dispargit.*

31. **bot the spirit of blasphemy**: so P., reading *blasphemiæ* with cod. Amiatinus, St., and Sixt.; but Clem. has *Spiritus autem blasphemia,* the blasphemy of the Spirit.

32. **quha that sais a word**: *quicunque dixerit verbum.*

to him, nouthir in this warld, ‡ na in that vthir. [‡ Na] in that vthir . . say as sanct . . . ouiss it Mark say blasphemit in the Haly Gaist sal neuir haif forgiffnes.

Math. vii. ... Luc. vi. . . . [33] Outhir mak ye the tre gud, and his frute gude; or ellis mak ye the tre euile, and his frute euile: for a tre is knawne be the frute. [34] Ye generatioun of eddiris, how may ye spek gude thingis, quhen ye ar euile, For the mouth spekis of plente of the hart.

F. 18 *v.* Psal. xxxi. . . Luc. vi. . . . [35] A gude man bringis furth gude thingis of gude tresoure: and an euil man bringis furth euile thingis

. . . i . c. of euile tresour. [36] And I say to you, that of euiry idil word that men spekis, thai sald yeld reknyng

. . . . b. tharof in the day of dome. [37] For of thi wordis thou salbe iustifijt, and of thi wordis thou salbe dampnit.

✠ [38] Than sum of the scribis and Phariseis ansuerd

. . . vi. a. . . . iii. b. . . . . c. . . . ii. a. to him, and said, Maistir, we will se a takin of thee. [39] Quhilk ansuerd and said to (*a*) tham, Ane euile generatioun and a spousbrekare sekis a taken; and a taken sal nocht be gevin to it, bot the taken of Jonas the

(*a*) After *to*, *him* deleted, MS.

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xii. 32. **na in that vthir**: P., 'ne in the tothir'; *neque in futuro.* Abp. Ham. (p. 284), 'quhasa speikis agane the haly spreit, it sall nocht be forgevin to him, nother in this warld, nor in the warld to cum.'

33. **Outhir**: P., 'ethir'; *aut.* Rh., 'either.' Compare ver. 19, *supra.*

34. **generatioun of eddiris** (P., eddris): *progenies viperarum.* **of plente**: so P.; *ex abundantia.* Abp. Ham. (p. 110), 'O ye generatioun of serpentis how can ye spek gud, quhen ye your selfis ar evil? for of the abundance of the hart the mouth spekis.'

35. **A gude man**, &c.: Abp. Ham. (p. 110), 'A gud man out of the gud tresour of his hart bringis furth gud thingis, and ane evil man, out of his evil tresour bringis furth evil thingis.'

36. **yeld reknyng**: P., 'ȝelde resoun'; *reddent rationem.* Abp. Ham. (p. 166), 'Of all ydill wordis quhilk men speikis . . . we mone geve ane compt that day of al'; (p. 111), 'Bot I say to yow that ilkane idil word, quhilk men and wemen speikis, thairof thai sall gife ane compt in the day of jugement.'

39. **generatioun**: P., 'kynrede'; *generatio.* **spousbrekare**: P., 'spouse brekere'; *adultera.*

prophete: [40] For as Jonas was in the wambe of a quhale iii dais and iii nychtis, sa mannis sonn salbe in the hart of the erde iii dais and iii nychtis. [41] Men of Nynyue sal ryse in dome with this generatioun, and sal condempne (*a*) it: for thai did pennance in the preching of Jonas; and, lo, here a gretare than Jonas. [42] The . . . a.
queen of the south sal ryse in dome with this generatioun, and sall condempne it: for scho com fra the . . . ix. a.
endis of the erde to here the wordis of Salomon; and, lo, here a gre[tar] (*b*) than Salomon. [43] Quhen an vnclene . . . e.
spirit gais out fra a man, he gais be dry places, and seekis rest, and findis nocht. [44] Than he sais, I sal turn agane into myn hous fra quhyne I yede out; and he cummis and findis it voide and clenget with besommes, and made faire. [45] Than he gais and takis with him vii vthir spiritis werse than him self, and thai entire and . . . . i. d.
duellis thare: and the last thingis of that man ar made . . . a.
wers than the formare. Sa it salbe to this werst generatioun. ¶ [46] Yit quhile he spak to the pepile, lo, his . . . c.
moder and his brethir stude without furth, sekand to spek . . . c.
to him. [47] And a man said to him, Lo, thi moder and thi brethir standis without furth, sekand thee. [48] He ansuerd to the man that spak to him, and saide, Quha is my moder? and quha ar my brethir? [49] And he held furth his hand into his discipilis, and said, Lo my moder

(*a*) Before *it*, *tham*, MS. (*b*) *a gre* added in margin, MS.

xii. 40. **in the wambe of a quhale**: P., 'in the wombe of a whal'; *in ventre ceti*. Vv. 39, 40: Gau (p. 46), 'This vikkit generatione desiris miraculis bot thair sal na mirakil be giffine to thayme bot the mirakil of Ionas ye propheit, siclik as he wesz iii dais and iii nichtis in the weyme of ane quhail, sua sal the sone af man be iii dais and iii nichtis in the hart of the zeird.'

44. **fra quhyne I yede out**: P., 'fro whannys Y wente out'; *unde exivi*. **clenget with besommes**: P., 'clensid with besyms'; *scopis mundatam*.

45. **ar made**: *fiunt*.

46. **without furth**: P., 'with outeforth'; *foris*.

49. **into his discipilis**: *in discipulos*.

and my brethir! [50] For quha euir dois the will of my fader that is in heuenis, he is my bruthere, sistire, and modere.

The xiij chapture.

And that day Jesus yede out of the hous, and satt
. . . a. beside the see. [2] And mekile pepile was gaderit to
. . . a. him, sa that he went vp into a boote, and satt; and all the pepile stude on the brink. [3] And he spak mony thingis to tham in parabillis, and said, Lo, he that sawis yede out to saw his sede: [4] And quhile he sawis, sum sedes fell beside the way, and briddis of the aere com and ete tham: [5] Bot vthir sede fell in stany places, quhar thai had nocht mekile erde; and anon thai sprang vp, for thai had nocht depnes of erde: [6] Bot quhen the sonn was risen, thai scaldit; and for thai had nocht rute, thai dryet vp: [7] And vther seedis fell amang thornes; and thornes wox up and stranglit thaim: [8] Bot vthir sedes fell into gude land, and gaue frute, sum a hundrethfald, an vthir sextifald, and
F. 19$\frac{a}{b}$r. an vthir threttifald. [9] He that has eiris (*a*) of hering,
Ma . . . . . here he. [10] And the disciplis com nere, and said to
Luc. . . . . him, Quhy spekis thou in parabilis to tham? [11] And
. . . . . he ansuerde and said to tham, For to you it is gevin

(*a*) *eiris* corr. out of *heiris*: *has* in margin, MS.

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xii. 50. **sistire**: P., 'and sister.' Vg., *et soror*, but St. with Nis. omits *et*.

xiii. 1. **And that day**: P., 'In that dai'; so Vg., *In illo die*.

2. **into a boote**: *in naviculam*. **on the brink**: *in littore*.

3. **he that sawis**: *qui seminat*. **to saw his sede**: reading *seminare semen suum* with St., Sixt., but Clem. omits *semen suum*.

4. **briddis of the aere**: *volucres cæli*.

5. **Bot vthir sede**: *alia autem*. **depnes**: *altitudinem*.

6. **thai scaldit**: P., 'thei swaliden.' Wy., 'thei swaliden, *or brenden for heat*'; *æstuaverunt*. Rh., 'they parched.'

7. **wox up**: *creverunt*. **stranglit**: P., 'strangeliden'; *suffocaverunt*.

9. **eiris of hering**: *aures audiendi*.

to knaw the priuateis of the kingdom of heuenis, bot it is nocht gevin to tham. [12] For it salbe gevin to him that has, ‡ and he sal haue plentee; bot gif a man has nocht, alsa that thing that he has salbe takin away fra him. [13] Tharfor I speke to tham in parabilis: for thai seand, seis nocht; and thai herand, here nocht; nouthir vndirstandis. [14] That the prophecie of Esaie sayand be fulfillit in tham, With hering ye sal here, and ye sal nocht vndirstand; and ye seand sal se, and ye sal nocht se: [15] For the hart of this pepile is gretly fattit, and thai herd hevilie with eiris, and they haue closet thar een; or perauenter thai se with een, and with eiris here, and vndirstand in hert, and thai be conuertit, and I heill tham. [16] Bot your een that seis ar blessit, and your eiris that heres. [17] Forsuthe I say to you, that mony prophetis and iustmen couatit to se (*a*) tha thingis that ye se, and thai saw nocht; and to here tha thingis that ye here, and thai herd nocht. [18] Tharfore here ye the parabile of the sawere. ◖ [19] Ilkman that heris the word of the realm, and vndirstandis nocht, the euile spirit cummis, and rauysis that that is sawne in his hart. This it is that is sawne beside the way. [20] Bot this that is sawne on the stany land, this it is that heris the word of God, and anoon

. . . him that hes he sall
. . . plentye Quhair
. . . lust to vnderstand and
. . the worde of God
. . growith and alteris men
. . . better lyff. Bot
. . it is resistit or fenyeitly
. . it thair it abides nocht
. . ia men becummiss warr
. . . affore

m . . . . .
. . . . . .
Luc. . . . and . . .
Esay. . . . .
Mar. . . . .
Luc. v. . . . Johan . . . .
Actis . . . . .
Rom. . . . .
Luc. . . . .
i. Pe. . . . .
Mar. . . . .
Luc. v. . . .

(*a*) After *se*, *that* deleted.

xiii. 11. **the priuateis**: P., 'priuytees'; *mysteria.*

14. **That the prophecie of Esaie sayand be fulfillit**: following the order of words in P., 'that the prophesie . . . seiynge be fulfillid,' and reading also *ut adimpleretur* with St. and Sixt.; Clem., *et adimpletur.*

15. **is gretly fattit**: *incrassatum est;* Wy., 'is enfattid.' **or perauenter**: P., 'lest sumtime'; *nequando.*

16. **een that seis . . . eiris that heres**: reading with some Vg. MSS., *oculi qui vident . . . aures quæ*, &c., but Clem., *beati oculi quia . . . quia.* Rh., 'because they do see,' &c.

17. **Forsuthe I say**: Vg., *Amen quippe dico.*

19. **Ilkman**: P., 'ech'; *omnis.* **rauysis**: *rapit.*

20. **the stany land**: P., 'stony loond'; *petrosa.* **word of God**: reading with St. and Sixt., *verbum Dei.* Clem. omits *Dei.*

with joy takis it: [21] And he has nocht rute in him self, bot is temporale; for quhen tribulatioun and persecutioun is made for the word, anoon he is sclaundrit. [22] Bot he that is sawne on thornes is this that heris the word; and the besynes of this warlde, and fallace of richessis, stranglis the word, and it is made without frute. [23] Bot he that is sawne into gude lande is this that heris the worde, and vndirstandis; and bringis furth frute, and sum makis a hundrethfald, trewlie an vthir sextifald, and an vthir threttyfald.

Ma. . . . . ¶ [24] An vthir parabile Jesus puttit furth to tham, and said, The ✠ kingdom of heuenis is made like to a man that sew gude seed in (*a*) his feeld: [25] And quhen men slepit, his ennimy com and sew abone dornell in the myddis of quhete, and went away. [26] Bot quhen the herbe grew, and made frute, than the dornell apperit. [27] And the seruandis of the husbandman com and said to him, Lord, quhethir thou has nocht sawne gude seed (*b*) in thi feeld? quharof than has it dornell? [28] And he said to tham, An ennimy has done this thing. And the seruandis said to him, Will thou we gang and gader thame? [29] And he said, Nay; or perauenter,

(*a*) *into*, with *to* deleted, MS. (*b*) *seed* added in margin.

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xiii. 21. **is temporale**: *est temporalis;* Wy., 'temporal, *that is, it lastith bot a litil tyme.*' **is made for the word**: *facta autem . . . propter verbum.*

22. **Bot he . . . is this**: *Qui autem . . . hic est.* **besynes**: P., 'bisynesse'; *sollicitudo.* **fallace of richessis**: *fallacia divitiarum.* Abp. Ham. (p. 113), 'The carefulnes of this warld and the desaitfulnes of riches smoris the word that it beris na frute.'

24. **Jesus**: so Wy. and P., but no authority for 'Jesus' in Vg. MSS. quoted by WW.

25. **sew abone dornell**: P., 'sewe aboue taris.' Wy., 'dernel, *or cokil.*' Rh., 'cockle.'

26. **made frute**: *fructum fecisset.*

27. **quharof than**: *unde ergo.*

29. **Nay; or perauenter**: P., 'Nay lest perauenture'; *ne forte.*

ye gaderand dornell (or weidis), draw up with tham the quhete be the rute. [30] Suffir ye tham bathe to grow into schering-tyme: and in the tyme of ripe corn I sal say to the scheraris, First gader ye togiddir the dornelle (*a*) (or weidis), and bind ye tham togiddir in knytches to be brint; bot gader ye the quhete in to my berne. ✠ ✠ ¶ [31] Ane vther parabile Jesus puttit furth to tham, and said, The kingdom of heuenis is like to a corn ‡ of syneuey, quhilk a man tuke and sew in his feeld: [32] The quhilk is the leest of all seedis; bot quhen it has waxine, it is the mast of al wortis, and is made a tre, sa that birdis of the aere cummis and duellis in the branches tharof. ¶ [33] Ane vthir parabile Jesus spak to tham; The kingdom of heuenis is like to ‡ sourdauche, quhilk a woman tuke and hid in thre mesuris of meile, till it war all sourit. [34] Jesus spak al thir thingis in parabilis to the pepile; and he spak nocht to tham without parabiles: [35] That it suld be fulfillit that was said be the prophet, sayand, I sal opin my mouthe in parabilis; I sal tell out hid thingis fra the making of the ✠ warld. ✠ [36] And he left the

Mar. . . . .
Luc. . . . .
F. 19. *v.*
. . . vii.

[‡A] corn, &c.) . . rd in the wa- . . . ed than the . . . it is thair . . . er of power . . ower of . . . aiffs alss mony . . airin quhilk . . nor werk . . . . an doo

‡Sourdauche) The . . . of God is lyknett . . . sourdauche, becau . . . alteris men and R . . . . them as sourda[uch] . . . ngis the taist.

(*a*) MS. has "dornell," as also in vv. 36, 40.

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xiii. 29. **dornell (or weidis)**: P., 'taris.' Wy., 'dernels, *or coclis.*'

30. **to grow**: P., 'to wexe.' **into schering-tyme**: P., 'in to repyng time'; *usque ad messem.* **in the tyme of ripe corn**: so P.; *in tempore messis.* **the scheraris**: P., 'the reperis'; *messoribus.* **in knytches**: so P.; *in fasciculos.* Wy., 'knytchis, *or smale bundelis.*'

31. **Jesus**. Again no Latin authority quoted in WW. for the insertion of 'Jesus.' **corn of syneuey**: Wy. and P., 'corn of seneuey'; *grano sinapis.*

32. **wortis**: so P.; *oleribus.* **is made**: *fit.* **branches**: P., 'bowis.' Wy., 'bowis, *or braunchis*'; *ramis.*

33. **Jesus**: an interpolation without authority, as above vv. 24 and 31. **sourdauche**: P., 'sour douȝ'; *fermento.* **sourit**: P, 'sowrid'; *fermentatum.*

35. **I sal tell out**: Wy., 'I shal bolke out, *or telle out*'; *eructabo.*

pepile, and com into an hous: and his discipilis com to him and said, Expone to vs the parabile of dornelle (or weidis) of the feeld. [37] Quhilk ansuerd and said, He that sawis gude seede is mannis sonn: [38] The feeldis is the warld; bot the gude seede thir ar sonnis of the kingdom; bot the dornell thir ar euil childir; [39] The ennimy that sawis tham is the feend; and the ripe corn is the ending of the warld; the scheraris ar
. . . d. angellis. (*a*) [40] Tharfore as (*b*) dornelle ar gaderit togiddire and ar brint in fire; sa it salbe in the ending of the warld. [41] Mannis sonn sal send his angellis, (*c*) and thai sal gader fra his realme al sclaundris, and tham that dois wickitnes, [42] And thai sal send tham into the chymnay of fire: thar salbe weping and striking
. . . a. togiddir of teeth. [43] Than justmen sal schyne as the sonn in the realme of thar fader. He that has eiris of hering, here he. ✠ [44] The kingdom of heuenis is like to tresour hid in a feeld; quhilk a man that findis, hides, and for joy of it he gais and sellis al thingis that he has, and byes that ilk feeld. [45] Eftsone, the kingdom of heuenis is like to a merchand that sekis gude margaritis: [46] Bot quhen he has fundin a pretious margarite, he went and sald al thingis that he had,

(*a, c*) angeⁿ, MS. (*b*) *as*] ar, MS.

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xiii. 38. **The feeldis is**: P., 'the feeld is'; *ager est.*

39. **ripe corn**: *messis.* **ending**: *consummatio.* **scheraris**: P., 'reperis'; *messores.*

40. **as dornelle**: *sicut zizania.*

42. **chymnay of fire**: P., 'chymney of fier'; *caminum ignis.* **striking togiddir**: P., 'betyng to gidere'; *stridor.*

43. **Than justmen**, &c.: Gau (p. 66), 'Iust men sal scheyne as the sone in thair faders kingdome.' Abp. Ham. (p. 175), 'The rychteous sall schene as the sonne in the kingdome of thair father.'

44. **that ilk feeld**: P., 'thilk feeld'; *agrum illum.*

45. **Eftsone**: P., 'eftsoone'; *iterum.* **margaritis**: so P.; *margaritas.*

46. **a pretious**: P., 'o precious'; *una pretiosa.*

and (*a*) bouchte it. ¶ [47] Eftsone, the kingdom of heuenis is like to a nett castin into the see, that gaderis togiddir of all kynd of feschis: [48] Quhilk, quhen it was full, thai drew vp, and set by the brink, and cheisit the gude into thaire veschels, bot the euile thai kest out. [49] Sa it salbe in the ending of the warld: angelis sal ga . . . b. out, and sal depart euile men fra the myddis of iustmen, [50] And thai sal send thame into the chymnay of fire: thar salbe weping and grastnyng of teethe. [51] Haue ye vndirstand al thir thingis? Thai sai to him, Yee. [52] He sais to thame, Tharfore euiry wise man of law in the kingdom of heuenis is like to ane husbandman that bringis furthe of his tresoure new thingis and ald. ¶ [53] And it was done, quhen Jesus had endit thir parabilis, he passit fra thine. [54] And he com into his cuntre, and taucht thame in thar synagogis, sa that thai woundrit, and said, Fra quhyne this wisdome, and virtues cummis to this? [55] Quhethir is nocht this the sonn of a carpentare? quhether his moder is nocht said Marie? and his brether, James, and Joseph, and Symon, and Judas? [56] And his sistiris, quhether thai all be nocht amang vs? Fra quhyn than all thir thingis cummis to this? [57] And sa thai war [sc]landrit

(*a*) After *and*, *sald it* deleted.

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xiii. 47. **Eftsone**: P., 'eft'; *iterum.*

48. **set by the brink**: P., 'seten bi the brenke'; *secus littus sedentes.* **into thaire veschels**: so P., 'in to her vessels'; reading *vasa sua* with Book of Kells. Vg. omits 'sua.'

49. **sal depart**: P., 'schulen departe'; *separabunt.*

50. **chymnay of fire.** See ver. 42 *supra.* **grastnyng**: P., 'gryntyng'; *stridor.* Compare ver. 42.

52. **wise man of law**: so P.; *scriba doctus.* **husbandman**: P., 'hosebonde man'; *homini patrifamilias.*

54. **Fra quhyne this wisdome, and virtues cummis to this**: *Unde huic sapientia hæc et virtutes?*

55. **is nocht said Marie**: *nonne . . . dicitur Maria.*

57. **sa**: no authority for this in the Latin.

in him. Bot Jesus said to thame, A prophete is nocht
F. 20 r. without wirschip, bot in his awn cuntre, and in his
Luc. . . . awn hous. 58 And he did (*a*) nocht mony virtues thar,
for the vnbeleue of tham.

xiiij Ch^tr.

In that tyme Herode, tetrach, ‡ herde the fame of
Jesu, 2 And said to his childir, This is Johne Bap-
tist: he is risen fra deid, and tharfor virtues wirkis
L . . . . in him. 3 For Herode had haldin Johne, and bundin
him, and put him into presonn for Herodias, the wijf
of his bruther. 4 For Johne said to him, It is nocht
Leui . . . . leiffull to thee to haue hir. 5 And he, willand to
and
sla him, dred (*b*) the pepile, for thai had him as a
Mc . . . . prophete. 6 Bot in the day of Herodis birthe, the
douchtir of Herodias daunsit in the myddis, and
g . . . . . pleisit Herode. 7 Quharfor with ane athe he behecht
n . . . . .
to gefe to hir quhat euir thing scho had askit of
him. 8 And scho, before warnyt of hir moder, said,
Gefe thou to me here the heid of Johne Baptist in a
disch. 9 And the king was soroufull: bot for the
athe, and for thame that sat togiddir at the mete,
he comandit to be gevin. 10 And send, and beheidit
Johne in the presonn. 11 And his heid was broucht

‡ Tetrack) Jewry and the landis langing thar-to was devid-it into four lordschippis. And euiry anne of thai lordis was cal-lit Tetracka, that is to say, lord our the fourt part, ande Herode was anne thaime.

(*a*) *did* added above line, MS.
(*b*) After *dred*, *him* deleted.

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xiii. 58. **virtues**: *virtutes;* Gau (p. 75), 'he did notht mony miraculis in his aune land for thair onfaithfulnes.'

xiv. 1. **tetrach**: Wy., P. add the gloss, *prynce of the fourthe part.*
2. **his childir**: *pueris suis;* Rh., 'his servants.'
3. **for Herodias**: *propter H.*
5. **thai had him**: so P.; *eum habebant.*
7. **behecht**: P., 'behi3te'; *pollicitus est.*
8. **before warnyt**: Wy., 'monestid, *or warnyd*'; *præmonita.*
9. **comandit to be gevin**: *jussit dari.*

in a disch, and it was gevin to the damysell: and scho baire it to hir moder. [12] And his discipilis come, and tuke his body, and beryit it, and thai com and tald to Jesu. [13] And quhen Jesus had herd this thing, he went fra thyn in a boot into a desert place beside. And quhen the pepile had herd, thai followit him on thar feet fra citeis. [14] And Jesus yede out, and saw a gret pepile, and had reuthe on thame, and heilit the seekmen of thame. [15] Bot quhen the euentide was cummyn, his discipilis com to him, and saide, The place is desert, and the tyme is now passit; lat the pepile ga into townis, to by thame mete. [16] Jesus said to thame, Thai haue na nede to ga; gefe ye thame sumquhat to ete. [17] Thai ansuerd, We haue nocht here bot five laves, and twa fischis. [18] And he said to tham, Bring ye thame hiddire to me. [19] And quhen he had comandit the pepile to sit to mete on the hay, he tuke fyve laves, and ij fischis (*a*), and he beheld into heuen, and blessit, and brak, and gafe to his discipilis, and the discipilis gafe to the pepile. [20] And al ete and war fulfillit. And thai tuke the releifis of brokin mete xii coffynis full. [21] And the novmer of men that ete was fyve thousand of men, outak wemen

M . . .
Lu . . . .
Joh . . . .

(*a*) After *fischis, and he said to thame* deleted.

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xiv. 13. **beside**: *seorsum.* **followit**: P., 'folewiden.'

14. **had reuthe on thame**: *misertus est eis.* **seekmen**: *languidos.*

15. **euentide was cummyn**: *vespere . . . facto.* **townis**: P., 'townes'; *castella.* Wy., 'castels.'

19. **beheld into**: *aspiciens in.*

20. **war fulfillit**: Wy., P., 'weren fulfillid'; *saturati sunt.* Compare ch. v. 6, and note on xi. 28. **releifis**: P., 'relifs'; *reliquias.* Releif, in this sense, not in Jamieson. **brokin mete**: P., 'brokun gobetis'; *fragmentorum.* One MS. of Wy., 'broken gobetis, *or metis.*' **coffynis**: P., 'cofynes'; *cophinos.*

21. **outak**: P., 'outakun'; *exceptis.*

M . . . and litil childir. [22] And anon Jesus compellit the
Joh . . . discipilis to ga vp into a boot, and ga before him
oure the see, quhile he left the pepile. [23] And quhen
L . . . . the pepile was left, he past vp alane into a hill to
pray: bot quhen the euenyng was cummyn, he was
thare alane. [24] And the boote in the myddis of
the see was catchet with wawis; for the wynd was
contrare to thame. [25] Bot in the iiij walking of
the nicht he com to thame, gangand abone the see.
[26] And thai, seand him walk on the see, war dis-
trubilit, and said, It is a fantasie; and for drede
thai cryit. [27] And anon Jesus spak to thame and
F. 20 v. said, Haue ye traist: I am; wil ye nocht drede.
[28] And Petir ansuerde and said, Lorde, gif thou art,
comand me to cum to thee on the watris. [29] And
he said, Cum thou. And Petir yede down fra the
boote, and walkit on the watris to cum to Jesus.
[30] Bot he saw the wynd stark, and was affeirit;
and, quhen he began to drovne, he cryit and saide,
Lorde, mak me saif. [31] And anon Jesus held furthe
his hand, and tuke Petir, and said to him, Thou of

xiv. 22. **he left**: *dimitteret.*

23. **the pepile was left**: *dimissa turba.*

24. **was catchet with wawis**: P., 'was schoggid [Wy., was throwen] with wawis'; *jactabatur fluctibus.* Cf. Douglas (Æneid, I. l. 4), 'Our land and sey catchit (*jactatus*) with mekil pyne.' **contrare to thame**: P., 'contrarie to hem.' Vg., *contrarius;* but some MSS. add *illis* or *eis.*

25. **walking**: P., 'wakyng'; *vigilia.* **gangand**: P., 'walkynge.'

26. **walk**: P., 'walking'; *ambulantem.* **distrubilit**: P., 'disturblid.' **a fantasie**: P., 'a fantum'; *phantasma.*

27. **Haue ye traist**: *habete fiduciam.* **I am**: *ego sum.*

28. **gif thou art**: *si tu es.*

30. **stark**: P., 'strong'; *validum.* **was affeirit**: P., 'was aferde'; *timuit.* **to drovne**: P., 'to drenche'; *mergi.* **mak me saif**: *salvum me fac.*

31. **tuke Petir**: P., 'took *Petre*'; *apprehendit eum.* Wy., 'cauȝte him.' No Latin authority for 'Peter.'

litil faith, quhy has thou doutit? 32 And quhen he had ascendit into the boote, the wind ceissit. 33 And thai that war in the boot com and wirschippit him, and said, Verralie, thou art Goddis sonne. ¶ 34 And quhen thai had passit ouer the see, thai com into the land of (*a*) Genazar. 35 Ande quhen men of that place had knawn him, thai send into al that cuntre, and thai broucht to him al that had seeknes. 36 And thai prayit him that thai suld tuiche the hem of his clething: and quha euir tuichet war made saif.

The xv chap. ✠

Than the scribes and the Phariseis com to him fra Jerusalem, and said, 2 Quhy brekis thi disciplis the traditiouns of eldarmen? for thai wesch nocht thar handis quhen thai ete breid. 3 He ansuerd and said to thame, Quhy brek ye the mandment of God for your traditionns? For God said, 4 Honour thi fader and thi moder; and he that cursis fader or moder, dee be deid. 5 Bot ye say, Quha euir sais to fader or moder, Quhateuir gift is of me, ‡ it sal profite to thee; 6 And he has nocht wirschipit his fader or his

‡ It sal profit to the) I cann not gif it the I[f it] belangis to the kyrk. J moun bestow it aponn Godis seruice, for the cannon Lawe sayis, Quod se [mel] est deo dicatum, &c.

(*a*) After *of*, *Genasar* deleted, MS.

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xiv. 32. **he had ascendit**: P., 'he hadde stied'; both reading *ascendisset*, with Sixt., but Clem. reads *ascendissent*.

34. **Genazar**: Wy., P., and Vg., *Genesar*.

35. **that had seeknes**: Wy., 'hauynge yuel'; *male habentes*.

36. **tuiche the hem**: so P., 'touche the hemme'; but Vg., *ut vel fimbriam*, &c. Wy., 'touche ether [some MSS., 'or'] the hem.'

xv. 2. **traditiouns**: reading *traditiones* with St., Sixt.; Clem., *traditionem*. **eldarmen**: P., 'eldere men'; *seniorum*.

3. **mandment**: *mandatum*.

4. **thi fader and thi moder**: Vg., *patrem et matrem*; but many MSS. supply *tuum* and *tuam*. **dee be deid**: *morte moriatur*.

6. **he has nocht wirschipit**: reading, with cod. Am. and many MSS., *honorificavit*; but Vg., *honorificabit*. Rh., 'he shall not honour.'

moder, and ye haue made the comand of God void
for your traditionn. 7 Ypocritis, Esay the prophet
propheciet wel of you, sayand, 8 This pepile honouris
me with lippis bot thar hart is fer fra me. 9 And thai
wirschip me without cause, techande the doctrines and
mandmentis of men. 10 And quhen the pepile war
callit togiddir to him, he said to tham, Here ye, and
vndirstand ye. 11 That thing that entris into mouthe
defoulis nocht a man; bot that thing that cummis out
of the mouthe defoulis a man. ¶ 12 Than the discipilis
com, and said to him, Thou knawis that gif this word
be herd, the Phariseis ar sclandrit. 13 And he ansuerd
and saide, ‡ Euery planting that my fader of heuen
has nocht plantit, salbe drawn vp be the rute. 14 Suffir
ye tham: thai ar blind and leidaris of blindmen. And
gif a blindman leid a blindman, bathe falle dovn into
the seuche. 15 Petir ansuerd and said to him, Expone
to vs this parabile. 16 And he said, Yit ye ar alsa without
F. 21 r. vndirstanding. 17 Vndirstand ye nocht that al thing that
entris into the mouthe gais into the wambe, and is send
out into the gaing away? 18 Bot tha thingis that cummis
furth fra the mouthe gais out of the hart; and tha thingis
defoulis a man. 19 For of the hart gais furth euile
thouchtis, manslaing, adultries, fornicatiouns, thiftis, fals
witnessingis, blasphemyes. 20 Thir ar the thingis that de-

‡ Euery pl[antin
Al doctr
quhilk
menn ar
heir tho..
fre wa...
to salu...
mon w..

xv. 7. **Esay**: P., 'Isaie.' Vg., *Isaias.* **sayand**: P., 'and seide.'

11. **into mouthe**: P., 'in to the mouth.'

12. **the discipilis**: P., 'hise disciplis.' Vg., *disc. ejus.* No authority for omission of the pronoun. **gif this word be herd**: *audito verbo hoc.* **ar sclandrit**: so P., 'ben sclaundrid.' Vg., *scandalizati sunt.* Rh., 'were scandalized.'

14. **the seuche**: Wy., P., 'the diche'; *foveam.* Kenn. (p. 151), 'quhen the blynde ledis the blynd, baith fallis in the fowsie.'

16. **Yit ye ar alsa**: *adhuc et vos . . . estis.*

17. **the wambe**: P., 'the wombe'; *ventrem.* **into the gaing away**: P., 'in to the goyng awei'; *in secessum.* Rh., 'the privy.'

19. **adultries**: P., 'auowtries.'

foulis a man; bot to ete with handis vnweschin defoulis nocht a man. ✠ ✠ [21] And Jesus yede out fra thin, Mar. vii. b. and went into the coostis of Tire and of Sidon. [22] And, lo, a woman of Chanane yede out of tha coostis, and criet, and said to him, Lord, the sonn of Dauid, haue mercy on me; my dochter is euile vexit with a feend. [23] And he ansuerd nocht to hir a worde. And his discipilis com and prayit him, and said, Leue thou hir, for scho cries eftir vs. [24] He ansuerd and said, I am nocht send bot to the schepe of the hous of Israel Luc. xix. a. that perischit. [25] And scho com and wirschipit him, and said, Lord, help me. [26] Quhilk ansuering said, It is nocht gude to tak the breid of childir, and cast to hundis. [27] And scho said, Yis, Lorde; for quhelpis etes of the crummis that fallis doun fra the burde of thar lordis. [28] Than Jesus ansuerd and said to hir, O woman, thi faith is gret; be it done to thee as thou will. And hir dochtir was heilit fra that houre. ✠ ✠ [29] And quhen Jesus had passit fra thin, he com beside the see of Galilee; and he yede vp into an hill, and sat thar. [30] And mekile pepile com to him, and had with tham dombe men and cruket, febile, and blind, and mony vther, and thai kest thame doun at his feet; and he heilit thame: [31] Sa that the pepile wonndrit, seand Esay. xxxv. dombe men speke, cruket men gang, and blindmen seand: and thai magnifijt God of Israel. [32] And Jesus, Mar. viii. a. quhen his discipilis war callit togiddir, said to thame,

xv. 22. **of Chanane**: P., 'of Canane.' Sixt., Clem., *Chananæa.* St., *Cananæa.* **is euile vexit with a feend**: P., 'is yuel traueiled of a feend'; *male a dæmonio vexatur.*

23. **Leue thou hir**: so P.; *dimitte eam.*

27. **Yis**: P., '3his'; *etiam.* **for quhelpis**: so P., 'for whelpis'; Vg., *nam et catelli.* **the burde**: P., 'the bord'; *mensa.*

30. **dombe men and cruket**, &c.: the order of words is that of Wy. and P.; but Vg., *mutos, cæcos, claudos, debiles.*

31. **speke**: P., 'spekynge'; *loquentes.* **gang**: P., 'goynge'; *ambulantes.*

I haue reuth of the pepile, for thai haue abiden now thre dais with me, and has nathing to ete; and I wil nocht leif tham fastand, for (*a*) drede thai faile in the way. [33] And the discipilis sais to him, Quharof than sa mony laues amang vs in desert to fulfill sa gret a pepile? [34] And Jesus said to tham, How mony laaues haue ye? And thai said, Vij, and a few smal fischis. [35] And he comandit the pepile to sit to mete on the erde. [36] And he tuke vij laaues and v fischis, and did thankingis, and brak, and gafe to his discipilis, and the discipilis gafe to the pepile. [37] And al ete, and war fulfillit: and thai tuke it that was left of relefis vij basketis full. [38] And thai that ete war iiij thousand
F. 21 *v.* of men, without litil childir ✠ and women. [39] And quhen he had left the pepile, he went vp into a boot, and com in to the coostis of Magedan.

The xvj chapture.

Ande the Phariseis and the Saduceis com to him, temptand and prayit him to schaw thame a takin fra
. c. . viii. b. heuen. [2] And he ansuerde and said to thame, Quhen

(*a*) *for*] *or*, MS.

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xv. 32. **I haue reuth**: *misereor.* **I wil nocht leif tham fastand**: *dimittere eos jejunos nolo.* **for drede thai faile**: P., 'lest thei failen'; *ne deficiant.*

33. **to fulfill sa gret a pepile**: *ut saturemus turbam tantam.*

35. **to sit to mete**: *ut discumberent.*

36. **did thankingis**: Wy., 'doynge thonkyngis'; *gratias agens.* Compare **do pennaunce**, *agite pœnitentiam*, Mt. iii. 2.

37. **war fulfillit**: *saturati sunt.* **of relefis**: P., 'of relifes'; *de fragmentis.* **basketis**: Wy., P., 'lepis'; *sportas.*

38. **without**: P., 'with outen'; *extra.*

39. **quhen he had left the pepile**: *dimissa turba.* **Magedan**: so Wy., P., and Vg. AV., 'Magdala.' RV., 'Magadan.'

xvi. 1. **a takin**: *signum.*

the euentide is cummyn, ye say, It sal be clere, for heuen is reid: [8] Ande in the mornyng, This day tempest, for heuen schynes hevilie. Than ye can deme the face of heuen, bot ye may nocht wit the ‡ takins of tymes. [4] Ane euile generatioun and adultrare sekis a taken; and a taken sal nocht be gevin to it, bot the taken of Jonas the prophete. And quhen he had left thame, he went furth. [5] And quhen his disciplis come ouer the see, thai foryet to take laaues. [6] And he said to thame, Behald ye, and be ye war of the sourdauch of Phariseis and of Saduceis. [7] And thai thocht amang tham, and saide, For we haue nocht takin laaues. [8] Bot Jesus wittand, said to thame, Quhat think ye amang yow of litil faith, for ye haue nocht laaues? [9] Yit vndirstand nocht ye, nouthir has mynd of v laues into v thousand of men, and how mony cophinis ye tuke? [10] Nouthir of vij laaues into iiij thousand of men, and how mony bascatis ye tuke? [11] Quhy vndirstand ye nocht, for I said nocht to you of breid, be ye war of the sourdauche of Phariseis and of Saduceis? [12] Than thai vndirstude that he said nocht to be war of the sourdauch (or lauen) of laaues, bot of the teching of Phariseis and Saduceis. ✠ [13] And Jesus com into the parties of Cesarie of Phillip, and askit his

‡ Takynnis of tymes) by tha takynnis dois C[hr]iste mene the mirracilis and wo[nn]dris quhilk wa[s] propheciet befoir that thair frute cum to effect in th[e] tyme Esaie the xxxv.

. . . [L]uc. vi. d. . . . t. xii. f. Math. xii. d. . . . ha. ii. a. [M]arc. viii. b. . . . rc. xii. a. Math. xiiii. c. Math. xv. d. [Ma]rc. viii. d. . . . ix. c.

xvi. 2. **is reid**: P., 'is rodi'; *rubicundum est.*

3. **in the mornyng**: P., 'the morewtid'; *mane.* **This day tempest**: *hodie tempestas.* **heuen schynes hevilie**: *rutilat . . . triste cælum.* **ye can deme**: *dijudicare nostis.* **ye may nocht wit**: *non potestis scire.*

4. **adultrare**: P., 'auoutresse'; *adultera.*

6. **be ye war**: *cavete.* **sourdauch**: P., 'soure dowȝ'; *fermento.*

8. **Quhat think ye amang yow of litil faith**: *Quid cogitatis intra, vos modicæ fidei;* Rh., 'Why do you think within yourselves, O ye of little faith.'

9. **nouthir has mynd**: *neque recordamini.*

10. **bascatis**: P., 'lepis'; *sportas.*

12. **sourdauch (or lauen) of laaues**: P., 'sourdowȝ of looues.'

discipilis, and said, ‡ Quham sais men to be mannis sonn? [14] And thai said, Sum, Johnne Baptist; vther, Helie; and vther, Jeremie, or ane of the prophetis. [15] Jesus said to thame, Bot quhat say ye me to be? [16] Symon Petir ansuerd and saide, Thou art Crist, the sonn of God levand. [17] Jesus ansuerde and said to him, Thou art blessit, Symon Bariona; for flesche and blude schewit nocht to thee, bot my fader that is in heuenis. [18] And I say to thee, that thou art Petir, and on this staan I sal big my kirk; ‡ and the yettis of hell sal nocht haue mycht aganis it. [19] And to thee I sal gif the keyis of the kingdom of heuenis; and quhat euir thou sal bind on erde salbe bundin alsa in heuenis; and

‡ Sum reidi that I am th Sonne o mann.

. . . vi. a. . . . x. a.

. . . x. and viii. b.

‡ And the yettis of hel ar all powe agan. the Christin, as death hell, dispera- tionne, si[n] worldly wis dome, &c.

F. 22 r.

Johan. xx. c.

xvi. 13. **Quham sais men,** &c.: Vg., *Quem dicunt homines esse filium hominis;* but, as noted in the margin, many ancient MSS. read *Quem me dicunt*, &c.

15. **said**: but Vg., *dicit.* **Bot quhat say ye me to be**: *vos autem quem me esset dicitis?*

16. **of God levand**: P., 'of God lyuynge'; *Dei vivi.* Gau (p. 37), 'the sone of the liffand God.'

17. **Thou art blessit**: P., 'Blessid art thou.'

18. **on this staan I sal big my kirk**: P., 'on this stoon Y schal bilde my chirche'; *super hanc petram*, &c. Tyrie (p. 31), 'Thou art Peter, and vpon this rock I will build my kirk.' J. Ham. (Cath. Traict., sig Q 5), 'vpon this rok I will build my kirk.' Barbour (i. 5)—

> 'Thou art Petir, at is oure stane,
> To byg myne wark one haff I tane.'

and the yettis of hell sal nocht haue mycht aganis it: *portæ inferi*, &c.; J. Ham. (ibid., p. 36), 'the portis of hel sal nocht preuail aganis it.' Tyrie, 'the portes of hell.' Vv. 13-18: Gau (p. 61), 'Quhom sais men yat I ye sone of man am? Thay said, part sais that thow art Ihone the Baptist, part sais thow art Helias, part sais thow art Iheremias, or ane of ye prophetis. He said to thayme, quhom say ze that i am? symon Petrus ansuert and said, thow art Christ, the sone of the liffand God. Iesus ansuert and said to hime, happy art thow, Simon, the sone of Ihone: for flesch and blwid hesz noth rewelit this to ye, bot my fader quhilk is in ye heuine, and I say alsua to ye that thow art Peter, and apone this steyne I sal big my kirk . . . and ye portis of hel sal noth preuail aganis it.'

quhat euir thou sal vnbind on erde salbe vnbundin alsa in heuenis. ¶ [20] Than he comandit to his discipilis that thai suld say to naman that he was Crist. [21] Fra that tyme Jesus began to schaw to his disciplis, that it behuvit him to ga to Jerusalem, and suffir mony thingis of eldermen and of scribis and princis of preestis, and be slayn, and the thrid day to rijse agane. [22] And Petir tuke him, and began to blame him, and said, Fer be it fra thee, Lorde; this thing sal nocht be to thee. [23] And he turnit, and saide to Petir, Sathanas, ga eftir me: thou art a sclandir to me; for thou sauouris nocht tha thingis that ar of God, bot tha thingis that ar of men. [24] Than Jesus said to his disciplis, Gif ony man wil cum eftir me, deny he himself, and tak his croce, and follou me. [25] For he that will mak his lif saif sal tyne it; and he that sal tyne his lijf for me sal find it. [26] For quhat profitis it to a man, gif he wynn al the warld, and suffir hurt (or hindring) to his saule? or quhat changeing sal a man gefe for his saule? [27] For mannis sonn sal cum in glorie of his fader with his angelis; and than he sal yeld to euiry man eftir his werkis. [28] Trewlie I say to you, thar ar sum of thame that standis here quhilk ‡ sal nocht taast deid, till thai se mannis sonn cummand in his kingdom.

Marc. viii... Luc. ix. c.

ii. Reg. xix. d.

Math. x. c. Mar. viii. c.

Luc. ix. c. and xiiii. a. Johan. xii. c.

Roma. ii. a.

Mar. viii. c.

Luc. ix. c.

iist deid) .. sa euer be .. il nocht se .. iii., xi., and xii.

xvi. 19. **vnbundin**: *solutum;* Abp. Ham. (p. 173), 'To the I sal geve the keys of hevin. Quhatsaevir thow bynd apon the erde, it sal be bound in hevin, and quhatsaevir thow lousse in erde sall be loussit in hevin.' Gau (p. 80), 'I sal giff to ye the keyis of ye kingdome of heuine, quhat thou lowsis apone the zeird yat sal be lousz in the heuine.'

20. **he was Crist**: so P.; but Vg., *esset Jesus Christus.*

21. **it behuvit**: P., 'it behofte.' **of eldermen**: *a senioribus.* **princis of preestis**: *principibus sacerdotum.*

23. **Sathanas, ga eftir me**: *vade post me, Satana.*

26. **hurt (or hindring)**: Wy., P., 'peiryng' (some MSS., 'peirement'); *detrimentum.* Middle English, peiren; Scots, pair, peyr; Lat., *peiorare,* to make worse, injure, impair. **quhat changeing**: *quam . . . commutationem.*

27. **to euiry man**: P., 'to ech man'; *unicuique.*

xvii chap.

Marc. viii. a. Luc. ix. d. ✠And eftir sex dais Jesus tuke Petir, and James, and Johnne his bruther, and led thame aside into ane hie hill, 2 And was turnit into ane vther liknes befor
Apoc. i. c. thame; and his face schaan as the sonn, and his clathis war made quhijt as snaw. 3 And, lo, Moyses and Helie apperit to thame, and spak with him. 4 And Petir ansuerde, and said to Jesu, Lord, it is gude vs to be here. Gif thou will, mak we here thre tabernacilis;
Esay. xlii. a. to thee aan, to Moyses aan, and aan to Helie. 5 Yit the quhile he spak, lo, a bricht cloud ouerschadowit thame:
Math. iii. b. and lo, a voce out of the cloude, that said, This is my
Mar. i. a. dereworthe sonn, in quham I haue wele pleisit to me; here ye him. 6 And the disciplis herde, and fel doun on thar faces, and dred gretlie. 7 And Jesus com and tuichet thame, and said to thame, Ryse vp, and wil ye
F. 22 v. nocht drede. 8 And thai liftit vp thare een, and saw na
Luc. ix. a. man, bot Jesu alaan. 9 And as thai com doun of the hill, Jesus comandit and said to thame, Say ye to na man the visioun, til mannis sonn rijse agane fra deid. ✠ 10 And his discipilis askit him, and said, Quhat than sais the scribis that it behuvis that Helie cum first? 11 He ansuerde and said to thame, Helie sal cum, and he sal
Marc. iii. b. restore al thingis. 12 And I say to you, that Helie is now cummyn, and thai knew him nocht, bot thai did in him quhat euer thingis thai walde. And sa mannis sonn sal suffir of thaim. 13 Than the disciplis vndir-
Marc. ix. b. stude that he said to thame of Johnne Baptist. 14 And

xvii. 1. **tuke . . . led**: reading *assumpsit . . . duxit*, with St., Sixt., but Clem. has present tense.

2. **turnit into ane vther liknes**: *transfiguratus est.*

4. **it is gude vs**: so P.; *bonum est nos.*

5. **dereworthe**: so Wy., P.; *dilectus.* Gau (p. 29), 'this is my deir [p. 109, weilbelowit] sone in quhom I delit heir hyme.'

9. **comandit and said to thame**: P., 'comaundide to hem and seide'; *præcepit eis dicens.* **Say ye**: *dixeritis.*

quhen he com to the pepile, a man com to him and fel doun on kneis befor him, and said, [15] Lord, haue mercy on my sonn; for he is lunatic, and suffris euile, for oft tymes he fallis in to the fire, and oft tymes into watir. [16] And I broucht him to thi disciplis, and thai mycht nocht hele him. [17] Jesus ansuerde and said, O thou generatioun vnbelefull and waywart, how lang sal I be with you? how lang sal I suffir you? Bring ye him hiddir to me. [18] And Jesus blamet him, and the deuile went out fra him; and the child was heilit fra that hour. ¶ [19] Than the discipilis com to Jesu priuelie, and said to him, Quhy mycht nocht we cast him out? [20] Jesus said to thame, For your vnbeleue. Trewlie I say to you, gif ye haue faith as a corn of sineuey, ye sal say to this hill, Pas thou hyne, and it sal pas; and na thing salbe impossibile to you. [21] Bot this kynd is nocht castin out bot in praying and fasting. [22] And quhile thai war abidand togiddir in Galilee, Jesus said to thame, mannis sonn salbe betrayit into the handis of men; [23] And thai sal sla him, and the iij day he sal rijse agane to life. And thai war ful sorouful. [24] Ande quhen thai com to Capharnaum, thai that tuke tribute com to Petir, and said to him, Your maistir payis nocht tribute? [25] And he said, Yis. And quhen he was cummyn into

Luc. ix. b.

Marc. ix. c. Math. xxi. c. Luc. xvii. a.

Math. xvi. c. and xx. b.

Mar. viii. d., ix. d., and x. d.

xvii. 14. **fel doun on kneis**: *genibus provolutus.*

15. **suffris euile**: *male patitur;* RV., 'suffereth grievously.'

16. **thai mycht nocht**: *non potuerunt.*

17. **vnbelefull**: Wy., 'vnbyleeful, *or out of the feith'; incredula.* **waywart**: P., 'weiward'; *perversa.*

18. **blamet**: *increpavit.*

20. **a corn of sineuey**: so P., 'a corn of seneueye'; *granum sinapis.* See Mt. xiii. 31. **Pas thou hyne**: *transi hinc,* with Sixt., but Clem., *transi hinc illuc;* Rh., 'remove from hence thither.'

22. **abidand togiddir**: *conversantibus;* Rh., 'when they conversed.'

23. **sai rijse agane to life**: so P.; *resurget.* **ful sórouful**: P., 'ful sori'; *contristati sunt vehementer.*

24. **tribute**: *didrachma.*

the hous, Jesus com before him, and said, Symon, quhat semes to thee? kingis of erde, of quham tak thai tribute? of thar sonnis, or of alienis? [26] And he said, Of alienis. Jesus said to him, Than sonnis ar fre.
Math. xxii. [27] Bot that we sclaundir tham nocht, ga thou to the see, and cast ane hewk, and tak the ilk fisch that first cummis vp; and quhen his mouthe is opnyt, thou sal find a stater, ande gefe for thee and for me. ✠

The xviij chapture ✠

Marc. ix. d. . . . ix. e. In that hour the disciplis com to Jesu, and said, Quha gessis thou is gretar in the kingdom of heuenis? [2] And Jesus callit a litil child, and put him in the myddis of
F. 23 r. thame, [3] And said, I say treuth to you, bot ye be turnit,
i. Pet. ii. a. and made as litil childir, ye sal nocht entir in to the kingdom of heuenis. [4] Tharfor quha euire mekis him as this litil child, he is gretar in the kingdom of heuenis. [5] And he that resaues a sic litil child in my name,
Marc. ix. c. resaues me. [6] Bot quha sa sclandris ane of thir smale
Luc. xvii. a. that beleues in me, it spedis to him that a mylne staan of assis be hangit in his neck, and he be drovnit

xvii. 25. **tak thai tribute**: following P.; but Wy., correctly, 'tribut or rent.' Vg., *accipiunt tributum vel censum.* **or of alienis**: *an ab alienis;* Wy., 'ether of alyenys, *or other mennys sones.*'

27. **that we sclaundir**: *scandalizemus.* **the ilk fisch**: P., 'thilke fische'; *eum piscem.* **a stater**: *staterem;* Wy., 'stater, *that is, a certeyn of moneye.*' **ande gefe for thee and for me**: so P., 'and ȝyue for thee,' &c.; but Vg., *illum sumens da eis pro me et te.* Wy., 'thou takyng it, ȝeue to hem,' &c. Nis. follows P. in erroneously passing over *illum sumens* and *eis.*

xviii. 1. **gessis thou**: *putas.*

3. **I say treuth to you**: *Amen, dico vobis.* **bot ye be turnit**: *nisi conversi fueritis.*

4. **mekis him**: P., 'mekith hym'; *humiliaverit se.*

5. **a sic litil child**: *unum parvulum talem.*

6. **ane of thir smale**: P., 'oon of these smale'; *unum de pusillis istis.*

in the deepnes of the see. ¶ [7] Wa to the warlde for sclaundris; for it is nede that sclaundris cum; neuirtheles, wa to the ilk man be quham a sclandire cummis. [8] And gif thi hand or thi fute sclaundris thee, cut it of, and cast away fra thee. It is bettir to thee to entir into lijf febile outhir crukit, than having ij handis or ij feet to be send into euirlastand fire. [9] And gif thin e sclandir thee, pull it out, and cast away fra thee. It is bettir to thee with aan e to entir into lijf, than hauand ij een to be send into the fire of hell. [10] Se ye that ye dispise nocht aan of thir litil; for I say to you, that the angels of thame in heuenis seis euirmaire the face of my fader that is in heuenis. ✠ [11] For mannis sonn com to saue that thing that perischit. [12] Quhat semes to you? Gif thar war to sum man an hundreth schepe, and aan of thame has errit, quhethir he sal nocht leif nynty and nyn in (*a*) desert, and sal ga to seek (*b*) that that errit? [13] And gif it fal that he find it, trewlie I say to you, that he sal haue ioy tharon mare than on nynti and ix that errit nocht. [14] Sa it is nocht the will (*c*) before your fader that is in heuenis, that aan of thir litil perische. ✠ [15] Bot gif thi bruthir synnis

Luc. xviii. a. i. Cor. xi. b. Math. v. Mar. ix. e. Luc. xv. a. Leui. xix. a.

(*a*) MS. *into* with *to* deleted. (*b*) Before *seek*, *sek* deleted. (*c*) After *will*, *of* deleted.

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xviii. 7. **it is nede**: *necesse est.*

8. **febile**: *debilem*; AV., 'maimed.'

9. **e**: P., 'i3e.' **fire of hell**: *gehennam ignis.*

10. **of thir litil**: *ex his pusillis.* **the angels of thame**: J. Ham. (Cath. Traict., sig. R), 'yair angellis euer seis ye face of my father, quha is in ye heavinnis.'

11. **For mannis sonn**: Gau (p. 64), 'The sone of man come to saiff ye thing quhilk perist.'

12. **Quhat semes to you**: *quid vobis videtur?* **he sal nocht leif**: reading *relinquet* with cod. Am. and the majority of MSS., also Wy. and P.; but Clem., *relinquit.* **sal ga**: Vg., *vadit.*

13. **gif it fal**: *si contigerit.* **he sal haue ioy**: reading *gaudebit*, with nearly all MSS.; but Clem., *gaudet.*

14. **the will before your fader**: *voluntas ante patrem vestrum.*

Ecclesi. xvii. b. Luc. xvii. a. aganis thee, ga thou and repreue him betuix thee and him alaan; gif he heeres thee, thou has wonnyn thi bruthir. [16] And gif he heres thee nocht, tak with thee
Nu. xxxv. e. Deutro. xvii. b. and xix. c. aan or twa, that euiry word stand in the mouthe of ij or iij witnessis. [17] And gif he heres nocht thame, say
ii. Cor. xiii. a. Marc. xvi. a. thou to the kirk: bot gif he heres nocht the kirk, be he as a hethin man and a puplican to thee. [18] I say to you treulie, quhat euir thingis ye bind on erde, tha salbe bundin alsa in heuen; and quhat euir thingis ye vnbind on erde tha salbe vnbundin alsa in heuen. [19] Eftsone I say to you, that gif ij of you consent on the erde of
Luc. xxiii. b. euirything quhat euir thai ask, it salbe done to thame of my fader that is in heuenis. [20] For quhare ij or iii ar gaderit in my name, thare I am in the middis of thame.
Math. v. . . . Mar. x. . . . Luc. xi. . . . [21] Than Peter com to him, and said, Lorde, how oft sal my bruthir synn aganis me, and I sal forgef him? quhethir
F. 23 *v.* till sevin tymes? [22] Jesus sais to him, I say nocht to thee, till (*a*) vii tymes; bot till sevinty tymes vii tymes. [23] Tharfor the kingdome of heuenis is liknit to a king, that wald rekkin with his seruandis. [24] And quhen he began to rekkin, aan that aucht ten thousand talentis was broucht to him. [25] And quhen

(*a*) *till* added above line.

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xviii. 15. **repreue him**: Wy., 'reproue hym, *or snybbe*'; *corripe eum.*

17. **say thou to the kirk**: *dic ecclesiæ.* **bot gif**, &c.: Abp. Ham. (p. 47), 'Gyff he will nocht heir the kirk, lat him be to the as ane infidele, unchristinit, and ane Publican.' J. Ham. (Fac. Traict., p. 138), 'schaw the kirk, and gif he hearis not the kirk, lat him be to the as ane Pagane and Publicane.' Hay (p. 22), 'gyf thy bruther wil not heer the, tell it wnto ye kirk; and gyf he refuse to heer ye kirk also, lat him be to ye as ane heathen and publicain.'

18. **quhat euir thingis ye vnbind**: Gau (p. 80), 'Quhat ewer ze lowsz apone ye zeird, yat sal be lowsz in the heuine.'

22. **tymes**: P., 'sithis.' **sevinty tymes vii tymes**: P., 'seuenti sithis seuene sithis.' Gau (p. 60), 'and my broder sine aganis me quhou oft sal I forgiff hime? vii timis? . . . notht alanerlie vii timis, bot lxx vii timis.'

[he] had nocht quharof to yelde, his lord comandit him to be sald, and his wif and his childir, and al thingis that he had, and to be payit. [26] Bot the ilk seruand fel doun, and prayit him, and said, Haue pacience in me, and I sal yelde al thingis to thee. [27] And the lord had mercy on that seruand, and leet him ga, and forgafe to him al the dette. [28] Bot that ilk seruand yede out, and fand aan of his euen seruandis, that awcht ane hundreth pennyis; and he held him, and stranglit him, and said, Yeeld that that thou aw. [29] And his euen seruand fel doun, and prayit him, and said, Haue pacience in me, and I sal quite al thingis to thee. [30] Bot he wald nocht; bot went out and put him into presoun, till he payit all the dette. [31] And his euen seruandis, seand the thingis that war done, sorowit gretly, and thai com and tald to thar lorde al thingis that war done. [32] Than his lord callit him, and said to him, Wickit seruand, I forgafe to the al the dette, for thou prayit me. [33] Tharfor quhethir it behuvit nocht alsa thee to haue mercy on thin euen seruand, as I had mercy on thee? [34] And his lord was wraathe, and betuke him to tormentouris, till he payit al the dette. [35] Sa my fader of heuen sal do to you, gif ye forgef nocht euiry man to his bruther of your hartis.

Jacob. ii. b.

Math. vi. b. Marc. xi. c.

xviii. 27. **al the dette**: Vg., *debitum*, without *omne*.

28. **aan of his euen seruandis**: *unum de conservis suis;* Gau (p. 60), 'ane of his awne marousz.' **awcht**: omitting 'him.' P., 'ou3te hym'; *debebat ei.* **pennyis**: P., 'pens'; *denarios.* **stranglit him**: *suffocabat eum;* Gau, 'twik hime be the halsz.'

29. **I sal quite**: *reddam.*

30. **all the dette**: so P., reading with some MSS. *omne* or *universum.*

32. **Wickit seruand**: Gau (p. 60), 'thow vikkit seruand, I forgaiff ye al thy det quhen thow desirit of me, suld thow noth siclik be marciful to thy marow.'

34. **was wraathe**: P., 'was wroth.' **betuke him**: *tradidit eum.* **to tormentouris**: *tortoribus;* Gau (ibid.), 'vesz crabit and deliuerit hime to ye tormentours.'

¶ The xix chapture.

Math. x. a. Ande it was done, quhen Jesus had endit thir wordis, he passit fra Galilee, and com into the coostis of Jude ouir Jordan. 2 And mekile pepile folowit him, and he heilit thame thare. 3 And Phariseis com to him, tempt-
and him, and said, Quhethir it be leeffull to a man to leif his wijf for ony cause? 4 Quhilk ansuerde and said to thame, Haue nocht ye red, for he that made man at the begynnyng made thame male and female, 5 And he said, For this thing a man sal leif fader and moder, and he sal draw to his wijf; and thai salbe ii in a
[G]ene. ii. b. flesch? 6 And sa thai ar nocht now ij, bot a flesch. Tharfor a man depart nocht that thing that God has junyt. 7 Thai say to him, Quhat than comandit Moyses
. . tro xxiiii. a. to gefe a libell of forsaking, and to leif of? 8 And he
. . . iii. a. said to thame, For Moyses for the hardnes of your hart
. . . ii. c. suffrit you to leife your wyues; bot fra the begynnyng
. . . d. it was nocht sa. 9 And I say to you, that quha euir
F. 24 r. leeues his wife, bot for fornicatioun, and weddis an vther,
Mar. x. a. Luc. xvi. c. dois licherie; and he that weddis the forsakin wif dois

xix. 1. **of Jude**: Wy., P., 'of Judee'; *Judææ.*

3. **to leif**: *dimittere.* 4. **for**: *quia.*

5. **sal draw to**: Wy., 'shal cleue, *or drawe* to'; *adhærebit.* **ii in a flesch**: P., 'tweyne in o fleisch'; *duo in carne una.* Vv. 4-6: Abp. Ham. (p. 237), 'He that maid man in the beginning, maid thame man and woman, and said: For this cause sall a man laif father and mother, and adheir and cleif to his wife, and thai twa sall be ane flesche. Now ar thai nocht twa than, bot ane flesche. Lat nocht man thairfor sevir or put syndry that quhilk God hes couplit togidder.' 6. **depart nocht**: *non separet.*

7. **Quhat**: *quid*=why. **a libell of forsaking**: Wy., 'a litil boke of forsakynge'; *libellum repudii.*

9. **dois licherie**: P., 'doith letcherie.' Wy., 'doth a vow-trie'; *mœchatur.* Vv. 8, 9: Abp. Ham. (p. 237), 'Moyses because of the hardnes of your hartis sufferit yow to put away your wyffis. Nochttheles fra the begynning it was nocht sa. Bot I say to yow, quhasaevir puttis away his wyfe (except it be for fornicatioun) and maryis ane uthir, breikis matrimonye, and quhasaevir maryis hir that is devorsit, committis adultery.'

licherie. [10] His disciplis sais to him, Gif the cause of a man with a wife is sa, it spedis nocht to be weddit. [11] And he said to thame, Nocht al men takis this worde, bot to quhilk it is gevin. [12] For thar ar geldingis, quhilk ar thus born of thar moder wambe; and thar are geldingis, that ar made of men; and thar ar geldingis, that haue ‡ geldit tham self for the kingdome of heuenis. He that may tak, tak he. [13] Than litil childir war broucht to him, that he suld put handis to thame, and pray. And the discipilis blamet thame. [14] Bot Jesus said to thame, Suffir ye that litil childir cum to me, and wil ye nocht forbede thame, for of sic is the kingdom of heuenis. [15] And quhen he had put to thame handis, he went fra thine. [16] And, lo, ane com and said to him, Gude maistir, quhat gud sal I do, that I haue euirlasting lijf? [17] Quhilk said to him, ‡ Quhat askis thou me of gude thing? Aan is gude, God; bot gif thou wil entir into lijf, kepe the comandmentis. [18] He sais to him, Quhilkis? And Jesus said, Thou sal nocht do manslaing, thou sal nocht do adultrie, thou sal nocht do thift, thou sal nocht say fals witnessing; [19] Wirschip thi fader and thi moder, and, thou sal lufe thi nechbour as thi self. [20] The yonngman sais to him, I haue kepit

Sapie. viii. a.

‡ Geldit thaim selues) This moun be sum spirituall gelding, neamely, ewin wilfull chaistite: ellis wer it lik the secund maner of gelding, quhilk is donne corporally.

Marc. x. b.

Luc. xviii. b.

Marc. x. b. Luc. xviii. b.

‡ Quhat askis thou me of gud thing) Lyk as Crist said, Joh. vii., My doctryne is not myne. Sua sayis he heir alsua. I am nocht gud; for he speikis of him self efter the nature of mann.

Psal. cxviii. i.

Exod. xx. a.

Deutro. iv. a. and v. a.

Roma. xiii. d.

Gall. v. b.

xix. 10. **it spedis nocht**: *non expedit.*

12. **geldingis**: so Wy., P.; *eunuchi.* **thar moder wambe**: Wy., P., 'the modris wombe.' **geldit tham self**: J. Ham. (Fac. Traict., p. 236), 'some hes libbit thame selfis.' **may tak**: *potest capere.*

13. **put handis to thame**: *manus eis imponeret.*

14. **Suffir ye**, &c.: Abp. Ham. (p. 190), 'thoile young barnis to cum to me.'

17. **Quhat askis thou me of gude thing**: *Quid me interrogas de bono?* **Aan is gude, God**: P., 'There is o good God.' **bot gif**, &c.: Abp. Ham. (p. 258), 'Gyf thow will entir in to the lyfe, keip the commandis.'

18. **manslaing**: *homicidium.* **adultrie**: P., 'auowtrie.' **do thift**: *facies furtum.* **say fals witnessing**: *falsum testimonium dices.*

19. **Wirschip**: P., 'worschipe'; *honora.*

al thir thingis fra my youthe; quhat yit failis to me?
Luc. xii. d. Math. vi. c. [21] Jesus sais to him, Gif thou wilbe perfite, ga sell al thingis that thou has, and gefe to puremen, and thou sal haue tresour in heuen; and cum and follow me. [22] And quhen the yonngman had herde thir wordis, he went away soroufull; for he had mony possessiouns.
Mar. x. c. [23] And Jesus said to his discipilis, I say to you treuth, for a richeman of hard sal entir into the kingdom of heuenis. [24] And eftsones I say to you, it is lichtar a camele to pas throu an nedlis ee, than a richeman to entire into the kingdom of heuenis. [25] Quhen (*a*) thir thingis war herde, the discipilis wonndrit gretlie, and saide, Quha than may be saif? [26] Jesus beheld, and said to thame, Anentis men this thing is impossibile;
Zach. viii. a. Math. iiii. c. Mar. x. c. Luc. xviii. e. bot anentis God al thingis ar possibile. ✠ [27] Than Petir ansuerd and said to him, Lo, we haue forsaken al thingis,
Luc. xxii. b. and we haue followit thee; quhat tharfor salbe to vs? [28] Jesus said to thame, Treulie I say to you, that ye that haue forsaken al thingis and haue folowit me, in the regeneratioun, quhen mannis sonn sal sitt in the sete of his maieste, ye sal sit on xij setis, demand
Sapi. v. a. the xij kinredis of Israel. [29] And euiry man that

(*a*) Before *Quhen, And* deleted, MS.

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xix. 21. **sell al thingis**: reading *omnia* with St., Sixt.; omitted by Clem. Rh., 'sell the things that,' &c. **and follow**: P., 'and sue'; but Vg., *veni, sequere*, without *et.*

22. **thir wordis**: so Wy., P.; but Vg., *verbum.*

23. **I say to you treuth**: *Amen dico vobis.* **of hard**: so Wy., P.; *difficile.*

24. **lichtar**: *facilius;* Wy., 'liȝter, *or eysier.*' **an nedlis ee**: *foramen acus.*

25. **may be saif**: *poterit salvus esse.*

26. **beheld**: *aspiciens.* **anentis**: so Wy., P.; *apud.*

27. **haue forsaken al thingis**: similarly Wy., P.; an interpolation without authority.

28. **in the regeneratioun**: Wy., 'in regeneracioun, *or gendrynge aȝein.*' **on xij setis**: Wy., 'on twelue setis, *or seegis.*' **kinredis**: so Wy., P.; *tribus.*

forsakis hous, brethir or sistris, fader or moder, wife or childir, or feeldis, for my name, he sal tak an hundreth fald, and sal weld euirlasting lijf. [30] Bot mony salbe the first the last; and the last the first. Deutro. xxx. . . . Job. xlii. . . F. 24 *v.* Math. xx. b. Luc. xiii. c.

The xx chapture.

The kingdom of heuenis is lijk to an husbandman, that went out first be the morow to hyre werkmen into his wyne yard. [2] And quhen the couenaunt was made with werkmen of a penny for the day, he send thame into his wyne yarde. [3] And he yede out about the thrid hour, and saw vther standand idil in the mercat, [4] And he said to thame, Ga ye alsa into my wyne yarde, and that that salbe richtfull I sal gefe to you. [5] And thai went furth. Eftsone he went out about the sext hour and the nynt, and did on like maner. [6] Bot about the xj hour he went out, and fand vther standand, and he said to thame, Quhat stand ye idil here al day? [7] Thai say to him, For naman has hyret vs. He sais to thame, Ga ye alsa into my wyneyarde. [8] And quhen euenyng was cummyn, the lord of the wyneyarde sais to his procuratour, Call the werkmen, and yeld to thame thare hyre, and begynn thou at the last til to the first.

xix. 29. **brethir**: so Wy., P.; Vg., *vel fratres.* **fader**: so Wy., P.; Vg., *aut patrem.* **wife**: so Wy., P.; Vg., *aut uxorem.*

30. **salbe the first the last**, &c.: *erunt primi novissimi, et novissimi primi.*

xx. 1. **husbandman**: *patrifamilias.* **first be the morow**: P., 'first bi the morewe'; *primo mane.* Rh., AV., 'early in the morning.'

3. **in the mercat**: P., 'in the chepyng'; *in foro.*

4. **richtfull**: *justum.*

5. **on like maner**: P., 'in lijk maner'; *similiter.*

6. **he said**: so Wy., P., 'seide'; but Vg., *dicit.*

7. **For**: so Wy., P.; *quia.*

8. **procuratour**: *procuratori.* **at the last til to**, &c.: so Wy., P.; *a novissimis usque ad.*

9 And sa quhen thai war cummyn that com about the xj hour, alsa thai tuke ilk of thame a penny. 10 Bot the first com, and demyt that thai suld tak maire; bot thai tuke ilk by thame self a penny. 11 And in the taking, gruchet aganes (*a*) the husbandman, 12 And said, Thir last wroucht ane hour, and thou has (*b*) made thame euen to vs, that haue born the charge of the day and hete. 13 And he ansuerde to aan of thame, and said, Freend, I do thee na wrang; quhethir thou has nocht accordit with me for a peny? 14 Tak thou that that is thin, and ga:
Roma. xi. c. for I will gefe (*c*) to this last man as to thee. 15 Quhethir it is nocht leeffull to me to do that that I will?
Math. xix. d. Marc. x. c. Luc. xiii. c. ‡ Quhethir thin ee is wickit, fore I am gude? 16 Sa the last salbe the first, and the first the last; for mony ar callit, bot few ar chosen. ✠ 17 And Jesus went vp to Jerusalem, and tuke his xij disciplis in priuetee, and
Math. xxii. b. Mar. x. d. Luc. xviii. d. said to thame, 18 Lo, we ga vp to Jerusalem; and mannis sone salbe betakin to the princis of (*d*) preestis and scribes, and thai sal condemmpne him to the deid,
. . . x. d. 19 And thai sal betak him to hethin men for to be scornyt, and scurget, and crucifijt; and the thrid day he sal rijse agane to lijf. 20 ✠ Than the moder of the sonnes of Zebede com to him with her sonnis, honorand,

‡ Quhethir thin ee is wickit, &c. This apperiss to be sum strange maner of speiking, and is alss mekill as to saye, Lukkis thow frawart or ewill becauss I am gud.

(*a*) *s* of *aganes* added above line.
(*b*) after *has, and said thir I* deleted.
(*c*) *gefe* over *do* deleted. (*d*) After *of, princ* deleted.

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xx. 9. **ilk of thame a penny**: P., 'eueryche of hem a peny'; *singulos denarios.*

10. **demyt**: *arbitrati sunt.* **ilk by thame self a penny**: P., 'ech oon bi hem silf a peny'; *ipsi singulos denarios.*

11. **gruchet**: P., 'grutchiden'; *murmurabant.*

12. **euen to vs**: *pares nobis.* **the charge**: *pondus.*

13. **quhethir thou has nocht**: *nonne.*

15. **Quhethir it is nocht leeffull**: *aut non licet . . . ?* **Quhethir . . . fore**: *An . . . quia.*

17. **in priuetee**: so P.; *secreto.*

18. **salbe betakin**: *tradetur.*

20. **honorand**: P., 'onourynge'; *adorans.*

and askand sumthing of him. [21] And he said to hir, F. 25 r.
Quhat will thou? Scho sais to him, Say that thir twa
my sonnis sit, ane at thi richt half, and ane at thi
lefthalf, in thi kingdome. [22] Jesus ansuerd and said,
Ye wate nocht quhat ye ask. May ye drink the coup
quhilk I sal drink? Thai say to him,(*a*) We may. [23] He
sais to thame, Ye sal drink my coup; bot to sit at my
richt half or lifthalf, it is nocht myn to gefe to you, bot
to quhilkis it is made reddy of my fader. ✠ [24] And the Math. xxv. c.
x herand, had indignatioun of the ij brethir. [25] Bot Jesus Marc. ix. d. and x. e.
callit tham to him, and said, Ye wate that princis of
hethin men ar lordis of thame, and thai that ar gretar
oisis powere on thame. [26] It sal nocht be sa amangis Luc. ix. e. and xxii. b.
yow; but quha euir wilbe made gretare amang you, be
he your mynister; [27] And quha euir amang you will be
the first, he salbe your seruand. [28] As mannis sonn com
nocht to be seruit, bot to serue, and to gefe his lijf
redemptioun for mony. [29] And quhen thai yede out of Marc. x. e.
Jerico, mekile pepile followit him. [30] And, lo, ij blind Luc. xviii. d.
men sat beside the way, and herd that Jesus passit, and
thai cryit and said, Lord, the sonn of Dauid, haue mercy
on vs! [31] And the pepile blamet thame, that thai suld
be still; and thai cryit the maire, and said, Lord, the
sonn of Dauid, haue mercy on vs. [32] And Jesus stude,
and callit thaim, and said, Quhat will ye that I do to
you? [33] Thai said to him, Lord, that our eene be
opnyt. [34] And Jesus had mercy on tham, and tuichet
thare eene; and anoon thai saw, and followit him.

(*a*) *to him* added in margin.

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xx. 21. **richt half**: *dexteram.*

22. **Ye wate nocht**: P., '3e witen not'; *nescitis.* **May ye**: P., 'moun 3e'; *potestis.* **We may**: P., 'we moun'; *possumus.*

25. **of hethin men**: *gentium.* **ar lordis of thame**: P., 'ben lordis of hem'; *dominantur eorum.* **oisis**: P., 'usen.' Wy., 'hawnten'; *exercent.*

31. **and thai**: Vg., *at illi.*

xxi chapt.

Mar. xi. a. Luc. xix. c. ✠ Ande quhen Jesus com nere to Jerusalem, and com to Bethphage, at the mont of Oliuete, than send he ij of his disciplis, 2 And said to thame, Ga ye into the castell that is aganes you, and anoon ye sal find ane asse bundin, and a colt with hir; vnbind ye, and bring to me. 3 And gif ony man say to you ony thing, say ye that the Lord has nede to thame; and anoon he sal leif thame. 4 Al this was done, that that thing (*a*) suld be Esay. lxii. c. fulfillit that was said be the prophet, sayand, 5 Say ye to the douchtir of Syon, Lo, thi king cummis to thee, meke, sittand on ane asse, and a fole of ane asse vndir Zach. ix. d. yok. 6 And the disciplis yede, and did as Jesus comandit to thame, 7 And thai brocht ane asse, and the fole, and laid thar clathis on thame, and made him sit abone. F. 25 *v.* 8 And ful mekile pepile strowit thar clathis in the way, Johan. xii. b. vther cuttit branches of treis, and strewit in the way. 9 And the pepile that went before, and that followit, cryit, Psal. cxvii. c. and said, ‡ Osanna to the sonn of Dauid; Blessit is he that cummis in the name of the Lord; Osanna in hie Marc. xi. b. thingis. 10 And quhen he was entrit into Jerusalem, al

‡ Osanna) is alss mekill as to say, Gyff health, prosper, gud lucke.

(*a*) Before *thing*, *suld* deleted.

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xxi. 1. **quhen Jesus com nere . . . than send he**: so Wy., P.; but Vg., *cum appropinquassent . . . tunc Jesus misit.* **ij of his disciplis**: P., 'his twei disciplis'; *duos discipulos.*

2. **the castell**: so Wy., P.; *castellum.* Rh., 'town,' rather, village. **bundin**: P., 'tied.' **vnbind ye**: P., 'untien ȝe'; *solvite.*

3. **has nede to thame**: *his opus habet.* **sal leif thame**: *dimittet eos;* Rh., 'will let them go.'

5. **fole of ane asse vndir yok**: *pullum filium subjugalis;* Wy., 'a fole, the sone of *a beest* vndir ȝok.' Rh., 'a colt, the foal of her that is used to the yoke.'

7. **abone**: P., 'aboue'; *desuper.*

8. **ful mekile**: P., 'ful myche'; *plurima.* **vther cuttit**: P., 'othere kittiden'; *alii . . . cædebant.*

9. **Blessit**, &c.: Abp. Ham. (p. 215), 'Blissit is he that cummis in the name of our Lord.' **in hie thingis**: reading perhaps, with many MSS., *in excelsis*, instead of Vg., *in altissimis.*

the citee was commouet, and said, Quha is this? [11] Bot the pepile said, This is Jesus the prophete of Nazareth of Galile. [12] And Jesus entrit into the tempile of God, and kest out of the tempile al that sald and boucht, and he turnit vpsadoun the burdis of changeris, and the chaeris of thame that sald culueris, [13] And he sais to thame, It is writin, My hous salbe callit ane hous of prayer; and ye haue made it a denn of theves. [14] And blindmen and crukitmen com to him in the tempile; and he heilit thame. [15] Bot the princis of preestis and scribis, seand the merualous thingis that he did, and childir criande in the tempile, and sayand, Osanna to the sonn of Dauid, had indignatioun, [16] And said to him, Heres thou quhat thai say? And Jesus said to thame, Ye; quhethir ye haue neuir rad, That of the mouth of young childir and of soukand childir thou has made perfite louyng? [17] And quhen he had left thame, he went furth out of the citee, and thar he duelt and taucht thaim of the kingdom of God. ¶ [18] Bot on the morn he turnand agane into the citee hungrit. [19] And he saw a

Luc. xix. d. Joh. ii. b. and vii. b. iii Reg. viii. a. Esay. lvi. a. Jere. vii. a. Psal. viii. a. Johan. viii. a. Marc. xi. c. Luc. xiii. a.

xxi. 10. **was commouet**: P., 'was stirid'; *commota est.*

12. **that sald and boucht**: Wy., 'sellynge and byinge.' P. (reversing the order), 'that bouȝten and solden.' Vg., *vendentes et ementes.* **turnit vpsadoun**: P., 'turnede vpsedoun'; *evertit.* **burdis of changeris**: *mensas nummulariorum.* **chaeris**: P., 'chayeris'; *cathedras.* **culueris**: so P., *columbas.*

14. **blindmen and crukitmen**: P., 'blynde and crokid.'

15. **seand**: P., 'seynge.' **sayand**: P., 'seiynge.'

16. **Ye**: P., 'ȝhe'; *utique.* **of young childir and of soukand childir**: *infantium et lactentium;* Wy., 'of children *that kunnen nat speke*, and of soukynge mylk.' **made perfite louyng**: P., 'maad perfit heriyng'; *perfecisti laudem.* 'Heriynge,' praise, and 'herien' (Anglo-Saxon, herian), to praise, seem unknown in Scotland.

17. **out of the citee**: P. rightly adds, 'in to Bethanye'; Vg., *in Bethaniam.* The omission in Nis. is clearly accidental. **and taucht thaim of the kingdom of God.** This interpolation, found in cod. Fuldensis (*et docebat eos de regno dei*), is also in Wy. and P.

18. **the morn**: P., 'the morowe'; *mane.*

fig tre beside the way, and com to it, and fand nathing tharin, bot leeues anly, and he said to it, Neuir fruite cum furth of thee into withoutin end. And anoon the fig tre was driet vp (or widderit). [20] And discipilis saw, and wonndrit, seand, How anoon it widdirit. [21] And Jesus ansuerd and said to thame, Treulie I say to you,
Math. xvii. c. gif ye haue faith, and dout nocht, nocht anly ye sal do
Luc. xvii. a. of the fig tre, bot alsa gif ye say to this hill, Tak and cast thee into the see; it sal be done sa. [22] And al thingis quhateuir ye, belevand, sal ask in prayer, ye sal
Mar. xi. c. tak. ✠ [23] And quhen he com into the tempile, the
Joh. xiiii. b., xv. a. and xvi. c. Mar. xi. d. Luc. xx. a. Exod. ii. b. Actis iiii. a. and vii. b. princis of preestis and eldirmen of the pepile com to him that taucht, and said, In quhat powere dois thou thir thingis? and quha gafe thee this powere? [24] Jesus ansuerde and said to thame, And I sal ask you a worde, the quhilk gif ye tell to me, I sal say to you in quhat power I do thir thingis. [25] Of quhens was the baptym of Johnne? of heuen, or of men? And thai thocht within thame self, sayand, [26] Gif we say of heuen, he sal say to
F. 26 r. vs, Quhy than beleue ye nocht to him? Gif we say,
Math. xiiii. a. Of men; we dreed the pepile; for al had Johnne as a prophet. [27] And thai ansuerde to Jesu, and said, We wate nocht. And he said to thame, Nouthir I say to you in quhat power I do thir thingis. ✠ [28] Bot quhat semes to you? ✠ A man had ij sonnis; and he com

xxi. 19. **into withoutin end**: Wy., P., 'in to with outen eende'; *in sempiternum.* **was driet vp (or widderit)**: Wy., P., 'was dried vp'; *arefacta est.*

20. **it widdirit**: P., 'it driede'; *aruit.*

21. **ye sal do of the fig tre**: *de ficulnea facietis.*

22. **ye sal tak**: *accipietis.*

23. **to him that taucht**: *ad eum docentem;* Rh., 'to him as he was teaching.'

24. **a worde**: P., 'o word'; *unum sermonem.* **I sal say**: Vg., *et ego . . . dicam.* Rh., 'I also will tell you.'

26. **beleue ye nocht to him**: *non credidistis illi.* **had Johnne**: *habebant J.*

28. **A man**: so P.; but Vg. and MSS., *homo quidam.* Wy., 'sum man.'

to the first, and said, Sonn, ga wirk this day in my wyneyard. [29] And he ansuerd and said, I will nocht; bot eftirwart he forthocht, and went furth. [30] Bot he com to that vther, and said on like maner. And he ansuerd and said, Lord, I ga; and he went nocht. [31] Quha of the ij did the fadris will? Thai say to him, The first. Jesus sais to thame, Trewlie I say to you, for puplicanis and hures sal ga before yow in the kingdom of God. [32] For Johnne com to yov in the way of richtwisnes, and ye beleuet nocht to him: bot puplicanis and hures beleuet to him: bot ye saw and had na forthinking eftire, that ye beleue to him. ✠ [33] Here ye an vthir parabile. Thar was ane husbandman, that planntit a wyneyard, and hegget it about, and deluet a pressour tharin, and biggit a toure, and set it to hyre to erde telaris, and went fer in pilgrimage: [34] Bot quhen the tyme of fruitis neirit, he send his seruandis to the erd teelaris, to tak fruitis of it. [35] And the erd teelaris tuke his seruandis, and strake aan, an vthir thai slew, and thai stanyt an vthir. [36] Eftirwart, he send vthir seruandis ma than the first; and in like maner thai did to thame. [37] And at the last he send his sonn to thame, and said, Thai sal drede my sonn.

Math. iii. a.

Gene. ix. d. Esay. v. a. Jere. xii. b. Mar. xii. a. Luc. xx. a.

xxi. 29. **I will nocht**: P., 'Y nyle'; *nolo.* **he forthocht**: P., 'he forthoȝte'; *pœnitentia motus.* Wy., 'stirid by penaunce, *or forthenkynge.*'

31. **for**: *quia.* **hures**: P., 'hooris'; *meretrices.*

32. **had na forthinking**: P., 'hadden no forthenking'; *nec pœnitentiam habuistis.* Wy., 'nether hadde don penaunce.'

33. **husbandman**: P., 'hosebonde man'; *paterfamilias.* **hegget it about**: P., 'heggide it aboute'; *sepem circumdedit ei.* **deluet**: P., 'dalfe'; *fodit.* **a pressour**: *torcular.* **biggit**: P., 'bildide'; *ædificavit.* **set it to hyre**: P., 'hiride it'; *locavit eam.* **to erde telaris**: P., 'to erthe tilieris'; *agricolis.* **went fer in pilgrimage**: so P.; *peregre profectus est.* Rh., 'went forth into a strange country.'

35. **erd teelaris**: P., 'erthetilieris.' **strake aan**: P., 'beeten the toon'; *alium ceciderunt.* **an vthir thai slew**: P., 'thei slowen another.' 37. **Thai sal drede**: *verebantur.*

Gene. xxxvii. d.

38 Bot the erdteelaris, seand the sonn, said within thaim self, This is the aire; cum ye, sla we him, and we sal haue his heretage. 39 And thai tuke and kest him out of the wyneyarde, and slew him. 40 Tharfor quhen the lord of the wyneyard sal cum, quhat sal he do to thailk erdteelaris? 41 Thai say to him, He sal tyne euile the euilmen, and he sal set to hyre his wyneyard to vthir erdteelaris, quhilkis sal yeld to him fruit in thar tymes.

Psal. cxvii. c. Actis iiii. a. i. Pet. ii. a.

42 Jesus sais to thame, Rad ye neuir in scripturis, The staan quhilk biggaris repreuet, this is made in the heid of the conye: of the Lord this thing is done, and it is merualous before oure een? 43 Tharfore I say to you, that the kingdom of God salbe taan fra you, and salbe

Zacha. xii. a. Dani. ii. c.

gevin to a folk doande fruitis of it. 44 And he that sal fall on this staan salbe brokin; bot on quham it sal fall, it sal al to breise him. 45 Ande quhen the princis of preestis and Phariseis had herde his parabilis, thai knew

Mar. xi. c. Luc. xix. a. and xx. b. Joh. vii. d.

that he had said of thame. 46 And thai soucht to hald him, bot thai dred the pepile, for thai had him as a prophet. ✠

Cap. xxij.

F. 26 v.

✠ Ande Jesus ansuerd and spak eftsone in parabilis to

Luc. xiiii. b.

thame, and said, 2 The kingdom of heuenis is made like to a king that made weddingis to his sonn, 3 And he send his

xxi. 38. **aire**: P., 'eire'; *heres.*

40. **thailk erdteelaris**: P., 'thilke erthe tilieris'; *agricolis illis.*

41. **He sal tyne euile**, &c.: *malos male perdet.* **set to hyre**: P., 'sette to hire'; see above, ver. 33.

42. **Rad ye**: *legistis.* **biggaris**: P., 'bilderis'; *ædificantes.* **the heid of the conye**: P., 'the heed of the corner'; *caput anguli.*

43. **to a folk doande fruitis of it**: *genti facienti fructus ejus.*

44. **sal al to breise him**: P., 'schal al tobrise hym'; *conteret eum.* Rh., 'shall all to bruise him.'

46. **had him**: *eum habebant.*

xxii. 2. **is made like**: *simile factum est.* **made weddingis**: so P.; *fecit nuptias.*

seruandis to call men that war biddin to the weddingis; and thai wald nocht cum. [4] Eftsone, he send vthir seruandis, and said, Say ye to the men that ar biddin to the feest, Lo, I haue made reddi my mete; my bullis and my volatilis ar slanne, and all thingis ar reddy; cum ye to the weddingis. [5] Bot thai dispisit, and went furth, aan into his tovn, ane vthir into his marchandise: [6] Bot vtheris held his seruandis, and turmentit thaim, and slew. [7] Bot the king, quhen he had herd, was wrathe: and he send his oostis, and he destroyit tha manquellaris, and brint thar citee. [8] Than he said to his seruandis, The weddingis ar reddy, bot thai that war callit to the feest war nocht worthie. [9] Tharfore ga ye to the endis of wayis, and quham euir ye find, call ye to the weddingis. [10] And his seruandis yede out into wayis, and gaderit togiddire al that thai fand, gude and euile; and the bridale was fulfillit with men sittand at the mete. [11] And the king entrit to se men sittand at

Apoc. xix. b.

xxii. 3. **men that war biddin**: *invitatos.*

4. **my mete**: *prandium meum.* **volatilis**: so Wy., P.; birds or fowls (compare French *volaille*); but Vg., *altilia*, fatlings; Old Latin, *saginata.* Wycliffe's 'volatilis' may be a loose translation of *altilia;* or, perhaps, there were copies of the Vulgate reading *volatilia* in this place. Promptorium, however (in some MSS.), has 'Volatyle, wyld fowle, *altile.*' In Gen. vii. 14, Wy. renders *cunctumque volatile . . . universæ aves, omnesque volucres,* 'al volatile . . . alle bryddis and alle fowlis.' P. has, 'ech volatil . . . alle briddis and alle volatils.'

5. **thai dispisit**: *neglexerunt.* **into his tovn**: *in villam suam.* Rh., 'to his farm.'

6. **turmentit thaim, and slew**: so P., 'turmentiden hem, and slowen'; *contumeliis affectos occiderunt.* Wy., 'and slowen hem, ponished with contek' (some MSS., dispisynges).

7. **his oostis**: so P.; *exercitibus suis.* **destroyit tha manquellaris**: P., 'distruyede tho manquelleris'; *perdidit homicidas illos.*

8. **The weddingis ar reddy**: *nuptiæ quidem paratæ sunt.*

9. **the endis of wayis**: Wy., 'outgoyngis of weyes'; *exitus viarum.*

10. **gude and euile**: so P.; Vg., *malos et bonos.* **the bridale**: so P.; *nuptiæ.* **was fulfillit**: *impletæ sunt.*

the mete, and he saw thare a man nocht clethit with bridale clathes. [12] And he said to him, Freend, how entrit thou hiddire without bridale clathes? And he
Math. xiii. f. and xxv. c. was dommbe. [13] Than the king bad his mynisteris bind
Math. xx. b. him bathe handis and feet, and send ye him into vtirmaire mirknessis; thare salbe weping and grinding of teeth. [14] For mony ar callit, bot few ar chosen. ✠
Marc. xii. a. ✠ [15] Than Phariseis yede away, and tuke counsale to
Luc. xx. c. tak Jesu in word. [16] And thai send to him thar discipilis
Johan. vii. d. with Herodianis, and said, Maistir, we wate that thou art suthfast, and thou techis in treuth the way of God, and thou chargis nocht of ony man; for thou behaldis nocht the personn of men. [17] Tharfore say to vs, quhat semes to thee? Is it leeffull that tribut be gevin to the emperour, or nay? [18] And quhen Jesus had knawne the wickitnes of thame, he said, Ipocritis, quhat temp ye me? [19] Schaw ye to me the prent of the money. And thai brocht to him a penny. [20] And Jesus said to tham, Quhais is the ymage and the writing abone? [21] Thai say to him, The emperouris. Than he said to thame,
.... xvii. d. Tharfore yelde ye to the emperour tha thingis that ar

xxii. 11. **bridale clathes**: P., 'bride cloth' (ver. 12, clothis); *veste nuptiali*.

12. **without**: *non habens*. Abp. Ham. (p. 214), 'Frend, how hes thow enterit in to my buird, nocht haiffand the wedding garment?'

13. **bad**: so P.; *dixit*. **bind him**, &c.: *ligatis manibus et pedibus, mittite*. **grinding**: P., 'grentyng'; *stridor*. Wy., 'betyng to gidre.'

15. **tuke counsale**: P., 'token a counsel.' **to tak Jesu in word**: so P.; Vg., *ut caperent eum in sermone*. There seems no authority for the insertion of 'Jesu.'

16. **suthfast**: P., 'sothefast'; *verax*. **thou chargis nocht of ony man**: *non est tibi cura de aliquo;* Wy., 'there is no cure, *or charge*, to thee,' &c.

17. **tribut be gevin**: reading with WW., *dari*, for Clem., *dare*. **to the emperour**: *Cæsari*.

19. **the prent of the money**: P., 'the prynte,' &c.; *numisma census*. Rh., 'the tribute coin.'

20. **the writing abone**: *superscriptio*.

the emperouris; and to God tha thingis that ar of God. . . . xiii. b.
22 And thai herde and wonndrit, and thai left him and went
away. ✠ ¶ 23 In that day Saduceis that sais thare is na . . . xiii. b.
rysing agane to liif, com to him, and askit him, 24 And . . . xx. d.
said, Maistire, Moises said, Gif ony man is deid, nocht . . . iii. a.
havand a sonn, that his bruther wedde his wijf, and . . . v. a.
raise seed to his bruther. 25 And vij brethir war at vs; F. 27 r.
and the first weddit a wijf, and is deid, and he had na
seed, and left his wijf to his bruthir: 26 Alsa the secund,
and the thrid, till to the sevint. 27 Bot the last of al the
woman is deid alsa. 28 In the rysing agane to lijf, quhais
wijf of the vij sal scho be? for al had hir. 29 Jesus
ansuerd and said to thame, Ye erre, and ye knaw nocht
scripturis, na the virtue of God. 30 For in the rising
agane to lijf, nouthir thai sal wed, nouthir thai salbe
weddit, bot thai ar as the angels of God in heuen.
31 And of the rijsing agane of deid men, ye haue nocht
red that is said of the Lord, sayand to you, 32 I am God Exod. iii. a.
Hebre. xi. c.
of Abraham, and God of Isaac, and God of Jacob. He
is nocht God of deid men, bot of levand men. 33 And
the pepile herand, wonndrit on his teching. ✠ 34 And Mar. xiii. c.
Luc. x. c.
Phariseis herde that he had put scilence to Saduceis, and
com togiddire. 35 And ane of thame, a techer of the
law, askit Jesu, tempand him, 36 Maistire, quhilk is

xxii. 22. **And thai herde**, &c.: *Et audientes mirati sunt et relicto eo abierunt.*

27. **the last of al**: so P., reading perhaps with some MSS., *novissima;* but Clem., *novissime.* **alsa**: P. takes 'Also' (Wy., Therefore) with the following verse, as in Vg., *In resurrectione ergo.*

29. **and ye knaw nocht**: *nescientes.* **the virtue of God**: *virtutem Dei.*

30. **thai ar**: reading *sunt* with WW., but Vg., *erunt.*

31. **ye haue nocht red**: so Wy. (excepting one MS.), 'yee han nat rad'; but P., with Vg., 'han ȝe not red'; *non legistis . . . ?* **of the Lord**: so Wy., P.; but Vg., *a Deo.*

35. **a techer of the law**: *legis doctor.* **askit Jesu, tempand**: P., 'axide Jhesu and temptide'; *interrogavit eum . . . tentans.* No authority for 'Jesu.'

Deutro. vi. b. and xx. b.

a gret mandment in the law? [37] Jesus said to him, Thou sal lufe thi Lord God of al thi hart, and in al thi saule, and in al thi mynd. [38] This is the first and the gretest mandment. [39] And the secund is like to this, Thou sal lufe thi nechbour as thi self. [40] In thir twa mandmentis hangis al the law and the prophetis. [41] And quhen the Phariseis war gaderit togiddire, Jesus askit tham, [42] And said, Quhat semes to you of Crist? quhais sonn is he? Thai say to him, Of Dauid. [43] He sais to tham, How than Dauid in spirit callis him Lord, and sais, [44] The Lord said to my Lord, Sitt on my richthalf, till I put thin ennimyis a stule of thi feet? [45] Than gif Dauid callis him Lord, how is he his sonn? [46] And na man mycht ansuere a word to him; nouthir ony man was hardy fra that day to ask him maire. ✠

Leui. xix. c. Roma. xiii. b. Mar. xii. d.

Pe. ix. a.

xxiij chap.

✠ Than Jesus spak to the pepile, and to his discipilis, [2] And said, ‡ On the chaere of Moises scribis and Phariseis haf sittin: [3] Tharfor kepe ye, and do ye al thingis quhat euer thingis thai say to you; bot wil ye nocht do eftir thar werkis; for thai say, and dois nocht. [4] And thai

Deutro. xvi. c.

‡ Onn the chaere of Moyses) Quhenn preacheris teachis noch Goddis law,

xxii. 36. **a gret mandment**: so P., 'a greet maundement.' Abp. Ham. (p. 71), 'Mastir, quhat is the greit command of the law?'

38. **the first and the gretest**: P., 'the firste and the moste'; so in this order cod. Fuldensis; but Clem., *maximum et primum.* Abp. Ham. (p. 71), 'Thow sall lufe thi Lord God with all thi hart, and with al thi saule, and with al thi mynd. This is the gretest and first command.'

39. **Thou sal lufe**: Ham. (ibid.), 'Thow sal lufe thi nychbour as thi self.'

46. **mycht**: P., 'mi3te'; *poterat.* **was hardy**: *ausus fuit.* **to ask him maire**: *amplius interrogare.*

xxiii. 2-3. **On the chaere**: Kenn. (p. 138), 'In the chyir of Moyses sittis scribes and Phariseis, quhatsumevir thyng thay bid zow do, do it, bot do nocht as thay do, because thay bid do and dois nocht.'

3. **kepe ye**: *servate.*

than ar thai not set onn Moyses seate. Thairfore heir dois Christ refuyse thair werkes and the doctrynes of menn.

‡ Philateries) war wrettingis quhair in the commandementis war writtin.

bind grevous charges and that may nocht be borne, and puttis on the schuldris of men; bot with thare fingir thai will nocht moue thame. [5] Tharfor thai do al thare werkis that thai be sene of men; for thai draw on breed thar ‡philateries, and magnifies hemmis. [6] And thai luf the first sitting placis in superis, and the first chaeris in synagogis, [7] And salutatiouns in the mercat, and to be callit of men, maistir. [8] Bot wil ye nocht be callit maistire; for aan is your maistir, and al ye ar brethir. [9] And wil ye nocht call to you a fader on erde; for aan is your fader, that is in heuenis. [10] Nouthir be ye callit maistris; for aan is your maistir, Crist. [11] He that is gretest amang you salbe your minister. [12] For he that vphies him self salbe meket; and he that mekes himself salbe vphieit. ℣ ℟ [13] Bot wa to yow, scribis and Phariseis, ypocritis, that closes the kingdom of heuenis befor men; and ye entir nocht, nouthir suffris men entrand to entir. [14] Wa to you, scribes and Phariseis, ypocritis, that etis the houses of wedowis, and prayis be lang prayere; for this thing ye sal tak the mair dome. [15] Wa to you, scribis and Phariseis, ypocritis, that gais about the see and the land to mak a ‡proselite; and quhen he is made, ye mak him a sonn of helle dowbile maire than ye ar. [16] Wa to you,

Esay. x. a. and xxviii. b. Luc. xi. d.

Jaco. iii. a.

F. 27 *v.*

i.

Luc. xiiii. d. and xviii. b. Luc. x. a.

i.

Luc. xx. e.

iii.

iiii.

xxiii. 4. **charges**: *onera.*

5. **Tharfor**: so P., 'therfor,' reading with some MSS., *ergo;* but Vg., *vero.* **draw on breed**: P., 'drawen abrood'; *dilatant.* **magnifies hemmis**: *magnificant fimbrias.*

6. **sitting placis in superis**: *recubitus in cœnis.* **chaeris**: *cathedras.* 7. **in the mercat**: P., 'in chepyng'; *in foro.*

11. **gretest**: Vg., *major.*

12. **vphies him self**: P., 'hieth himself'; *se exaltaverit.* **salbe meket**: P., 'schal be mekid'; *humiliabitur.* **salbe vphieit**: P., 'schal be enhaunsid'; *exaltabitur.*

13. **wa to yow . . . that**: reading, with some MSS., *væ vobis . . . qui;* but Vg., *quia,* and the same in vv. 14-16, 25, 27. **entrand to entir**: *introeuntes intrare.*

14. **prayis be lang prayere**: *orationes longas orantes.*

15. **dowbile maire than**: *duplo quam.*

blind leidars, that sais, Quha euir sueris be the tempile of God, it is na thing; bot he that sueris in the gold of the tempile, is dettour. [17] Ye fules, and blind, for quhat is gretare, the gold, or the tempile that hallowis the gold? [18] And, quha euire sueris in the altare, it is na thing; bot he that sueris in the gift that is on the altare, he aw. [19] Blind men, for quhat is maire, the gift, or the altare that halowis the gift? [20] Tharfor he that sueris in the altare, sueris in it, and in all thingis
Math. v. d. that ar tharon. [21] And he that sueris in the tempile, sueris in it, and in him that duellis in the tempile.
Luc. xii. d. [22] And he that sueris in heuen, sueris in the throne of God, and in him that sittis tharon. [23] Wa to you, v. scribis and Phariseis, ypocritis, that teendis mynt, anetes, and comyn, and has left tha thingis thatt ar of mair charge of the law, dome, and mercy, and faith. And it behuvit to do thir thingis, and nocht to leif tha. [24] Blind leidars, clengeand a myge, bot suelliand a
Luc. x. d. camele. [25] Wa to you, scribis and Phariseis, ypocritis, vi. that clengis the coup and platere without furth, bot within ye ar ful of reiff and vnclennes. [26] Thou blind Pharisie, clenge the cop and platere within, that it that is outwith be made clene. [27] Wa to you, scribis and vii. Phariseis, ypocritis, that are like to sepulturis quhitet,

‡ A proselite is anne nouice or anne yowng scoleir turned fra the faith of heythen vnto the Jewes.

xxiii. 16. **is dettour**: Clem., *debet*, but St. and some MSS., *debitor est.*

18. **on the altare**: P., 'on the auter'; *super illud.* **he aw**: P., 'owith'; *debet.*

23. **that teendis**: P., 'that tithen'; Clem., *qui decimatis.* Here WW. prefer *quia.* See ver. 13. **mynt, anetes, and comyn**: Vg., *mentham, et anethum, et cyminum.* **of mair charge**: *graviora.* Wy., 'greuouser, *or of more charge.*'

24. **clengeand a myge**: P., 'clensinge a gnatte'; *excolantes culicem.* **suelliand**: P., 'swolewynge'; *glutientes.*

25. **without furth**: P., 'with outforth'; *quod deforis est calicis,* &c. **reiff**: P., 'raueyne'; *rapina.*

26. **within**: P., 'with ynneforth'; *intus.* **it that is outwith**: P., 'that that is with outforth'; *id quod deforis est.*

27. **quhitet**: P., 'whitid'; *dealbatis.*

quhilk without furth semes faire to men, bot within thai ar full of baanis of deidmen, and of al filth. [28] Sa ye withoutfurth semes iust to men, bot within ye ar full
viii. of ypocrise and wickitnes. [29] Wa to you, scribis and Luc. xi. c.
Phariseis, ypocritis, that biggis sepulturis of prophetis, and makis the beriales of iustmen, [30] And sais, Gif we had bene in the dais of our fadris, we suld nocht haue bene thare fallowis in the blude of prophetis. [31] And sa . . . . . c.
ye ar in witnessing to your self, that ye ar the sonnis of thame that slew the prophetis. [32] And fulfill ye the mesure of your fadris. [33] Ye eddris, and eddris F. 28 r.
birdis, how sal ye fle fra the dome of hell? ✠ [34] Thar-
for, lo, I send to you prophetis, and wisemen, and Math. x. d. Luc. xi. e.
scribis: and of tham ye sal sla and crucifie; and of Joh. xvi. a. Actis v. e.
thame ye sal scurge in your synagogis, and sal persew and vii. g.
fra citee into citee; [35] That al the iust blude cum on you that was sched on erde, fra the blude of just Abell to the blude of Zacharie the son of Barachie, quham ye slew betuix the tempile and the altare. [36] Trewlie I say Gene. iiii. b.
to you, al thir thingis sal cum on this generatioun.
[37] Jerusalem, Jerusalem, that slais prophetis, and staanys Zacha. i. a. ii. Para. xxiiii. d.
tham that ar send to thee, how oft wald I gader to- Luc. xiii. d.
giddir thi sonnis, as a henn gadris togiddire hir cheknys

xxiii. 27. **baanis**: P., 'boonus'; *ossibus.*

28. **withoutfurth**: *aforis.*

29. **that biggis**: P., 'that bilden'; *qui ædificatis.* **makis the beriales**: P., 'maken faire the birielis'; *ornatis monumenta.* Nis., apparently by error, omits 'fair.'

30. **fallowis**: P., 'felowis'; *socii.*

31. **ye ar in witnessing**: *testimonio estis.*

32. **fulfill ye**: *vos implete.*

33. **eddris, and eddris birdis**: so P., reading *et* with St.; but Clem., *serpentes, genimina viperarum.* Wy., 'ȝee sarpentis, fruytis, *or buriownyngus*, of eddris.' Rh., 'serpents, vipers' broods.' RV., 'ye serpents, ye offspring of vipers.'

35. **on erde**: P., 'on the erthe.'

37. **cheknys**: P., 'chikenes.' J. Ham. (Cath. Traict., sig. S, iii. *v.*), 'hou oft desyrit I to haue gatherit yi sonnis, as ane hen gatheris hir burdis vnder hir vingis, bot yai vald not.'

iiii. Esdre i. a. Psal. lxvii. c. vndire hir wyngis, and thou wald nocht. [38] Lo, your hous salbe left to you desert. [39] And I say to you, ye sal nocht se me fra hinefurth, till ye say, Blessit is he that cummis in the name of the Lorde. ✠

The xxiiij chapture.

Mar. xiii. a. Luc. xxi. a. Luc. xix. d. Actis i. a. Collo. ii. c. iiii. Esdre. xiii. c. Math. x. d. Mar. xiiii. b. And Jesus went out of the tempile; and his disciplis com to him, to schaw to him the biggingis of the tempile. [2] Bot he ansuerd and saide to thame, Se ye al thir thingis? Trewlie I say to you, a staan sal nocht be left here on a staan, that na it salbe destroyit. [3] And quhen he sat on the hill of Oliuete, his disciplis com to him priuelie, and said, Say to vs, quhen thir thingis salbe? and quhat takin of thi cummyng, and of the ending of the warlde? [4] And Jesus ansuerde and said to thame, Luke ye that na man dissaue you. [5] For mony sal cum in my name, and sal say, I am Crist; and thai sal dissaue mony. [6] For ye sal here batalis and opiniounns of batalis; se ye that ye be nocht distrublit, for it behuvis thir thingis to be done, bot nocht yit is the end. [7] Folk sal rijse togiddire aganes folk, and realme aganes realme; and pestillencis, and hungris, and erde mouyngis, salbe be placis. [8] And al thir ar begynnyngis of sorowis. [9] Than men sal betak you into tribulatioun, and sal sla you; and ye salbe in hatrent

xxiii. 39. **fra hinefurth** : *amodo.*

xxiv. 1. **Jesus went out** : so P.; Vg., *egressus Jesus de templo ibat.* Wy., 'Jhesus, gon out of the temple, wente.' **biggingis** : P., 'bildyngis'; *ædificationes.*

2. **that na it salbe destroyit** : *qui non destruatur.*

3. **and quhat takin** : *et quod signum.*

6. **opiniounns of batalis** : *opiniones prœliorum.*

7. **Folk sal rijse** : so P., omitting *enim.* Vg., *Consurget enim gens.* **erde mouyngis** : P., 'erthemouyngis'; *terræmotus.* **be placis** : *per loca.*

9. **sal betak you** : *tradent vos.* **salbe in hatrent** (P., hate) : *eritis in odio.*

to al folk for my name. [10] And than mony salbe sclaundrit, and betraise ilk vthir, and thai sal hate ilkane vthir. [11] And mony fals prophetis sal rijse, and dissaue mony. [12] And for wickitnes salbe plenteouse, the charitee of mony sal wax cald. [13] Bot he that sal duell stabile into the end salbe saif. [14] Ande this euangel of the kingdome salbe prechit into al the warld into witnessing to al folkis; and than the end sal cum. [15] Tharfore quhen ye se the ‡ abhominatioun of discomfort, that is said of Daniele the prophete, standand in the halie place, he that reedis, vndirstand he, [16] Than thai that ar in Judee fle to the mountanis: [17] And he that is in the housrufe cum nocht dovn to tak ony thing of his hous; [18] And he that is in the feeld turn nocht agane to tak his coot. [19] Bot wa to thaim that ar with childe, and nurisis in tha dais. [20] Pray ye that youre fleyng be nocht made in ‡ wintire, or in the sabatis. [21] For than salbe gret tribulationn, quhat maner has nocht bene fra the begynnyng of the warld til now, nouthir salbe made. [22] And bot tha dais had bene abregget (or made schort), ilk flesch suld nocht be made saif; bot tha dais salbe made schort for the chosen men. [23] Than gif ony man say to you, Lo, here is

Luc. xxi. b. Johan. xvi. a.
iiii. Esdre. xiiii. b. Math. x. c.
Marc. xiii. b.
Mar. xiii. b.
Luc. xxi. c.
Dani. ix. c.
Dani. xv ...
F. 28 v.
Math. xiii. a.

‡ The abhominatiounn of discomfort) This abhominatiounn befor God mounna dout haue sum outwart apperance of halyness befor the warld, To vttir [de]solatiounn and wasting of treu halyness, lyk as the pape and his cumpanye hes doin, and yit dois, and the idolatrie of the Jewes and hiethene did in tymes past.

‡ In wynter [or] in the sabbaoth) This is

xxiv. 10. **betraise ilk vthir**: *tradent invicem.* **ilkane vthir**: *invicem.*

12. **And for wickitnes**, &c.: *et quoniam abundavit iniquitas.*

13. **sal duell stabile**: *perseveraverit.*

14. **euangel**: P., 'gospel.' **into al**: P., 'in al.' **into witnessing**: P., 'in witnessyng.'

15. **of discomfort**: so P.; *desolationis.* **is said of Daniele**: *dicta est a Daniele.*

17. **housrufe**: P., 'hous roof'; *tecto.*

20. **Pray ye that**: so P., omitting *autem.* Vg., *Orate autem ut.*

21. **quhat maner**: *qualis.* **salbe made**: *fiet.*

22. **And bot**: *et nisi.* **had bene abregget**: P., 'hadden be abreggide'; *breviati fuissent.* There is no gloss in P. **ilk flesch**, &c.: *non fieret salva omnis caro.* **for the chosen men**: *propter electos.*

Luc. xvii. c. Crist, or thar; wil ye nocht beleue. [24] For fals
Deutro. xiii. a. Cristis and fals prophetis sal rijse, and thai sal gefe
ii. Tessalo. ii. a. gret takins and wonndris; sa that alsa the chosen be led in to errour, gif it may be done. [25] Lo, I haue before said to you. [26] Tharfore, gif thai say to yow, Lo, he is in desert; wil ye nocht ga out: lo, in priuee places; will ye nocht trow. [27] For as fire-flaucht gais out fra the eest, and apperis in the west, sa salbe alsa the cummyng of mannis sonne.
Job xxxix. d. [28] Quhare euir the body salbe, alsa the eglis salbe
Joel. ii. b. gaderit thiddire. [29] And anone eftir the tribulatioun
Mar. xiii. c. of tha dais the sonne salbe made mirk, and the
Luce. xxi. c. mone sal nocht gefe hir licht, and the sternis sal fal fra heuen, and the virtues of heuenis salbe mouet.
Actis i. b. [30] And than the takin of mannis sonne sal appere
i. Tessa. iiii. c. in heuen: and than all kinredis of erde sal waile, and thai sal se mannis sonn cummand in the cloudis of heuen with mekile virtue and magestee. [31] And he sal send his angelis with a trumpet and a gret voce, and thai sal gadere his chosen fra the iiij windis of heuen, fra the hiest thingis of heuenis to
Marc. xiii. d. the endis of thame. [32] And lere ye the parabile of

spo[ken] efi a maner of byword. And is alss mekil as to say as, Pra that your fleyng m.. be in dewe tyme, for it wynter it is ewill trawe ing. And one the sab baoth it is forbyddin the Jewis.

xxiv. 24. **wonndris**: *prodigia.* **alsa the chosen**: *etiam electi.*

25. **I haue before said to you**: *prædixi vobis;* RV., 'I have told you beforehand.'

26. **in priuee places**: *in penetralibus;* Rh., 'in the closets.'

27. **fireflaucht**: P., 'leit'; *fulgur.* **in the west**: P., 'in to the west'; *usque in occidentem.*

28. **alsa**, &c.: with P. omitting *illic.* Vg., *illic congregabuntur et aquilæ.*

29. **salbe made mirk** (P., derk): *obscurabitur.* **virtues of heuenis**: *virtutes cœlorum.*

30. **kinredis**: *tribus.* **sal waile**: *plangent.* **mekile virtue**: *virtute multa.*

31. **trumpet**: P., 'trumpe'; *tuba.* **of heuen**: so in most MSS. of Wy., but not in P. or Vg. **fra the hiest thingis of heuenis**, &c.: *a summis cœlorum usque ad terminos eorum.*

a fig tre. Quhen now his branche is tendire, and Luc. xxi. d.
the leeues ar sprungin, ye wate that somere is nere;
[33] Sa and ye, quhen ye se al thir thingis, wit ye that
it is nere in the yettis. (*a*) [34] Trewlie I say to you, for
this generatioun sal nocht pas, til alle thingis be
done. [35] Heuen and erde sal passe, bot my wordis Esay. xl. a. and li. b.
sal nocht passe. [36] Bot of that ilk day and hour na Actis i. a.
man watis, nouthir angels of heuenis, bot the fadere
allane. [37] Bot as it was in the dais of Noe, sa salbe Gene. vii. b. Luc. xvii. c.
the cummyng of mannis sonne. [38] For as in the dais
before the gret flude thai war etand and drinkand,
weddand and takand to wedding, til into the day
that Noe entirit into the schip, [39] And thai knew . . . d.
nocht till the gret flude come, and tuke al men;
sa salbe the cummyng of mannis sonn. [40] Than ij
salbe in a feeld; aan salbe takin, and ane vthir F. 29 *r*.
left. [41] Ij wemen salbe grindand in a querne; aan
salbe takin, and ane vther left: ij in a bed; that
aan salbe takin, and that vthir left. [42] And tharfore Math. xxv. a.
wake ye; for ye wate nocht in quhat hour the Lord
sal cum. [43] Bot wit ye this, that gif the husbandman Mar. xiii. d.

(*a*) Before *yettis*, *g* deleted.

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xxiv. 32. **Quhen now his branche**: P., 'Whanne his braunche is now tendir'; *cum jam ramus.* **sprungin**: *nata.*

33. **Sa and ye**: *Ita et vos.* **yettis**: P., 'ȝatis'; *januis.*

34. **for**: *quia.* **til alle thingis**: so P., overlooking *hæc.* Vg., *donec omnia hæc fiant.*

38. **gret flude**: so P., 'greet flood,' and similarly in ver. 39; but Vg., *diluvium*, without addition. **takand to wedding**: *nuptui tradentes;* Rh., 'giving to marriage.' **til into the day**: P., 'to that dai'; *usque ad illum diem.* **into the schip**: *in arcam.*

40. **aan . . . ane vthir**: *unus . . . unus.*

41. **grindand in a querne**: P., 'gryndynge in o queerne'; *molentes in mola.* **ij in a bed**, &c.: so P., 'tweyn in a bedde,' &c. St., Sixt. read this clause, but Clem. omits it.

42. **And**: added by Nis., and erroneously. P., 'Therfor wake.' Vg., *Vigilate ergo.*

43. **husbandman**: *paterfamilias.*

Luc. xii. d. wist in quhat hour the theef war to cum, certis he
Apoc. xvi. c. wald wake, and suffir nocht his hous to be vndir-
mynet. 44 Tharfor be ye reddy: for in quhat hour
Math. xxv. b. ye gesse nocht mannis sonn sal cum. ¶ 45 Quha
gessis thou is a trew seruand and a prudent, quham
his lord ordanit on his meynye to gefe thame mete
Apoc. xvi. c. in tyme? 46 Blessit is that seruand quham his lord
quhen he sal cum sal fynd sa doand. 47 Trewlie I
say to you, fore on al his gudis he sal ordane him.
48 Bot gif that ilk euile seruand say in his hart, My
lord taries to cum; 49 And beginnis to smyte his
euenseruandis, and to ete and drink with drunkin
men; 50 The lord of that seruand sal cum in the
day quhilk he hopes nocht, and in the hour that
he knawis nocht, (*a*) 51 And sal depart him, and put
his part with ypocritis: thar salbe weping and grin-
nynge of teethe.

xxv chap.

✠ Than the kingdome of heuenis salbe like to ten
virginis, the quhilk tuke ‡ thare lampis, and went out ‡ Their lampes) Thir lampes with·
aganes the spouse and the spouses. 2 And v of thame

(*a*) *nocht* added above line.

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xxiv. 43. **certis**: so P.; *utique.* **vndirmynet**: *perfodi.*

44. **be ye reddy**: P., 'be ȝe redi'; but Vg., *et vos*, &c. Rh., 'be you also ready.' **ye gesse nocht**: P., 'ȝe gesse not'; *nescitis.*

45. **on his meynye**: P., 'on his meynee'; *super familiam suam.*

48. **taries**: *moram facit.*

49. **euenseruandis**: P., 'euen seruauntis'; *conservos.*

51. **depart him**: *dividet eum;* Rh., 'divide him.' AV., 'cut him asunder.' **and put his part**: *partemque ejus ponet.* **grinnynge**: *stridor.* Cf. viii. 12, 'girnyng'; xxii. 13, 'grinding.'

xxv. 1. **the quhilk**: P., 'whiche.' **aganes**: *obviam.* **the spouse and the spouses**: P., 'the hosebonde and the wijf'; *sponso et sponsæ.* Wy., 'the spouse *or husbonde* and the spousesse *or wijf.*'

out oyle, ar gud werkis without faith. Al sick moun of neid slokin and gang out. The oyle in the wesellis is ane steadfast faith that did sic werkes as continew, and ar alowed in the sycht of God. Bot like as heir, nane gaif oyle to another. Ewin sua moun euiry man beleif for himself, and nocht traist to a nother mannis faith.

war fules, and v prudent. [3] Bot the v fules tuke thare lampis, and tuke nocht oile with thame; [4] Bot the v prudent tuke oile in thare veschels with thare lampis. [5] And quhile the spouss tariet, al thai nappit and slepit. [6] Bot at mydnycht a crie was made, Lo, the spouse cummis; ga ye out to meet him. [7] Than al tha virginis raise vp, and arayit thare lampis. [8] And the fules said to the wise, Gefe ye to vs of your oile; for our lampis ar sloknyt. [9] The prudent ansuerde and saide, Or perauenture it suffice nocht to vs and to you: ga ye rather to men that sellis, and by to you. [10] And quhile thai went for to by, the spouse com; and tha that war reddy entirit with him to the weddingis: and the yet was closet. [11] And at the last the vthir virginis come, and said, Lord, Lord, opin to vs. [12] And he ansuerde and said, Trewlie I say to you, I knaw you nocht. [13] Thar-
for wake ye; for ye knaw nocht the day na the hour. ✠ ✠ [14] For as a man that gais in pilgrimage callit his seruandis and betuke to thame his gudes. [15] And to aan he gafe v talentis, to ane vthir ij, and to ane vthir

Marc. vii. b. Luc. vi. e. Math. xxiiii. d. Marc. xiii. d. Luc. xii. d. and xxi. d. Marc. xiii. d.

xxv. 4. **the v prudent**: P., 'the prudent,' rightly omitting 'fyve.' Vg., *prudentes vero.*

5. **the spouss tariet**: P., 'the hosebonde tariede'; *moram . . . faciente sponso.* **nappit and slepit**: *dormitaverunt . . . et dormierunt.*

6. **crie was made**: *clamor factus est.* **the spouse**: here P. also has 'spouse,' and again in ver. 10.

7. **arayit**: P., 'araieden'; *ornaverunt.*

8. **ar sloknyt**: P., 'ben quenchid'; *extinguuntur.*

9. **or**: P., 'lest'; *ne.* **by to you**: *emite vobis.*

10. **to the weddingis**: *ad nuptias.* **yet was closet**: P., 'ȝate was schit'; *clausa est janua.*

11. **And at the last the vthir**: Vg., *novissime vero veniunt et reliquæ.* P. and Nis. disregard *et.* Wy., 'Sothely . . . also.'

12. **And**: so P.; but Vg., *at.* **Trewlie**, &c.: Abp. Ham. (p. 25), 'Veralie I say to yow I ken yow nocht.'

13. **wake ye**: *vigilate.*

14. **that gais in pilgrimage**: Wy., 'goynge fer in pilgrimage'; *peregre proficiscens.* Rh., 'going into a strange country.'

F. 29 *v.* aan; to ilk eftir his avne virtue; and went furth anon.
Luc. xix.... [16] And he that had tane v besandis went furth and wroucht in thame, and wan vthir v. [17] Alsa he that had tane ij wan vthir ii. [18] Bot he that had tane aan yede furth and deluit into erde, and hid the money of his lord. [19] Bot eftir lang tym the lord of tha seruandis com, and reknyt with thame. [20] And he that had tane v besandis com and broucht vthir v, and saide, Lord, thou betuke to me v besandis; lo, I haue gottin atoure
Math. xxiiii. d. vthir v. [21] His lord said to him, Wele be, thou gude seruand and faithfull; for on few thingis thou has bene faithfull, I sall ordane thee on mony thingis: entir thou into the joy of thi lord. [22] And he that had tane ij talentis com and said, Lorde, thou betuke to me ij talentis: lo, I haue won atoure vthir ij. [23] His lord said to him, Wele be, thou gude seruand and trew; for on few thingis thou has bene trew, I sal ordane thee on mony thingis: entir thou into the joy of thi lord. ✠ [24] Bot he that had tane aa besand com and said, Lord, I wate thou art ane hard man, thou scheris quhare thou has nocht sawin, and thou gaderis togiddire quhare thou

xxv. 15. **his avne virtue**: P., 'his owne vertu'; *propriam virtutem.* Rh., 'his proper faculty.' AV., 'his several ability.'

16. **besandis**: P., 'besauntis'; *talenta.* In the previous verse both have 'talentis.'

17. **Alsa he**: P., 'Also and he,' &c. Clem., *similiter et.* Rh., 'Likewise also.' WW. omit *et.*

18. **deluit into erde**: P., 'dalf in to the erthe'; *fodit in terram.*

20. **besandis**: P., 'besauntis.' See ver. 16. **I haue gottin atoure**: P., 'Y haue getun aboue'; *superlucratus sum.*

21. **Wele be**: *euge.* **faithfull . . . faithfull**: *fidelis . . . fidelis;* P., 'trewe . . . trewe.' A rare instance of Nis. deserting P. without reason. **on**: *super.*

22. **talentis**: P., 'besauntis'; *talenta.* Again Nis. fails to follow P. **won atoure**: P., 'wonnen ouer.' Vg., *lucratus.*

23. **trew . . . trew**: so P. here.

24. **scheris**: P., 'repist'; *metis.*

has nocht (*a*) spredde on breed; [25] And I dreding, went and hid thi besand in the erd; lo, thou has that that is thin. [26] His lord ansuerd and said to him, Euile seruand and slaw, wist thou that I schere quhare I sew nocht, and gaderit to giddir quhare I spred nocht on breed; [27] Tharfor it behuvit thee to betak my money to changeris, that quhen I com I suld haue resauet that Math. xiii. b. that is myn with vsuris. [28] Tharfore tak away fra him the Mar. iiii. c. besand, and gefe ye to him that has ten besandis. [29] For Luc. viii. b. and xix. c. to euiry man that has men sal gefe, and he sal encresse; bot fra him that has nocht, alsa that that it semes that he has salbe tane away fra him. [30] And cast ye out the Math. xiii. f. vnprofitabile seruand into vtirmaire mirknessis: thare Luc. xiii. c. salbe weping (*b*) and grinding of teeth. ✠ [31] Quhen ii. Tessa. i. b. mannis sonne sal cum in his maieste, and al his angels with him, than he sal sit on the seet of his maiestee: [32] And al folkis salbe gaderit before him; and he sal Ezech. xxiii. depart thame in twa, as a schephird departis scheep fra kiddis: [33] And he sal set the scheep on his richt half, and the kiddis on the left half. [34] Than the king sal

(*a*) *nocht* added in margin. (*b*) *weting*, MS.

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xxv. 24. **spredde on breed**: P., 'spred abrood'; *sparsisti.*

26. **slaw**: Wy., P., 'slowe'; *piger.* Rh., 'slothful.' **schere**: P., 'repe'; *meto.*

27. **to changeris**: *numulariis;* Rh., RV., 'bankers.' **that quhen I com**: Vg., *et veniens.* **resauet that**: Vg., *recepissem utique*, &c.; here P. also passes by *utique.* Wy., 'shulde haue resceyued forsothe.' **with vsuris**: so P.; *cum usura.*

29. **sal encresse**: *abundabit.*

30. **vtirmaire mirknessis**: P., 'vtmer derknessis'; *tenebras exteriores.* **grinding**: P., 'gryntyng'; *stridor.*

31. **seet**: P., 'sege'; *sedem.*

32. **depart thame in twa**: P., 'departe hem atwynne'; *separabit eos ab invicem.*

33. **on his richt half . . . on the left half**: *a dextris suis . . . a sinistris.*

F. 30 r. say to thame that salbe on his richt half, Cum, ye
Math. xx. c. the blessit of my fader, tak in possessioun the kingdom
Esay. lviii. b. made reddi to you fra the making of the warlde: [35] For
Eze. xviii. a. I hungrit, and ye gafe me to ete; I threstit, and ye gafe
me to drink; I was herbriles, and ye herbriet me;
Ecclesi. vii. d. [36] Naket, and ye keuerit me; seke, and ye vesiet me;
ii. Thy. i. c. I was in presoun, and ye com to me. [37] Than just men
sal ansuere to him, and say, Lord, quhen saw we thee
hungrie, and we fed thee? threstie, and we gafe to thee
drink? [38] And quhen saw we thee herbriles, and we
herbriet thee? or naket, and we heelit thee? [39] Or
quhen saw we thee seek, or in presoun, and we com to
thee? [40] And the king ansuering sal say to tham,
Trewlie I say to you, als lang as ye did to aan of thire
Psal. vi. b. my leest brethir, ye did to me. [41] Than the king sal say
Math. vii. b. alsa to thame that salbe on his left half, Departis fra me,
Luc. xiii. c. ye cursit, into euirlasting fire, that is made reddy to the
Esay. xxx. f. deuile and his angels: [42] For I hungrit, and ye gafe
nocht me to ete; I threstit, and ye gafe nocht me to
Dani. vii. b. drink; [43] I was herbriles, and ye herbriet nocht me;
Apoc. xix. d. and xx. c. naket, and ye keuerit nocht me; seke, and in prisoun,
and ye visitit nocht me. [44] Than thai sal ansuere to
him and sal say, Lorde, quhen saw we thee hungrie, or

xxv. 34. **Cum, ye**: Abp. Ham. (p. 257), 'Cum ye blissit servandis of my father, possesse the kingdome quhilk is ordanit for yow afore the begynning of the warld.'

35. **herbriles**: P., 'herboreles'; *hospes.* **ye herbriet me**: *collegistis me;* Wy., 'gederiden, *or herberden*, me.'

36. **ye keuerit**: P., '3e hiliden'; *cooperuistis.* Compare vv. 38 and 43. **vesiet**: P., 'visitiden'; *visitastis.*

38. **heelit**: P., 'hiliden,' as in ver. 36; *cooperuimus.*

41. **sal say**: Abp. Ham. (p. 34), 'He sall say to all thame that salbe found on his left hand that day, depart fra me, ye cursit creaturis, into everlasting fyre, quhilk is preparit to the devil and his angels.'

43. **keuerit**: P., 'keuerden.' Wy., 'couereden.' Vg., *cooperuistis*, as before.

44. **Than thai sal**, &c.: P., 'Thanne and thei schulen.' Vg., *tunc respondebunt ei et ipsi.* Nis. disregards *et*=also.

threstie, or herbriles, or naket, or seke, or in prisonn, and we seruit nocht to thee? [45] Than he sal ansuere to thame, and say, Trewlie I say to you, how lang ye did nocht to aan of thire leest, nouthir ye did to me. [46] And thir sal ga into euirlasting turment; bot the iustmen sal ga into euirlasting life. ✠ Zacha. ii. a. Luce. xxii. a. Johan. xviii. a.

xxvi chap.

Ande it was done, quhen Jesus had endit al thir wordis, he said to his discipilis, [2] Ye wate that eftir ij dais pasche salbe made, and mannis sonne salbe betakin to be crucifiet. [3] Than the princis of (*a*) preestis and the eldermen of the pepile war gaderit into the hall of the prince of preestis, that was saide Caiphas, [4] And made a consale to hald Jesu with gile, and sla. [5] Bot thai said, Nocht in the haliday, or perauenture noise war made in the pepile. [6] And quhen Jesus was in Bethanie, in the hous of Symon, leprouse, [7] A woman that had a boist of alabastre of precious onyement, com to him, and sched out on the heid of him Marc. xiiii. a. Luc. xxii. a. Johan. xviii. a. Johan. xi. e. Mar. xiiii. a. Luc. vii. d. Joh. xii. a.

(*a*) After *of*, *preist* deleted.

xxv. 45. **of thire leest**: Vg., *de minoribus his.*

46. **iustmen sal ga**: P., 'schulen go.' Vg., *justi autem in vitam*, &c., not repeating *ibunt.* Wy., 'forsothe the just men in to euere lastinge lyf.' Abp. Ham. (p. 176), 'Ye wyckit sal pas to the paynis eternal, bot the rychteous sall pas to the lyfe eternal.'

xxvi. 2. **pasche salbe made**: *pascha fiet.* **salbe betakin**: *tradetur.*

3. **prince of preestis**: *princeps sacerdotum.* **was saide Caiphas**: P., 'was seid Cayfas'; *dicebatur Caiphas.*

4. **made a consale**: *consilium fecerunt.* **and sla**: so Wy., 'and slea'; but P., 'and sle him.' Vg., *et occiderent.*

5. **noise war made**: *tumultus fieret.*

6. **Symon, leprouse**: Wy., P., 'Symount, leprous.'

7. **a boist of alabastre**: P., 'a box of alabastre'; *alabastrum.* **onyement**: P., 'oynement.' **sched out**: P., 'schedde out'; *effudit.*

F. 30 *v.* resting. [8] And disciplis seand, had disdeyn, and said, Quharto this tinsale? [9] For it mycht be sald
Deut. xv. a. for mekile, and be gevin to pure men. [10] Bot Jesus knew, and said to thame, Quhat ar ye hevy to this woman? for scho has wrochte in me ‡ a gude werk. [11] For ye sal euir haue pure menn with you; bot ye sal nocht algatis haue me. [12] This woman sending this oynyement into my body, did to bery me. [13] Trewlie I say to you, quhare euir this euangel salbe prechit in al the warld, it salbe said that scho
Mar. xiiii. b. Luc. xxii. a. Johan. xiii. a. did this in mynde of him. [14] Than aan of the xii, that was callit Judas Scarioth, went furth to the princis of preestis, [15] And said to thame, Quhat will ye (*a*) gefe to me, and I sal betak him to you? And thai ordanit to him xxx pennyis of siluer. [16] And fra that
Marc. xiiii. b. Luc. xxii. a. tyme he soucht oportunitee to betray him. [17] And in the first day of therf laues the discipilis com to Jesu,

‡ A gud werke) H thai that l eynne to s may se th faith, faitl only by a probatiou of God, makis the werk gud for all nat rall reasou wald haue condampn the werk Mary Ma daleynne, the appost lis did in weray dei for these a treuly the best werki quhilk na mann knawiss h gud thai h

(*a*) *ye* not in MS.

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xxvi. 7. **resting**: *recumbentis.*

8. **had disdeyn**: *indignati sunt.* **tinsale**: P., 'loss.'

10. **Bot Jesus knew**: *sciens autem Jesus, dixit,* &c. **Quhat ar ye hevy**: Wy., 'heuy, *or sory*'; *quid molesti estis.*

11. **ye sal euir haue**: *habebitis,* with St.; but Clem., *habetis.* **algatis**: so Wy., P.; *semper.*

12. **sending**: Vg., *mittens enim.* **did to bery me**: Wy., 'made for to birye me'; *ad sepeliendum me fecit.*

13. **euangel**: P., 'gospel.' **it salbe said that scho did this in mynde of him**: so P., 'that sche dide this in mynde of hym.' Vg., *dicetur et quod hæc fecit in memoriam ejus.* Rh., 'that also which she hath done shall be reported for a memory of her.' Besides misunderstanding the sense of the passage, P., followed by Nis., as usual overlooks *et.* Wy., awkwardly, 'it schal be seide and that this womman dide, in to mynde of hym.'

15. **pennyis of siluer**: P., 'pans [some MSS., pens] of siluer'; *argenteos.* Wy., 'platis of seluer.'

17. **therf laues**: P., 'therf looues'; *azymorum.* Rh., 'the azymes.' Therf=unleavened, is not in Jamieson, and perhaps is here adopted from Purvey for want of any appropriate Scottish term. See 1 Cor. v. 7, where 'therf' occurs in both P. and Nis., but Wy. adds a gloss, '3e ben therf, *or withoute sour thing.*'

and said, Quhare will thou we mak reddy to thee to ete pasche? 18 Jesus said, Ga ye into the citee to sum man, and say to him, The maister sais, my tyme is nere; at thee I mak pasche with my disciplis. 19 And the discipilis did as Jesus commandit to thame; and thai made the pasche reddie. 20 And quhen euentide was cummyn, he sat to mete with his discipilis. 21 And he said to thame as thai ete, Treulie I say to you, that aan of you sal betray me. 22 And thai, full sarie, began ilk be thaim sel to say, Lord, quhethir I am? 23 And he ansuerde and said, He that puttis with me his hand in the platere (*a*) sal betray me. 24 Forsuthe mannis sonn gais as it is writin of him: bot wa to that man be quham mannis sonn salbe betrayit; it war gude to him gif that man had nocht bene borne. 25 Bot Judas, that betraiet him, ansuerd, sayande, Maistir, quhethir I am? Jesus ansuerd to him, Thou has saide. ¶ 26 And quhen thai soupet, Jesus tuke brede, and blessit, and brak, and gafe to his disciplis, and said, Tak ye, and ete ye; this is my body. 27 And he tuke the cup, and did thankingis, and gafe to thame, and said, Drink ye al herof: 28 This is my blude of the new testament, quhilk salbe sched for mony into

Marc. xiiii. c. Luc. xxii. b. Johan. xiii. c.

Marc. xiiii. c. Luc. xxii. b. Johan. xviii. a. i. Cor. xi. c.

(*a*) After *platere*, *sas* deleted.

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xxvi. 18. **Jesus said**: so P., overlooking *at;* but Wy., 'And Jhesus seith.' **to sum man**: *ad quemdam.* **at thee**: so Wy., P.; *apud te.*

20. **with his discipilis**: P., 'with hise twelue disciplis'; so Vg., *cum duodecim disc.*

22. **ilk be thaim sel**: P., 'ech bi hym silf'; *singuli.* **quhethir I am**: *numquid ego sum?*

23. **sal betray me**: Wy., 'this shal bitraye me'; hic *me tradet.*

25. **Jesus ansuerd**: P., 'Jhesus seide'; Vg. and most MSS., *ait*, omitting *Jesus.*

26. **And quhen thai soupet**: P., 'And while thei soupeden'; *cœnantibus autem eis.* Wy., characteristically, 'Forsothe hem soupynge.'

27. **did thankingis**: *gratias egit.*

remissioun of synnis. [29] And I say to you, I sal nocht drink fra this tyme of this kynd of wyne, til into that
...c. xiiii. d. day quhen I sal drink it new with you in the kingdom
. . . . ii. c. of my fader. [30] And quhen the ympnne was said,
F. 31 *r.* thai went out into the hill of Olyuet. [31] Than Jesus
Johan. xviii. a. said to thame, Al ye sal suffir sclander in me this
Zach. xiii. b. nycht: for it is writin, I sal smyte the schephird,
Math. xxvi. f. and the schepe of the flok salbe scattirit. [32] Bot eftir
Marc. xiiii. d. that I sal rijse agane, I sal ga before you into Galilee.
Johan. xvi. d. [33] Petir ansuerd and said to him, Thouche al salbe
Actis i. a. sclanderit in thee, I sal neuir be sclanderit. [34] Jesus
Mar. xiiii. c. said to him, Treulie I say to thee, for in this nycht,
Luc. xxii. c. before the cok craw, thrijse thou sal deny me. [35] Petir
Johan. xiii. d. said to him, Ye, thoche it behufe that I dee with thee,
I sal nocht deny thee. And sic lik al the discipilis
Marc. xiiii. d. said. ¶ [36] Than Jesus com with tham into a tovne
that is said Gethsemany, and he said to his discipilis,
Sitt ye here, quhil I ga thiddir and pray. [37] And
quhen he had takin Petir and ij sonnis of Zebedee,
he began to be hevy and sarie. [38] Than he said to
thame, My saule is soroufull, on to the deide; abide

xxvi. 29. **of this kynd of wyne**: Wy., P., 'of this fruyt of the vyne'; *de hoc genimine vitis.* It appears as if Nis. or his copy of Purvey had read here *genere* for *genimine*, but there is no trace of such a reading in the MSS. quoted by WW. or FM. Compare Mark xiv. 25. **til into that day**: P., 'in to that dai,' omitting 'til'; *usque in diem illum.*

30. **the ympnne**: so P. Wy., 'an ympne, *or heriynge.*' **hill of Olyuet**: Wy., P., 'Mount of O.'; *montem Oliveti.*

31. **said**: but Vg., *dicit.*

35. **Ye, thoche it behufe**: Vg., *Etiamsi oportuerit.* Wy., 'And ȝif,' &c. **And sic lik al**: P., 'Also alle'; *Similiter et omnes.* Wy., 'Also and alle.'

36. **a tovne**: Wy., P., 'a toun.' Rh., 'a village'; *villam.* **Gethsemany**: Wy., 'Gessemanye.' P., 'Jessamanye.'

37. **be hevy and sarie**: *contristari et mœstus esse;* Wy., 'be distourblid, *or heuy*, and sory in herte.'

38. **on to the deide**: P., 'to the deeth'; *usque ad mortem.* Abp. Ham. (p. 152), 'My saule is sarie and sad evin to the dede.'

ye here, and wake ye with me. [39] And he yede furth a litil, and fel doun on his face, praying, and saying, My fader, gif it is possibile, passe this cup fra me; neuirtheles nocht that I will, bot as thou will. [40] And he com to his discipilis, and fand thame sleping, and he said to Petir, Sa, quhethir ye mycht nocht aan hour wake with me? [41] Wake ye, and pray ye, that ye entire nocht into temptatioun: for the spirit is reddie, bot the flesch is seek. [42] Eftir the secund tyme, he went and prayit, saying, My fader, gif this cup may nocht passe, bot that I drink it, thi wil be done. [43] And eftsone he com and fand thame slepand; for thar een war hevyit. [44] And he left thame, and went eftsone, and prayit the thrid tyme, and said the sammyn word. [45] Than he com to his discipilis, and said to thame, Slepe ye now, and rest ye; lo, the hour has nerit, and mannis sonn salbe betakin into the handis of synnars. [46] Rijse ye, go we; lo, he that sal betak me is neire. [47] Yit quhile he spak, lo, Judas, aan of the xij, com, and with him a gret cumpany with suerdis and bastonns, send fra the princis of prestis and fra the eldermen of the pepile. [48] And he that betrayit him gafe to thame a taken, and said, Quham euir I kisse, he it is; hald ye him. [49] And incontinent he com to Jesu, and said, Haile, maistire; and he kissit him. [50] And Jesus said to him, Freende, quharto art thou cummyn? Than thai

Johan. xii. c.
Luc. xxi. c.
Gala. v. c.
Marc. xiiii. e.
Marc. xiiii. e.
Luc. xxii. d.
Johan. xviii. a.

xxvi. 39. **passe this cup**: *transeat . . . calix iste.* **nocht that I will**: P., 'not as Y wole'; *non sicut ego volo.*

40. **Sa, quhethir ye mycht nocht**: P., 'So, whethir,' &c. Clem., *Sic non potuistis.* Hent., *Sic? non*, &c. Rh., 'Even so? Could you not.'

41. **is seek**: *infirma;* Wy., 'seik, *or vnstable.*'

43. **slepand**: but above, ver. 40, 'sleping.' Cf. ver. 39: pray*ing*, say*ing*. **thar een**: P., 'her i3en.' **war hevyit**: P., 'weren heuyed'; *gravati sunt.* Wy., 'weren greued.'

47. **bastonns**: Wy., P., 'battis'; *fustibus.*

48. **I kisse**: P., 'Y schal kisse': *osculatus fuero.*

49. **incontinent**: P., 'anoon'; *confestim.*

com neire, and laid handis on Jesu, and held him. 51 And, lo, aan of thame that war with Jesu strauchte out his hand, and drew out his swerd, and smate a
F. 31 *v.* seruand of the prince of preestis, and cuttit of his eire. 52 Than Jesus said to him, Turn thi suerd into his
Genis. ix. a. place; for ‡ al that takis suerd sal perische be suerd.
Ezech. xi. b. Apoc. xiii. b. 53 Quhether gessis thou that I may nocht pray my fader, and he sal gefe to me now ma than xij ‡ legiouns of angels? 54 How than sal the scripturis be fulfillit, for
Luc. xxiiii. d. sa it behuves to be done? 55 In that hour Jesus said
Mar. xiv. f. to the pepile, As to a theeff ye haue gaan out with
Luc. xxii. d. suerdis and bastonns to tak me. Day be day I sat amang you and taucht in the tempile, and ye held me
Esay. lii. nocht. 56 Bot al this thing was done, that the Scripturis
Psal. xxi. a. and lxix. of prophetis suld be fulfillit. Than al the discipilis fled, and left him. 57 And thai held Jesu and led him to
Math. xxv. c. Marc. xiiii. f. Johan. xviii. b. Caiphas the prince of preestis, quhare the scribes and Phariseis and elder men of the pepile war cummyn togiddire. 58 Bot Petir followit him on fer into the hall of the prince of preestis, and he went in and sat
Mar. xiiii. f. Actis vi. b. with the seruandis to se the end. 59 And the prince of prestes (*a*) and al the counceile soucht fals witnessing

‡ All that takis suerd Heir dois o Saluior con ferme the temporal sueird, sa that quha- euir vses it, except he b anne ordin- ate officer o the same, f the pwnysc ment of ewi doers, he takis the rowmme of God vponn him, and is sedicius.

† Legions) Legioun efter sum mens rekenynge a noumbre sex thousan sex hundre lxvi.

(*a*) *prestes* corr. out of *prince*.

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xxvi. 51. **strauchte out**: P., 'streiȝte out'; *extendens*. **drew**: P., 'drouȝ.' **cuttit of**: P., 'kitte of'; *amputavit*.

52. **al that takis suerd**: Abp. Ham. (p. 87), 'He that takis the sweirde sall pereis with the sweirde.'

53. **Quhether gessis thou**: *An putas*. Abp. Ham. (p. 155), 'Thinkis thow that I can nocht pray my father, and he sal send me mair than xii thousand legionis of angellis?'

54. **for sa it behuves**: so Wy., P., 'for so,' &c. Vg., *quia sic oportet*. Rh., 'that so,' &c.

55. **bastonns**: P., 'battis,' as in ver. 47.

56. **fled, and left him**: *relicto eo fugerunt*; Wy., 'fledden, hym forsaken.'

58. **followit him on fer**: P., 'swede him afer.' **the hall**: *atrium*.

aganis Jesu, that thai sulde tak him to the deid; [60] And thai fand nocht, quhen mony fals witnessis war cummyn. Bot at the last ij fals witnessis com, [61] And saide, This said, I may destroy the tempile of God, and eftir the thrid day big it agane. [62] And the prince of preestis raase, and said to him, Ansueris thou nathing to tha thingis that thir witnessis aganes thee? [63] Bot Jesus was still. And the prince of preestis said to him, I coniure thee be leving God that thou say to vs gif thou art Crist, the sonn of God. [64] Jesus said to him, Thou has said: neuirtheles, I say to you, fra hyne furth ye sal se mannis sonn sitting at the richt half of the virtue of God, and cummyng in the cloudis of heuen. [65] Than the prince of preestis to rent his clathes, and said, He has blasphemyt; quhat nede haue we yit to witnessis? lo, now ye haue herde blasphemy. [66] Quhat semes to you? And thai ansuerde and said, He is gilty of deid. [67] Than thai spittit into his face, and smate him with buffettis; and vtheris gafe strakis with the palmes of thare handis, [68] And said, Thou art Crist, arede to vs, quha is he that smate thee? [69] Ande Petir sat without in the hall:

Joh. ii. c.
Marc. xiiii. g.
Luc. xxii. e.
Johan. vi. g.
Actis i. b. and vii. g.
Mar. xviii. g.
Luc. xxii. e.
Leui. xxiii. e. Esay. l. b.
Johan. xviii. c.

xxvi. 59. **sulde tak him to the deid**: P., 'schulden take hym to deeth'; *eum morti traderent.*

60. **quhen**: P., 'whanne'; *cum.* Rh., 'whereas.'

61. **I may destroy**: *possum destruere.* **big it agane**: P., 'bilde it aʒen'; *reædificare.*

63. **was still**: so P.; *tacebat.*

64. **fra hyne furth**: *amodo;* Rh., 'hereafter.' **the virtue of God**: *virtutis Dei.*

65. **to rent**: P., 'to-rente'; *scidit.* **quhat nede haue we yit to witnessis?** *quid adhuc egemus testibus?*

67. **gafe strakis with the palmes of thare handis**: P., 'ʒauen strokis with the pawme of her hondis in his face'; *palmas in faciem ejus dederunt.* Nis. omits 'in his face.'

68. **arede to vs**: so P.; Wy., 'prophecie to vs'; *prophetiza nobis.*

69. **the hall**: *atrium*, as in ver. 58. Wy. here, 'the porche.' Rh., 'the court.'

Marc. xiiii. g. Luc. xxii. d. Johan. xviii. b. and a damycele com to him, and said, Thou was with Jesu of Galilee. [70] And he denyit before al men, and said, I wate nocht quhat thou sais. [71] And quhen he yede out at the yet, an vthir damycele saw him, and said to thame that ware thar, And this was with Jesu of Nazarethe. [72] And eftsone he denyit with ane athe, For I knew nocht the man. [73] And a litil eftir F. 32 r. thai that stude com and said to Petir, Treulie thou art of thame; for thi speche makis thee knawne. [74] Than he began to warie and to suere that he knew Math. xxvi. c. nocht the man. And anon the cok crew. [75] And Petir bethouchte on the word of Jesu, that he had said, Before the cok craw, thrijse thou sal deny me. And he yede out, and wepit bittirlie.

The xxvii chapture.

Psal. ii. a. Mar. xv. a. Luc. xxiii. a. Bot quhen the morntide was cummyn, al the princis of preestis and the eldermen of the pepile tuke consale aganes Jesu that thai suld tak him to the deid. [2] And thai led him bundin, and betuke to Pilate of Pounce, Johan. xviii. d. Actis iii. b. justice. [3] Than Judas, that betrayit him, saw that he was dampnet, he repentit, and brouchte agane the xxx[d]

xxvi. 69. **damycele**: P., 'damysel': *ancilla.* **Thou was**: so P., 'thou were'; but Vg., *Et tu eras.* Rh., 'thou also wast.' Wy., 'And thou were.' 71. **the yet**: *januam.*

72. **For I knew nocht**: so P.; *quia non novi.*

73. **thai that stude**: *qui stabant.* **Treulie thou**: Wy., 'Treuly and thou'; *Vere et tu.* Rh., 'surely thou also.' **for thi speche**: so P., again disregarding *et*=even. Vg., *nam et loquela tua.* Wy., 'for whi and thy speche.' **makis thee knawne**: *manifestum te facit;* Rh., 'doth bewray thee.'

74. **to warie**: so P.; *detestari.*

xxvii. 1. **morntide**: P., 'morowtid'; *mane.* **suld tak him to the deid**: *morti traderent.*

2. **betuke**: so P., 'betoken'; *tradiderunt.* Wy., 'betoken hym.' **Pilate of Pounce**: so Wy., P.; *Pontio Pilato.* **justice**: so P.; but Wy., 'meire, *or chef iustice.*' Vg., *præsidi.*

3. **he repentit**: *pœnitentia ductus;* Wy., 'led by penaunce, *or forthenkynge.*' **xxx[d]**: P., 'threttipans'; *triginta argenteos.*

to the princis of prestis and to the eldermen of the pepile, [4] And said, I haue synnyt, betrayande richtful blude. And thai said, Quhat to vs? besee thee. [5] Ande quhen he had castin furth the siluer in the tempile, ii. Reg. xvii. d.
he passit furthe and yede and hangit him (*a*) withe Actis i. c.
a snare. [6] And the princis of prestis tuke the siluer, and said, It is nocht leefful to put it in the thesaurie, for it is the price of blude. [7] And quhen thai had takin consale, thai bochte with it the feeld of a pottare, into berying of pilgrimes. [8] Herfor that ilk feeld is callit, Achildemak (that is, a feeld of blude), til into this day. [9] Than that was fulfillit that was saide be Jere. xxxii. b.
the prophet Jeremye, sayand, And thai haue takin Zach. xii. c.
xxx[d], the price of a man praisit, quham thai praisit of the childir of Israel, [10] And thai gafe thame into the feeld of a pottare, as the Lord has ordanit to me. [11] And Jesus stude before the domesman; and the Marc. xv. a.
justice askit him, and said, Art thou King of Jewis? Luc. xxiii. d.
Jesus ansuerd to him, Thou sais. [12] And quhen he Joh. xviii. d.
was acusit of the princis of preestis and of the eldermen of the pepile, he ansuerde nathing. [13] Than Pilate sais to him, Heres thou nocht how mony witnessingis thai say aganes thee? [14] And he ansuerde nocht to him ony Esay. liii. b.

(*a*) *him* omitted in MS.

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xxvii. 4. **richtful**: P., 'riȝtful'; *justum.* Wy., 'iust.' **Quhat to vs**: *Quid ad nos?* **besee thee**: P., 'bise thee'; *tu videris.*

5. **hangit him withe a snare**: P., 'hongide hym silf,' &c.; *se suspendit laqueo.* Wy., 'hangide hym with a grane, *or a gnare.*

6. **the thesaurie**: Wy., P., 'the treserie'; *corbonam.*

7. **into berying of pilgrimes**: so P.; *in sepulturam peregrinorum.* Rh., 'to be a burying place for strangers.'

8. **Herfor**: *propter hoc.* **Achildemak**: P., 'Acheldemac,' with many MSS.; but Vg., *Haceldama.*

9. **xxx[d]**: as above, ver. 3. **the price of a man praisit** (P., preysid): *pretium appretiati;* Rh., 'the price of the priced.'

11. **the domesman**: so P.; *præsidem.* Wy., 'the meyre, *or domysman.*' See above, ver. 2. **the justice**: so P.; *præses.* **ansuerd**: P., 'seith'; *dicit.*

Marc. xv. a. word; sa that the justice wonndrit gretlie. 15 Bot for a
Luc. xxii. b. solemmpne day the justice was wonnt to deliuer to the
Johan. xviii. c. pepile aan bundin, quham thai wald. 16 And he had
than a famouse man bundin, that was said Barabas.
17 Tharfor, Pilate said to thame quhen thai war togiddir,
Quham will ye that I deliuer to you? Quhethir Barabas,
or Jesu that is said Crist? 18 For he wist that be invy
thai betrayit him. 19 And quhile he satt for domesman,
his wif send to him, and said, Nathing to thee and to
that iustman: for I haue suffrit this day mony thingis
Marc. xv. a. for him be a visioun. 20 For suth the princis of prestis
and the eldermen counsalit the pepile that thai suld
F. 32 v. ask Barrabas, but thai suld destroy Jesu. 21 Bot and the
Luc. xxiii. d. justice ansuerd and said to thame, Quham of the twa
will ye that be deliuerit to you? And thai said, Barrabas.
Actis iii. b. Marc. xv. b. 22 And Pilate said to thame, Quhat than sal I do of Jesu
that is said Crist? All sais, Be he crucifijt. 23 The
justice sais to thaim, Quhat euile has he done? And
thai crijt maire, and said, Be he crucifijt. 24 And Pilate
seand that he profitit na thing, bot that the maire noise
was made, he tuke watir, and waischit his handis before
the pepile, and said, I am innocent of the blude of
this richtuise man; besee you. 25 And al the pepile

xxvii. 15. **Bot for a solemmpne day**: *per diem autem solenne.* **aan bundin**: *unum vinctum.*

16. **that was said**: *qui dicebatur.*

19. **for domesman**: so P.; *pro tribunali.* Rh., 'in place of judgment.' **Nathing to thee and**, &c.: *nihil tibi et justo illi.*

20. **suld ask Barrabas**: *ut peterent B.*

21. **Bot and**: P., 'but'; *autem.*

22. **And Pilate said**: P., more correctly, 'Pilate seith.' Vg., *dicit illis Pilatus.* **All sais**: Clem. begins a new verse here. The division adopted in the text is that of St., Hent., Rh., and AV.

23. **Quhat euile**: Vg., *quid enim mali.*

24. **the maire noise was made**: *magis tumultus fieret;* RV., 'rather a tumult was arising.' **he tuke watir**: P. omits 'he'; Vg., *accepta aqua.* **innocent**: P., 'giltles.' Wy., 'innocent, *or giltlesse.*' **besee you**: P., 'bise 3ou'; *vos videritis.* See above ver. 4.

ansuerde and said, His blude be on vs, and on our childir. [26] Than he deliuerit to thame Barrabas: bot he tuke to tham Jesu scourget to be crucifijt. ¶ [27] Than knychtis of the justice tuke Jesu in the tolbuthe, and gaderit to him al the cumpany of knychtis. [28] And thai tirvit him, and did about him a reid mantill. [29] And thai pletting a crovn of thornis and putt on his heid, and a reed in his richt hande; and thai knelit before him, and scornit, and said, Haile, king of Jewis. [30] And thai spittit on him, and tuke a reed, and smate his heid. [31] And eftir that thai had scornit him, thai vncled him of the mantil, and thai clethit him with his clathes, and led him to crucifie. [32] And as thai yede out, thai fand a man of Cyrenen cummyng fra the toun, Symon be name; thai constreynyeit him to tak his croce. [33] And thai com into a place that is callit Golgotha, that is, the place of Caluarie. [34] And thai gafe him to drink wyne mext with galle; and quhen

Actis v. d. Mar. xv. b. Luc. xxiii. c. Johan. xix. a.

Mar. xv. b. Johan. xix. a.

Mar. xv. c. Luc. xxiii.

Johan. ix. b.

xxvii. 27. **knychtis of the justice**: P., 'knyȝtis,' &c.; *milites præsidis.* **in the tolbuthe**: P., 'in the moot [Wy., mote] halle'; *in prætorium.* Prompt., 'moote halle, *prætorium.*' **the cumpany of knychtis**: *cohortem.*

28. **tirvit him**: P., 'vnclothiden hym'; *exuentes eum.* **did about him a reid mantill**: *clamydem coccineam circumdederunt ei.*

29. **thai pletting a crovn**: *plectentes coronam;* P., 'thei foldiden a coroun.' An instance of Nis. departing from Purvey's construction, though probably 'pletting' is here a mere slip of the pen for 'plettit.' **and putt on his heid**: P., 'and putten on his heed'; *posuerunt super caput ejus.* **a reed**: P., 'rehed'; *arundinem.* **scornit**: erroneously omitting 'him.' P., 'scornyden hym.' Vg., *illudebant ei.*

30. **smate**: P., 'smoot'; *percutiebant.*

31. **vncled him**: Wy., P., 'vnclothiden hym.' Nis. again avoids the word 'vnclothiden.' See above, ver. 28. **to crucifie**: Wy., 'for to crucifie.' P., 'to crucifien hym.' Vg., *ut crucifigerent*, without addition.

32. **a man of Cyrenen**: *hominem Cyrenæum.* **cummyng fra the toun**: or rather, coming from the country, *venientem de villa*, an interpolation which had crept into some Latin MSS., and thence into Wy. and P., from the parallel passages in Mark and Luke.

34. **mext**: P., 'meynd'; *mistum.*

Marc. xv. c. Johan. xix. c. he had taistit, he wald nocht drink. [35] Ande eftir that thai had crucifijt him, thai departit his clathe, and kest cauile, to fulfill that is said be the prophete, saying, Psal. xxi. b. Thai departit to thame my clathes, and on my clathe Luc. xxiii. d. Johan. xix. b. thai kest cauill. [36] And thai sat, kepand him; [37] And thai put abone his hede his cause writin, This is Jesus Esay. liii. b. of Nazareth, king of Jewis. [38] Than ii theves war crucifiit with him; aan on the richt half, and aan on the lift half. [39] And men that passit furth blasphemit Mar. xv. c. Luc. xxiii. d. him, mouand thar heidis, [40] And sayand, Vath to thee that destroyis the tempile of God, and in the thrid day biggis it agane, saif thou thi self; gif thou art the sonn of God, cum doun of the croce. [41] Alsa and the princis of prestis, scorning, with scribes and eldermen, said, Sap. ii. d. [42] He made vthir men saif; he may nocht mak him self Psal. xxi. g., xxviii., and cix. saif; gif he is king of Israel, cum he now doun fra the croce, and we beleue to him. [43] He traistit in Gode; deliuer he him now gif he will; for he said that, I am Goddis sonn. [44] And the theues that war crucifiit F. 33 r. with him, vpbraidit him of the sammyn thing. [45] Bot Mar. xv. d. fra the sext hour mirknessis war made on al the erde Luc. xxiii. d. til to the ix hour. [46] And about the ix hour Jesus crijt with a gret voce, and said, Hely, Hely, lama zabatany,

xxvii. 35. **departit his clathe**: P., 'departiden his clothis'; *diviserunt vestimenta.* **kest cauile**: P., 'kesten lotte'; *sortem mittentes.* **departit to thame**: *diviserunt sibi.* **on my clathe**: P., 'on my clooth'; *super vestem meam.*

36. **thai sat, kepand him**: but P., 'thei seten and kepten him'; *sedentes servabant eum.* Rh., 'they sat and watched him.'

37. **put abone**: P., 'setten aboue'; *imposuerunt super.*

39. **men that passit furth**: *prætereuntes.*

40. **Vath to thee**: Vg., *Vah.* **biggis it agane**: P., 'bildist it ayen'; *reædificas.*

41. **Alsa and**: *similiter et.*

42. **we beleue to him**: *credimus ei.*

45. **mirknessis war made**: P., 'derknessis,' &c.; *tenebræ factæ sunt.*

46. **a gret voce**: *voce magna.* **Hely, Hely, lama zabatany**: Vg., *Eli . . . lamma sabacthani.*

that is, My God, my God, quhy has thou forsaken me? Psal. xxi. a.
47 And sum men standing thar, and hering, said, This
callis Helie. 48 And anon aan of thaim rynnand, tuke Mar. xv. d.
and fillit a sponge with vynagre, and put on a reed, and
gafe to him to drink. 49 Bot vthir said, Suffir thou, se Johan. xix. c.
we gif Helie cummis and deliuer him. 50 Forsuthe Jesus
crijt eftsone with a gret voce, and yald vp the spirit.
51 And, lo, the veil of the tempile was rent into ij partis
fra the hiest to the lawest; and the erde schuke, and
staanys war clouen; 52 And graues war opnyt, and
mony bodijs of sanctis that had slepit raise up, 53 And
thai yede out of thare birielis, and eftir his resurrectioun
thai com into the haly citee, and apperit to mony. Marc. xv. d. Luc. xxiii. d.
54 And the centurion, and thai that war with him keping
Jesu, quhen thai saw the erde quaking, and tha thingis
that war done, thai dred gretlie, and said, Verralie this Marc. xv. e.
was Goddis sonn. 55 Ande thar war thare mony women
on ferre, that followit Jesu fra Galilee, and mynisterit to
him: 56 Amang quhilkis was Marie Magdalene, and
Marie the moder of James and Josephe, and the moder
of Zebedeis sonnis. 57 Bot quhen the euening was cum- Mar. xv. c.
myn, thar com a riche man of Aramathie, Joseph be Luc. xxiii. e.

xxvii. 47. **standing thar, and hering**: P., 'that stoden there and herynge'; *stantes et audientes.* **This callis**: P., 'this clepith'; *vocat ipse.*

48. **rynnand**: P., 'rennynge'; *currens.* **put on a reed**: *imposuit arundini.*

49. **Suffir thou, se we**: *sine videamus.* **and deliuer**: P., 'to deliuer.' Clem., *liberans.* Vg. MSS. vary: *et liberat, et liberaret, liberare.*

50. **crijt eftsone**: P., 'eftsoone criede'; *iterum clamans.* **yald vp the spirit**: P., 'ȝaf vp the goost'; *emisit spiritum.*

51. **was rent**: P., 'was to-rent'; *scissum est.* **fra the hiest**, &c.: *a summo usque deorsum.*

52. **graues**: P., 'birielis'; *monumenta.* **sanctis**: P., 'seyntis.'

53. **thare birielis**: so P., 'her birielis.' Vg., *monumentis.*

54. **erde quaking**: P., 'erthe schakynge.'

56. **and Josephe**: P., 'and of Joseph.'

57. **Aramathie**: P., 'Armathi.' Vg., *Arimathæa.*

Joh. xix. e. name, and he was a discipile of Jesu. [58] He went to Pilat, and askit the body of Jesu. Than Pilate commandit the body to be gevin. [59] And quhen the body was tane, Joseph wand it in a clene sendale, [60] And laid it in his new biriele, that he had hewin in a staan: and
Mar. xv. e. he weltirit a gret staan to the dure of the beriele, and went away. [61] Bot Marie Magdalene and ane vthir Marie, war thare sitting aganes the sepulture. [62] And on that vthir day, that is eftir pasche euen, the princis of prestis and the Phariseis com togiddir to Pilate, [63] And said, Sir, we haue mynd that the ilk gylour said,
Mar. xvi. d. and xvii. c. d. Luc. xviii. d. yit leving, Eftir iij dais I sal rijse agane. (*a*) [64] Tharfor command thou that the sepulture be kepit til into the thrid day, that his discipilis cum nocht and steile him, and say to the pepile, He has risen fra deid: and the last errour salbe werse than the first. [65] Pilat said to thame, Ye haue the keping; ga ye, kepe ye as ye can.

(*a*) After *agane, to life* deleted.

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xxvii. 57. **and he was**: so P.; but Vg., *qui* et *ipse* . . . *erat*. Wy., 'the whiche and he was.' Rh., 'who also himself was.'

59. **wand it**: P., 'lappide [Wy., wlappide] it'; *involvit illud*. **in a clene sendale**: so P.; *in sindone munda*. Wy., 'in a clene sendel, *or lynnen cloth*.'

60. **biriele**: *monumento*. **weltirit**: P., 'walewide.' Wy., 'walowid'; *advolvit*.

61. **Magdalene**: P., 'Maudelene.' **ane vthir Marie**: so P., 'anothir M.' Rh., 'the other M.' **sepulture**: P., 'sepulcre'; *sepulchrum*.

62. **on that vthir day**: P., 'on the tother dai'; *altera* . . . *die*. Rh., 'the next day.' **eftir pasche euen**: so P., 'aftir pask euen.' Wy., 'after pascke euenynge.' Vg., *post Parasceuen*. Rh., 'after the Parasceve.' RV., 'Now on the morrow which is *the day* after the Preparation.'

63. **we haue mynd**: *recordati sumus*. **the ilk gylour**: P., 'thilke giloure'; *seductor ille*. Wy., 'traitour, *or disseyuour*.' **rijse agane**: *resurgam*. P. adds 'to lijf,' which Nis. copied and subsequently erased.

64. **til into**: P. omits 'til.' **first**: P., 'formere'; *priore*.

65. **the keping**: so P.; *custodiam*. Rh., 'a guard.' **as ye can**: Wy., P., 'as ȝe kunnen'; *sicut scietis*.

[66] And thai yede furth, and kepit the sepulture, merkand the staan, with keparis. ✠

The xxviij chap. ✠

‡ The euentide. The Scriptur begynnis the day at the euenyng, at the end at the samen euenyng in the mornne eftier. Sua sayis Sanct Mathew heir that Christ raise one the morrowe, quhilk was the ende of the ewenyng. And the dawyng of the first haly day that followit the hie Sabbaoth, for the samen day that we call pasche ewin was the principall Sabbaoth amangis the Jewes.

Bot in ‡ the euentide of the sabath, that begynnis to schyne in the first day of the wolk, Marie Magdalene com and ane vthir Marie to se the sepulture. [2] And, lo, thar was made a gret erdschaking; for the angel of the Lord com doun fra heuen, and nerit and turnit away the staan, and sat tharon. [3] And his luking was as a gleme, and his clathis as snaw. [4] And for drede of him the kepars war efferit, and thai war made as deid men. [5] Bot the angel ansuerde and said to the women, Wil ye nocht drede; for I wate that ye seke Jesu, that was crucifijt. [6] He is nocht here; for he is risen, as he said. Cum ye, and se ye the place quhare the Lord was laide. [7] And ga ye sone, and say to his discipilis that he is risen; and, lo, he sal ga before you into Galilee; thare sal ye se him. Lo, I haue befor said to you. ✠ ✠ [8] And thai went out sone fra the beriele

Marc. xvi. a. Luc. xxiiii. a. Johan. xix. a. F. 33 *v.* Marc. xvi. a. Luc. xxiiii. a.

xxvii. 66. **kepit the sepulture**: *munierunt sepulchrum;* Wy., 'kepten, *or wardiden.*' Rh., 'made the sepulchre sure.' **merkand**: *signantes;* Wy., 'markinge, *or seelinge.*' **with keparis**: *cum custodibus.*

xxviii. 1. **in the euentide of the sabath**: *vespere . . . sabbati.* **begynnis to schyne**: *lucescit;* Rh., 'dawneth.' **in the first day of the wolk** (P., woke): *in prima sabbati.* **Magdalene**: P., 'Mawdelene.' **ane vthir Marie.** See above, xxvii. 61.

3. **his luking**: P., 'his lokyng'; *aspectus ejus.* **as a gleme**: P., 'as leit'; *sicut fulgur.* **clathis**: reading *vestimenta* with St., Sixt.; but Clem., *vestimentum.* Rh., 'garment.'

4. **war efferit**: P., 'weren afeerd'; *exterriti sunt.* **war made**: *facti sunt.*

7. **sone**: *cito.* **sal ga before**: reading *præcedet* with St., Sixt.; but Clem., *præcedit.* Rh., 'goeth before.' **befor said**: P., 'biforseid'; *prædixi.*

8. **fra the beriele**: Vg., *de monumento.* P., 'fro the biriels,' the original singular form in Middle English.

And the nin dayfollowin the same was calli Prima Sal batorus And tha owke tha keipit hal daye.

Marc. xvi. b. with drede and gret ioy, rynnyng to tell to his discipilis.
Luc. xxiiii. a. [9] And lo, Jesus met thame, and said, Haile ye. And thai nerit and held his feet, and wirschipit him. [10] Than Jesus said to thame, Wil ye nocht drede; ga ye, tel ye
Actis i. a. to my brethir that thai ga into Galilee, thare thai sal se me. [11] And quhen thai war gane, lo, sum of the kepars cum into the citee, and tald to the princis of preestis al thingis that war done. [12] And quhen thai war gaderit togiddir with the eldermen, and had tane thar counsale, thai gaue to the knychtis mekile money, [13] And said, Say ye that his discipilis com be nycht, and has stollen him quhile ye slepit. [14] And gif this be herd of the justice, we sal consale him, and mak you sickir. [15] And quhen the money was tane, thai did as thai ware tauchte: and this word is publisit amang the Jewis til into this day. ✠ [16] And the xj discipilis went into Galilee, into ane hill quhar Jesus had ordanit thaim. [17] And thai saw him, and wirschipit; bot sum of tham
Math. xi. a. doutit. [18] And Jesus com nere and spak to tham, and
Joh. xvii. a. Phil. ii. a. said, Al powere in heuen and in erde is gevin to me.
Math. xvi. b. [19] Tharfor ga ye and teche al folkis, baptizing tham in the name of the Fader, and of the Sonn, and of the Haligast; [20] Teching thame to kepe al thingis quhat
Johan. xiiii. b. euir thing I haue comandit to you; and, lo, I am with yow in al dais, til into the ending of the warlde. ✠

xxviii. 12. **knychtis**: *militibus.*

14. **we sal consale him**: P., 'we schulen counseile hym'; *nos suadebimus ei.*

15. **til into**: so P.

16. **into ane hill**: *in montem;* Rh., 'unto the mount.'

19. **al folkis**: *omnes gentes;* Abp. Ham. (p. 186), 'Gang and teiche all natiouns [p. 231, all pepil], baptizing thame in the name of the father, and the sonne, and the haly spreit.'

20. **quhat euir thing**: a mistake for 'thingis,' as in P. Vg., *quæcumque.* **til into**: P., 'in to.' **the ending**: *consummationem;* Kenn. (p. 115), 'Behald I am with zow at all tymes to the end of the warld.'

Mark.

THE PROLOUGE ON SANCTE MARCE: (*a*)

MARC the euangelist was the chosen seruand of God, and the godsonn of Petir in baptym, and the discipile in Goddis word: he mynisterit presthede in Israel, that is, amang Jewis, and was of the lynage of Leuy be flesche; and he was conuertit to the faith of Crist, and wrate the (*b*) . . . . . .

. . . . . .

[Chap. I.]

[22] . . . that had powere, and nocht as scribis. F. 34 *r.*
[23] And in the synagog of thame was a man in ane Luc. iiii. d.
vnclene spirit; and he criet out, [24] And said, Quhat to vs and to thee, thou Jesu of Nazareth? has thou cummyn to destroy vs? I wate that thou art

(*a*) The Prologue, taken from Purvey, is a translation from the ancient preface, which is found in the Palatine codex of the Old Latin, in the majority of the earliest MSS. of the Vulgate, and in several printed editions, including that of Froben of 1502, beginning as follows: 'Marcus euangelista dei et Petri in baptismate filius atque in diuino sermone discipulus, sacerdotium in Israhel agens, secundum carnem leuita, conuersus ad fidem Christi euangelium in Italia scripsit,' &c. Compare WW., p. 171, and FM., iv. 87.

(*b*) A leaf of the MS. wanting here. *Crist . . . the* in catchword.

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i. 23. **in ane vnclene spirit**: *in spiritu immundo.*

24. **Quhat to vs and to thee**: *Quid nobis et tibi.* **I wate that thou art**: Clem., *scio qui sis.* St., Sixt., *quod sis.*

the halie of God. 25 And Jesus thretnyt (or constrenyeit) him, and said, Wax dombe, and ga out of the man. 26 And the vnclene spirit debraiding him, and crying with gret voce, went out fra him. 27 And al men wonndrit, sa that thai souchte within thame self, and said, Quhat thing is this? quhat new doctrine is this? for in power he comandis to vnclene spiritis, and thai obey to him. 28 And the fame of him went furth anon into al
Math. viii. b. Luc. iiii. d. the cuntre of Galilee. 29 And anon thai yede out of the synagog, and com into the hous of Symon and of Andro, with James and Johnne. 30 And the moder of Symonnis wif lay seek in the feueris, and anon thai say to him of hir. 31 And he com neire, and araisit hire; and quhen he had takin hir hand, anon the feuer left hir,
Math. viii. b. Luc. iiii. c. and scho seruit thame. 32 Bot (*a*) quhen the euentide was cummin, and the sonn was gaan doun, thai brocht to him al hauing euilis, and that had feendis. 33 And al the citee was gaderit at the yett. 34 And he (*b*) heilit mony that had diuerse seeknessis, and hee kest out mony feendis; and he suffrit thame nocht to speke, for thai knew him. 35 And he raase ful airlie, and yede out, and went into a desert place, and prayit thare. 36 And Symon followit him, and thai that war with him. 37 And quhen thai had fundin him, thai said to him, That al men seekis thee.

(*a*) Before *Bot, And* deleted. (*b*) *he* above line.

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i. 24. **the halie of God** : *sanctus Dei.*

25. **thretnyt (or constrenyeit)** : Wy., P., 'thretenede'; *comminatus est.* **Wax dombe** : *obmutesce.*

26. **debraiding** : P., 'debreidynge'; *discerpens.*

27. **to vnclene spiritis** : omitting *etiam* with W. and P.

28. **anon** : *statim;* in ver. 29 *protinus,* and ver. 31 *continuo.*

30. **thai say to him of hir** : *dicunt ei de illa.*

31. **araisit** : P., 'areride'; *elevavit.*

32. **hauing euilis** : P., 'of male ese'; *male habentes.* Wy., 'hauynge yuel.'

34. **had diuerse seeknessis** : so P.; *vexabantur variis languoribus.* Wy., 'traueilide with dyuers soris.'

[38] And he said to thame, Go we into the next tovnes and citees, that I preche alsa thare; for herto I com. [39] And he prechit in the synagogis of thame and in all Galilee, and kest out feendis. [40] And a leprouse man com to him, and besoucht and knelit, and said, Gif thou will, thou may clenge me. [41] And Jesus had mercy on him, and straucht out his hand, and tuichet him, and said, I will; be thou made cleen. [42] And quhen he had said this, anon the lepire partit away fra him, and he was clenget. [43] Ande Jesus thretnyt him, and put him out; [44] And said to him, Se thou say to na man; bot ga, schaw thee to the princis of preestis, and offir for thi clengeing into witnessing to thame tha thingis that Moyses bad. [45] And he yede out, and begann to preche and publisit the word, sa that now he mycht nocht opinlie ga into the citee, bot be without in desert places; and thai com to him on all sides.

Math. viii. a. Luc. v. b.

Mar. vii. . . and ix. a.

Leui. xiiii. a.

F. 34 *v.*

The Secunde Chapture.

Ande eftir he entirit into Capharnaum eftir viii dais; And it was herde that he was in a hous. [2] And mony com togiddir, sa that thai mycht nocht be in

Math. ix. a. Luc. v. c. Joh. v. a.

i. 38. **tovnes and citees**: *vicos et civitates.*

40. **said**: Vg., *dixit ei.* **may clenge**: *potes mundare.*

42. **had said this**: so P.; but Vg., *dixisset.* Rh., 'when he had spoken.'

43. **Ande Jesus**: so P.; *Jesus* not in Vg. or in Wy. **and put him out**: Vg., *statimque ejecit illum.* P., 'and anoon Jhesus putte hym out.'

44. **to the princis**: so most MSS. of Wy. and P., but without authority; Vg., *principi.* **into witnessing . . . that Moyses bad**: so P.; but Wy., 'that Moyses badde into witnessynge to hem'; *quæ præcepit M. in testimonium illis.*

ii. 1. **eftir**: a mistake for 'eft' or 'eftsone.' Wy., P., 'and eft he entride'; *iterum.* **eftir viii dais**: so P., 'aftir eiȝte daies,' reading *post octo dies* with St., Sixt., and a few MSS.; but Clem., *post dies.*

the hous nore at the yate: and he spak to thame the word. [3] And thare com to him men, that broucht a man seek in paralisie, quhilk was born with iiij: [4] And quhen thai mycht nocht bring him to Jesu for the pepile, thai tirvit the rufe quhare he was, and opnyt it; and thai leet doun the bed in quhilk the seekman in parlasie lay. [5] And quhen Jesus had sene the faith of thame, he said to the seekman in par-
Esay. xliii. d. and xliiii. d. lasie, Sonn, thi synnis are forgevin to thee. [6] Bot thare ware sum of the scribes sittand, and thinkande in thar hartis, [7] Quhat spekis he thus? he blasphemis: quha may forgeue synnis bot God allane? [8] Ande quhen Jesus had knawne this be the Haligast that thai thoucht sa within thame self, he sais to thame, Quhat think ye thire thingis in your hartis? [9] Quhat is lichtare to say to the seekman in parlasie, Thi synnis ar forgevin to thee; or to say, Ryse, tak
Actis ix. e. thi bed, and ga? [10] Bot that ye witt that mannis sonn has powere in erde to forgeue synnis, he said to the seekman in parlasie, [11] I say to thee, ryse vp, tak thi bed, and ga in to thin house. [12] And anon he raase vp, and quhen he had tane the bed, he went before al men; sa that al men wonndrit,
Math. ix. a. Luc. v. d. and xv. a. and honorit God, and said, For we saw neuer sa. [13] And he went furth eftsone to the see; and all the pepile com to him, and he tacht thame. [14] And quhen he passit, he saw Leuy of Alphei sitting at a custumhous. And he said to him, Folow thou me.

ii. 3. **born with iiij**: P., 'borun of foure'; *a quattuor portabatur.*

4. **tirvit**: P., 'vnhiliden'; *nudaverunt.*

6. **scribes sittand**: Vg., *erant autem* illic *scribæ sedentes.*

7. **Quhat spekis he thus**: *Quid hic sic loquitur?*

8. **had knawne this**: Vg., *quo* statim *cognito.* **be the Haligast**: so P., 'bi the Hooli Goost,' reading *spiritu sancto.* Vg., *spiritu suo.*

14. **a custumhous**: Wy., P., 'the tolbothe'; *telonium.* Cf. Mt. ix. 9. **Folow thou me**: P., 'sue me.'

And he raase and followit him. [15] And it was done, quhen he sat at the mete in his hous, mony puplicanis and synful men sat togiddire at the mete with Jesu and his disciplis; for thare war mony that folowit him. [16] And scribis and Phariseis, seand F. 35 r. that he ete with publicanis and synfulmen, said to his discipilis, Quhy etis and drinkis your maistire i. Thy. i. c. Math. ix. b. with puplicanis and synnaris? [17] Quhen this was Luc. v. e. herde, Jesus said to thame, Haal men has na need to a leche, bot thai that ar euile at eise; for I com nocht to call iustmen, bot synnaris. ¶ [18] And the discipilis of Johne and Phariseis war fastand; and thai com and sais to him, Quhy fastis the disciplis of Johne and the Phariseis fastis, bot thi disciplis fastis nocht? [19] And Jesus said to thame, Quhethir the sonnis of spousalis may fast als lang as the spouse is with thame? Als lang tyme as thai haue the spouse with thame, thai may nocht fast. [20] Bot dais sal cum, quhen the spouse salbe tane away fra thame, and than thai sal fast in tha dais. [21] And na man sewis a clout of new clathe to ane ald clathe; ellis he takis away the new clout fra the ald, and a maire breking is made. [22] And na man puttis new wyne in to alde boces; ellis the wyne sal brek the boces, and the wyne salbe sched out, and the boces sal perise; bot new wyne salbe put into new boces. ¶ [23] And it was done eftsones quhen Math. xii. a.

ii. 14. **followit**: P., 'suede.'

15. **that folowit**: P., 'that folewiden,' with St., Sixt.; but Clem., *qui et sequebantur.*

17. **has na need to a leche**: *non necesse habent . . . medico.*

19. **sonnis of spousalis**: *filii nuptiarum.*

21. **And**: Vg. omits *et.* **a clout of new clathe**: P., 'a patche of newe clooth'; *assumentum panni rudis.* **new clout**: *supplementum novum;* Wy., 'newe supplement, *or pacche.*' **a maire breking**: *major scissura.*

22. **boces**: P., 'botels'; *utres.* **sal brek**: P., 'schal breste'; *dirumpet.*

Luc. v. b. the Lord walkit in the sabatis be the cornis; and his discipilis begann to pas furth and pluc eeris of corn. 24 And the Phariseis said to him, Lo, quhat thi discipilis dois in sabatis that is nocht leeffull?

i. Regum xxi. b. 25 And he said to thame, Redde ye neuer quhat Dauid did, quhen he had need, and he hungrit, and thai that ware with him? 26 How he went into the hous of God ‡ vndir Abiathar, priince of preestis, and ete ‡ laaues of propositioun, quhilk it was nocht leefful to ete bot to preestis allane, and he gafe to thame that ware with him? 27 And he said to thame, The sabate is made for man, and nocht man for the sabat: 28 And sa mannis sonn is Lord alsa of the sabote.

‡ Vndir Abiathar) The Scriptur sayis that this was donne vnder Abimelech, now it is all anne; for Abiathar was Abimelechs sonne. Ande thai war baith preistis at anne tyme.

‡ Laaues of proposicioun). In the Hebrew it is callit Panis faciērum, breade that is euir in sycht vponn a tabile. And signifyis the word of God quhilk aught euir to be before the eynne of our [h]arttes. As the xxii. Psal. sayis, Thou prepariss or hes prepared a tabill befor me aganiss mynne enemyes.

iij chap. ✠

Math. xii. b. Luc. vi. a. Ande he entrit eftsone into the synagog; and thar was a man havand a dry hand. 2 And thai aspyet him, gif he heilit in the sabotis, to accuse him. 3 And he

F. 35 *v.* said to the man that had a dri hand, Ryse (*a*) into the middis. 4 And he sais to thame, Is it leefful to do wele in the sabatis, outhir euile? to mak a saule saif, outhir to tyne? And thai war still. 5 And he beheld thame about with wrathe, and had sorow on the blindnes of thar hart. And he sais to the man, Hald furth

iii. Reg. xiii. b. thin hand. And he held furth: and his hand was restorit to him. ✠ ☾ 6 Suthlie Phariseis yede out anon,

(*a*) *rise* in catchword.

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ii. 23. **in the sabatis**: *sabbatis.* **be the cornis**: *per sata.*

24. **quhat thi discipilis dois**: Clem., *quid faciunt.* Rh., 'why do they?' Many MSS., with St., Sixt., read *discipuli tui;* omitted in Clem.

26. **laaues of propositioun**: *panes propositionis.* **to preestis allane**: so St., Sixt., *principibus solis.* Clem. omits *solis.*

iii. 2. **aspyet**: *observabant.*

4. **to tyne**: P., 'to leese'; *perdere.* **thai war still**: *tacebant.*

and made a counsale with Herodianis aganes him, how thai suld loose him. [7] Bot Jesus, with his discipilis, went to the see: and mekile pepile fra Galilee and Judee followit him, [8] And fra Jerusalem, and fra Idumea, and fra beyondis Jordan; and thai that war about Tyre and Sidone, a gret multitude, hering the thingis that he did, com to him. [9] And Jesus said to his discipilis, that in the boot thai suld serue to him for the pepile, or perauentur thai threst him: [10] For he heilit mony (*a*); sa that thai fell fast to him that thai suld tuiche him. And how mony euir had seeknessis, [11] And vnclene spiritis, quhen thai saw him, fell doun to him, and cryit, sayand, [12] Thou art the sonn of God. And gretlie he manassit thame that thai suld nocht mak him knawne. ¶ [13] And he went into ane hill, and callit to him quham he wald: and thai com to him. [14] And he made that thar war xij with him, to send thame to preche, [15] And he gafe to thame powere to hele seeknessis, and to cast out feendis. [16] And to Symon he gafe a name Petire; [17] And he callit James of Zebedee,

Math. xii. d. Joh. x. b.

Math. iiii. e. Luc. vi. b.

Luc. iiii. e.

Math. x. a. Luc. vi. b. and ix. a. Actis i. b.

(*a*) After *mony*, *thi* deleted.

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iii. 6. **made a counsale**: *consilium faciebant.* **thai suld loose him**: *eum perderent.*

9. **Jesus**: so St., Sixt.; not in Clem. **that in the boot thai suld serue to him**: reading, with St., Sixt., *ut in navicula sibi deservirent*, and departing from both Wy. and P., 'that the boot [Wy., litil boot] shulde serue hym.' Clem., *ut navicula sibi deserviret.* **for the pepile**: *propter turbam.* **or perauentur**: P., 'lest'; *ne.*

10. **fell fast to him**: *irruerent in eum.* **and how mony euir had seeknessis**: so P., beginning a new sentence, and reading with many ancient MSS., *Quotquot autem habebant plagas et spiritus immundi.* But Clem. reads, *ut illum tangerent quotquot habebant plagas. Et spiritus immundi.*

12. **gretlie he manassit**: *vehementer comminabatur.*

13. **hill**: *montem.*

14. **he made that thar war xij**: *fecit ut essent duodecim.* **to send thame**: Vg., *et ut mitteret eos.*

and Johne the bruthir of James; and gafe to thame names Boanerges (that is, sonnis of thundring); [18] And he callit Andro, and Philip, and Bertholmew, and Mathou, and Thomas, and James Alphei, and Thade, and Symoun Cananee, [19] And Judas Scariothe, that betrayit him. [20] And thai com to an hous. And the pepile com togiddir eftsone, sa that thai mycht nocht ete brede. [21] And quhen his kynnismen had herde, thai went out to hald him: for thai said, That he is turnit into wodnes. [22] And the scribis that com doun fra Jerusalem said that he has Beelzebub, and that in the prince of deuiles he castis out feendis. [23] And he callit thame togiddire, and he said to thame in parabilis, How may Sathanas cast out Sathanas? [24] And gif a realme be departit aganes itself, the ilk rewme may nocht stand. [25] And gif a hous be disparpilit aganes it self, that ilk hous may nocht stand. [26] And gif Sathanas has risen agane himself, he is departit, and he may nocht stand, bot has ane end. [27] Na man may ga into a stark mannis hous, and tak away his vessellis, bot gif he bind first the stark man; and than he sal (*a*) spoilye his hous. [28] Trewlie I say to you, that al synnis and blasphemyes be quhilk thai haue blasphemyt salbe forgevin to the sonnis of men; [29] Bot he that blasphemys agane the Halie

Mathew ix d. and xii. c. Luc. xi. b. F. 36 *r.*

Mathew xii. e.

(*a*) *sail* in MS.

iii. 17. **gafe to thame names Boanerges**: *imposuit eis nomina B.*

20. **mycht nocht ete**: *non possent neque . . . manducare;* Rh., 'could not so much as eat.'

21. **his kynnismen**: *sui.* **is turnit into wodnes**: *in furorem versus est.*

22. **of deuiles . . . feendis**: so P.; *dæmoniorum . . . dæmones.*

24. **a realme . . . rewme**: P., 'a reume . . . reume.'

25. **be disparpilit aganes it self**: P., 'be disparpoilid on it silf'; *super semetipsam dispertiatur.*

26. **he is departit**: *dispertitus est.*

27. **bot gif he bind first**: P., 'but he bynde first'; *nisi prius alliget.* **he sal spoilye**: *diripiet.*

Gast has nocht remissioun into withoutin ende, bot he salbe gilty of euirlasting trespas: [30] For thai said, He has ane vncleene spirit. [31] And his moder and ‡ brethire com and stude without, and send to him, and callit him. [32] And the pepile sat about him; and thai say to him, Lo, thi modere and thi brethire outwith seekis thee. [33] And he ansuerde to thame, and said, Quha is my modere and my brethir? [34] And he beheld thame that sat about him, and said, Lo my modere and my brethire! [35] For quha that dois the will of God, he is my bruther, and sistire, and moder.

Luc. xii. a. i. Johan. v. c.

Math. e. Luc. viii. c.

‡ Brethir comme) The maner of Scripture is to call thaime brethir quhilkis ar of anne kynred, as thow reidis, Gene. xiii., Deutro. xxv., Ruth. iiii., Math. xii., xxii., Marce xii., Luc. viii. and xx. Lik as thai ar callit sum tyme systeris also that ar of anne kynred, Marce vi. Els gif thow tak na hede to the circumstance of Scrip[ture], how dyuersly and syndrye wayis this word brothir (and mony ma vthir wordis) ar taynne thairin, thow sal not only blaspheme ande say that the Wirgynne Mary had ma childyre than Christ, bot that the Scripture is contrarye to the self,

iiij chap.

✠ Ande eftir Jesus began to teche at the see: and mekile pepile was gaderit to him, sa that he went into a boot, and sat in the see; and al the pepile was about the see on the land. [2] And he taucht thame in parabilis mony thingis, and he said to thame in his teching, [3] Here ye; lo, a man sawand gais out to saw: [4] And the quhile he sawis, sum sede fell about the way, and briddis of heuen com and ete it. [5] Vther fell on stany places, quhare it had nocht mekile erde; and anon it sprang vp, for it had nocht depnes of erde: [6] And quhen the sonn raase vp, it wallowit for heete; and it driet vp, for it had nocht rute. [7] And vther fel doun

Math. xiii. b. Luc. viii. a.

iii. 29. **has nocht remissioun**: reading with Hent., *non habet remissionem;* so Rh., 'hath not forgiveness'; but St., Sixt., and Clem., *habebit.*

32. **outwith**: P., 'with outforth'; *foris.*

34. **he beheld thame that sat about him**: *circumspiciens eos qui in circuitu ejus sedebant.*

35. **dois**: *fecerit;* Rh., 'shall do.' **and sistire**: P., 'and my sistir'; *et soror mea.*

iv. 1. **eftir**: P., 'eft.' Vg., *iterum.* Compare ii. 1.

3. **a man sawand gais out**: *exiit seminans.*

6. **it wallowit** [P., welewide] **for heete**: *exæstuavit.*

into thornis, and the thornis sprang vp, and strangilit it, and it gafe nocht fruite. [8] And vther fel doun into gude land, and gafe fruite springand vp and waxand; and aan brocht furthe (*a*) threttifald, aan sextifald, and aan a hundrethfald. [9] And he said, He that has eeris of hering, here he. ☞ ¶ [10] And quhen he was be himself, tha xij that war with him askit him to expone the parabile. [11] And he said to thame, To you it is (*b*) gevin to knaw the priuetee of the kingdom of God: bot to thame that ar without, al thingis ar made in parabilis: [12] That thai seand se, and se nocht; and thai herand here, and vndirstand nocht; or perauenture sum tyme thai be conuertit, and synnis be forgevin to thame. [13] And he said to thame, Knaw ye nocht this parabile? and how ye suld knaw al parabilis? [14] He that sawis sawis the word. [15] Bot thir ar thai that ar about the way, quhare the word is sawin; and quhen thai haue herde, anon cummis Sathanas, and takis away the word that is sawin in thare hartis. [16] And in like maner ar thir that ar sawin on stany places, quhilk, quhen thai haue herde the worde, anoon thai tak it with ioy; [17] And thai haue nocht rute in thame self, bot thai ar lasting a litil tyme: eftirwart, quhen tribulatioun risis and persecutioun for the word, anoon thai ar sclanderit. [18] And thare ar vthir that are sawin in thornis; thir ar thai that heres the word, [19] And diseise of the warld, and dissate of richessis,

quhilk God forbyd ony Christynne man do affirme.

F. 36 *v.*

Math. xiii. b. Luc. viii. b.

Esay. vi. b. Johan. xii. e.

Actis xxviii. d. Roma. xi. b.

Mathew xiii. c.

(*a*) *frethe* in MS. (*b*) *is* added above the line.

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iv. 8. **threttifald . . . sextifald . . . hundrethfald**: so St., Sixt., *trigesimum sexagesimum*, &c.; but Clem., *unum triginta, unum sexaginta*, &c.

10. **be himself**: *singularis.* **tha xij that war with him**: *hi qui cum eo erant duodecim.* **to expone**: reading, with some late MSS., *exponere.* Vg., *interrogaverunt . . . parabolam.*

11. **the priuetee**: *mysterium.*

17. **lasting a litil tyme**: *temporales.*

19. **diseise**: P., 'disese'; Wy., 'myseiste'; *ærumnæ.* Rh., 'cares.' **dissate of richessis**: *deceptio divitiarum.*

and vthir charge of (*a*) couatice, entris and stranglis the word, and it is made without fructe. [20] And thir ar thai that ar sawin into gude land; quhilk heres the word, and takis, and makis fructe, aan threttifald, aan sextifald, and aan a hundrethfald. [21] And he said to thame, Quhethire a lanterne cummis that it be put vndir a furlot, or vndir a bed? nay, bot that it be put on a chandelare. [22] Thare is nathing hid, that sal nocht be made opin; nouthir ony thing is priuee, that sal nocht cum into opin. [23] Gif ony man has eres of hering, here he. [24] And he said to thame, Se ye quhat ye here: in quhat mesure ye met, it salbe met agane to you; and be castin to you. [25] For it salbe gevin to him that has; and it salbe takin away fra him that has nocht alsa that that he has. [26] Ande he said, Sa the kingdome of God is, as gif a man cast seed into the erd; [27] And he slepe, and it rise vp nycht and day, and bring furth seed, and wax fast quhile he wate nocht. [28] For the erd makis fructe; first grasse, eftirwart the eere, and

Mathew v. b. and x. Luc. viii. b. and xi. c.

Math. vii. a. Luc. vi. d.

F. 37 *r.*

Mathew xiii. b. and xxv. c.

Luc. viii. b. and xix. c.

Math. xiii. d.

(*a*) After *of, richess* deleted.

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iv. 19. **vthir charge of couatice**: similarly Wy. and P., following some corrupt reading, perhaps *onera* or *cura* for *circa*. Vg., *circa reliqua concupiscentiæ*. Rh., 'concupiscences about other things.'

20. **threttifald**: with St., Sixt.; but Clem., *triginta*, &c., as in ver. 8.

21. **vndir a furlot**: P., 'vndur a buschel'; *sub modio*. **chandelare**: P., 'candilstike'; *candelabrum*.

22. **sal nocht be made opin**: *non manifestetur*. **that sal nocht cum into opin**: St., Sixt., *quod non* [Clem., *sed ut*] *in palam veniat*.

24. **be castin to you**: *adjicietur vobis*.

27. **And he slepe, and it rise vp nycht and day**: so P. Wy., 'and it slepe and ryse vp,' &c. Vg., *Et dormiat et exsurgat*. **and bring furth seed, and wax fast**: similarly P. Vg., *et semen germinet et increscat*. Rh., 'and the seed spring and grow up.'

28. **For the erd makis fructe**: *Ultro enim terra fructificat*. P. also takes no notice of *ultro* (Rh., 'of itself'); but Wy., 'Forsothe the erthe by his owne worchynge makith fruyt.' **first grasse**: so P., 'first the gras'; *primum herbam*. Wy., 'first an erbe, *or grene corn*.' Rh., 'the blade.'

eftirwart ful fructe in the eere. [29] And quhen of it self it has broucht furth fructe, anoon he sendis the hewk, for
Mathew xiii. d. schering tyme is cummyn. [30] And he said, To quhat
Luc. xiii. b. thing sal we likne the kingdom of God? or to quhat parabile sal we comparisoun it? [31] As a corn of syneuei, quhilk, quhen it is sawne into the erde, is lesse than all seedis that ar into the erde: [32] And quhen it is sprungin vp, it waxis into a tre, and is made gretare than al herbis, and it makis gret braunches; sa that birdis of heuen may duell vndire the schadow tharof.
Marce. xiii. c. [33] And in mony sic parabilis he spak to thame the worde, as thai mycht here. [34] And he spak nocht to thame without parabile: bot he exponyt to his disciplis al
Mathew viii. c. thingis be thameself. [35] And he said to thame in that
Luc. viii. c. day, quhen euenyng was cummin, Passe we aganewart. [36] And thai left the pepile, and tuk him sa that he was in a boote, and vthir bootis war with him. [37] And a gret storm of wynd was made, and kest wawis into the boot, sa that the bote was full. [38] And he was in the hindir part of the boot, slepand on a cod: ande thai

iv. 29. **And quhen of it self it has broucht furth fructe**: Vg. readings here vary. St., Sixt. agree with Wy., P., and Nis., *et cum ex se produxerit fructus*. Clem., *et cum produxerit fructus*, omitting *ex se*. Hent., followed by Rh., retaining *se*, omits *ex*: 'And when the fruit hath brought out itself.' **sendis the hewk**: P., 'sendith a sikil'; *mittit falcem*. Wy., 'a sikil, *or hook*.' **schering tyme**: P., 'repyng tyme'; *messis*. Wy., 'rype corn.'

31. **a corn of syneuei**: *granum sinapis*. **into the erde**: P., Wy., 'in the erthe'; *in terra*.

32. **quhen it is sprungin vp, it waxis into a tre**: so P.; similarly Wy., 'whanne it is bredd, *or quykened*, it styȝeth vp in to a tree'; but Clem., *et cum seminatum fuerit ascendit*. With Wy., P., and Nis. agree St., Sixt., reading *natum* for *seminatum*, and adding *in arborem* after *ascendit*.

33. **as thai mycht here**: *prout poterant audire*.

34. **be thameself**: *seorsum*.

35. **aganewart**: P., 'aȝenward'; *contra*. Rh., 'to the other side.'

36. **thai left**, &c.: *dimittentes turbam assumant eum ita ut erat in navi*.

38. **on a cod**: P., 'on a pilewe'; *super cervical*.

raise him, and sais to him, Maistir, pertenis it nocht too thee that we perise? [39] And he raase vp, and manasset the wynd, and said to the see, Be still, wax dommbe. And the wynd ceissit, and gret peciabilnes was made. [40] And he said to thame, Quhat drede ye? ye haue na faith yit. [41] And thai dred with gret drede, and said ilk ane to vthir, Quha gessis thou is this, for the wynd and the see obeyis to him?

The v chap.

✠Ande thai com ouer the see, in to the cuntre of Gerazenes. [2] And eftir that he was gaan out of the boot, anoon a man in ane vnclene spirit ran out of graves to him, [3] Quhilk man had ane hous in gravis; and nouthir with chenyeis now mycht ony man bind him: [4] For oft tymes he was bundin in stokkis and in chenyeis, and he had brokin the chenyeis, and had brokkin the stokkis in small peecis: and na man mycht dannt him. [5] And euirmaire, nycht and day, in graues and in hillis, he was criand, and striking him self with stanis. [6] And he saw Jesu on fer, and ran and wirschipit him, [7] And he criet with gret voce, and said, Quhat to me, and to thee, thou Jesu, the sonn of heast God? I coniure thee be God that thou turment me nocht. [8] And Jesus said to him, Thou vnclene spirit, ga out fra the man. [9] And Jesus askit him, Quhat is thi name? And he sais to him, A legioun is my name: for we ar mony. [10] And he prayit Jesu mekile that he suld nocht put

F. 37 v.
Math. viii. d. Luc. viii. c.
Actis xvi. c.
Mathew viii. d.

iv. 40. **Quhat drede ye?** *Quid timidi estis?* Rh., 'Why are you fearful?'

v. 1. **ouer the see**: *trans fretum maris.*

2. **out of graves**: P., 'out of birielis'; *de monumentis.*

3. **ane hous**: *domicilium.*

4. **in stokkis**: *compedibus.* **had brokkin . . . in small peecis**: P., 'hadde broke . . . to smale gobetis'; *comminuisset.* **dannt him**: P., 'make hym tame'; *eum domare.*

5. **striking him self**: P., 'betynge hym silf'; *concidens se.*

7. **of heast God**: *Dei altissimi.*

Luc. viii. c. him out of the cuntre. [11] And thar was thare, about the hill, a gret flok of swyin lesuand. [12] And the spiritis prait Jesu, and said, Send vs into the swyin, that we entire into thame. [13] And anoon Jesus grantit to thame. And the vnclene spiritis yede out, and entirit into the swyin: and with a gret birr the flok was castin doun into the see a ij thousand, and thai war drownit in the see. [14] And thai that kepit thame fled, and tald in to the citee, and in to the feeldis. And thai went out to se quhat was done. [15] And thai com to Jesu, and saw him that had bene traualit of the feend, sitting, clethit, and of haale mynde, and thai dred. [16] And thai that saw how it was done to him that had a feend, and of the swyin, talde to thame. [17] And thai began to pray
Actis xvi. e. him that he suld ga away fra thare coostis. ✠ [18] And quhen he yede vp into a boot, he that was traualit of the deuile begann to pray him that he suld be with him. [19] Bot Jesu resauet him nocht, bot said to him, Ga thou into thi hous to thine, and tell to thame how gret thingis the Lord has done to thee, and had mercy of thee. [20] And he went furth, and begann to preche in Decapoli how gret thingis Jesus had done to him:
F. 38 r. and al men wonndrit. [21] And quhen Jesus had gaan vp
Math. ix. c. Luc. viii. e. into the boot eftsone ouer the see, and mekile pepile com togiddir to him, and was about the see. [22] And aan of the princis of the synagogis, be name Jairus, com, and saw him, and fel doun at his feet, [23] And prayit him

v. 11. **lesuand**: P., 'lesewynge'; *pascens.*

13. **with a gret birr**: *magno impetu*; Wy., 'with greet bire *or haste.*' **a ij thousand**: Wy., 'to tweyne thousynde'; *ad duo millia.* **war drownit**: P., 'weren dreynt'; *suffocati sunt.* W., 'ben strangelid.'

15. **had bene traualit**: *vexabatur.*

19. **Jesu**: so in some Vg. MSS., but not in Clem.

21. **had gaan vp**: reading, with St., Sixt., *ascendisset.* Clem., *transcendisset.*

22. **aan of the princis of the synagogis**: *quidam de archisynagogis.*

mekile, and said, My douchtir is neire deid: cum thou, put thi hand on hir, that scho be saif, and leeue. [24] And he went furth with him; and mekile pepile followit him, and threstit him. [25] And a woman had bene in the bludy flux xij yere, [26] And had resauet full mony thingis of full mony leches, and had spendit al hir gude, and was nathing amendit, bot was rather the werr, [27] Quhen scho had herde of Jesu, scho com amang the pepile behind, and tuichet his clething. [28] For scho said(*a*), That gif I tuiche ye his clething, I salbe saif. [29] And anoon the well of hir blude was driet vp; and sche feld in body that scho was heilit of the seeknes. [30] And anoon Jesus knew in himself the virtue that was gaan out of him, and turnit to the pepile, and said, Quha tuichet my clathis? [31] And his disciplis said to him, Thou seis the pepile thresting thee, and sais, Quha tuichet me? [32] And Jesus luket about to se hir that had done this thing. [33] And the woman dred and quakit, wittand that it was [done] in hir, and com and fel doun before him, and said to him al the treuthe. [34] And Jesus said to hir, Douchtir, thi faith has made thee saaf; ga in pece, and be thou haale of thi seeknes. [35] Yit quhile he spak, messingeris com to the prince of the synagog, and sais,

Math. ix. c. Luc. viii. e.

Luc. vii. e. Math. ix. e. Luc. viii. f.

(*a*) After *said, in hir self* deleted.

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v. 23. **neire deid**: P., 'ny3 deed'; *in extremis.* **put thi hand**: Clem., *impone manum;* St., Sixt. add *tuam.*

24. **threstit him**: *comprimebant eum.*

26. **had resauet full mony thingis**: so P., 'hadde resseyued many thingis.' Vg., *fuerat multa perpessa.* Wy., 'hadde suffride,' &c. **al hir gude**: *omnia sua.*

28. **ye his clething**: *vel vestimentum ejus.*

29. **feld in body**: *sensit corpore.*

33. **dred and quakit**: *timens et tremens.* **that it was [done] in hir**: *quod factum esset in se;* 'done' omitted in MS. by slip of pen.

35. **messingeris com to the prince,** &c.: Clem., *veniunt ab archisinagogo.* St., Sixt. add *nuntii;* while Hent., Sixt. read (with Wy., P., and Nis.), *ad archisynagogum.*

Thi douchtir is dede: quhat traualis thou the Maistire ferther? [36] Bot quhen the word was herde that was said, Jesus said to the prince of the synagog, Will thou nocht drede, anly beleue thou. [37] And he tuke na man to folou him, bot Petir, and Johnne, and James the bruthir of Johnne. [38] And thai com into the hous of the prince of the synagog, and he saw noise, and men wepand and wailand mekell. [39] And he yede in, and said to thame, Quhat are ye trubilit and wepis? the damycele is nocht deid, bot slepis. [40] And thai scornit him. Bot quhen al war put out, he takis the fadere and the modere of the damycel, and thame that war with him, and thai entire quhare the damycele lay. [41] And he held the hand of the damycele, and said to hir, Thabithacunj; that is to say, I say to thee, Damysele, aryse. [42] And anoon the damysele raase, and yede; and scho was of xij yeres. And thai war abaisit with gret stonaying. [43] And he comandit to thame gretlie that na man suld wit it; and comandit to geue to hire mete.

Johan. xi. b. (?) iiii. Reg. iiii. . . .

F. 38 v.

Johan. v. c. Actis ix. f.

The vi chapture. ✠

Ande he yede out fra thine, and went into his awne cuntre; and his discipilis followit. [2] And quhen the sabot was cummin, Jesus began to teche in a synagog. And mony herd, and wonndrit in his teching, and said, Quhar fra to this all thir thingis? and quhat is the wisdome that is gevin to him, and sic virtues

Math. xiii. g. Luc. iiii. b.

v. 38. **saw noise**: Vg., *videt* [St., *vidit*] *tumultum.*

40. **thai entire**: reading, with St., Hent., *ingrediuntur.* Sixt., Clem., *ingreditur.*

41. **Thabithacunj**: P., 'Tabita cumy.' St., *tabitha* [Sixt., Clem., *talitha*] *cumi.*

42. **war abaisit with gret stonaying**: *obstupuerunt stupore magno.*

vi. 1. **followit**: omitting 'him.' Vg., *sequebantur eum.*

2. **Jesus**: so P., but without authority. **Quhar fra to this** P., 'Of whennus to this'; *Unde huic.*

quhilkis ar made be his handis? [3] Quhethir is nocht this a carpentare, the sonn of Marie, the bruthir of James, and Josephe, and of Judas, and of Symoun? Quhethir gif his sisteris ar nocht here with vs? And thai war sclaundrit in him. [4] And Jesus said to thame, That a prophete is nocht without honour, bot in his awn cuntre, and amang his kynn, and in his hous. [5] And he mycht nocht do thare ony virtue, bot that he helit a few seekmen, laying on thaim his handis. [6] And he wonndrit for the vnbeleue of thame. ✠ Ande he went about castellis on ilk side, and taucht. [7] And he callit togiddire xij, and begann to send thame be ij togiddire; and gafe to thame powere of vnclene spiritis, [8] And comandit thame that thai suld nocht tak ony thing in the way, bot a wand aanly; nocht a bag, nore breid, nouthir money in the belt, [9] Bot schod with sandalis, and that thai suld nocht be clethit with ij cotis. [10] And he said to thaim, Quhare euir ye entire into an hous, duell ye thare till ye ga out fra thine. [11] And quha euir resaues you nocht, nouthir heres you, ga ye out fra thine, and schake away the powder of your feet into witnessing to thame. [12] Ande thai yede furth, and prechit that men suld do pennance. [13] And thai kest out mony feendis, and anoyntit with oile mony seek men, and thai ware helit. [14] And king Herode herd, for his

Mathew xiii. g. Luc. iiii. c. Johan. iiii. e.

Mathew ix. d. Luc. xiii. b. Mathew x. a. Luc. ix. a.

Mathew x. b. Luc. ix. a.

Mathew x. a.

Jaco. v. c.

vi. 3. **Quhethir gif his sisteris**: P., 'whether hise sistris'; *nonne et sorores ejus.*

4. **amang his kynn** (*in cognatione sua*), **and in his hous**: Clem. transposes the order here, but WW. read as in the text.

6. **castellis**: *castella;* Rh., 'towns.' **on ilk side**: *in circuitu.*

7. **callit togiddire**: reading *convocavit.* So WW.; but Clem., *vocavit.* **be ij togiddire**: *binos.*

8. **a wand**: P., 'a ȝerde'; *virgam.* **bag**: P., 'scrippe'; *peram.* **belt**: P., 'girdil'; *zona.*

13. **thai ware helit**: reading, with St., Sixt., *sanabantur.* Clem., *sanabant.* Burne (fol. 62), 'eiectit deuillis, and oyntit monie seik vith oyle, and haillit thame.'

Mathew xiiii. a. Luc. ix. a. F. 39 r. Math. xiiii. . . . Luc. ix. a. Leui. xviii. b. and xx. c. Math. xiiii. a. Geni. xl. c.

name was made opin, and said, That Johnne Baptist has risen agane fra deid, and tharfore virtues wirkis in him. 15 Vther said, That it is Helie. Bot vthir said, That it is a prophet, as aan of the prophetis. 16 And quhen this thing was herd, Herode said, This Johnne, quham I haue beheidit, is risen agane fra deid. ✠ 17 For the ilk Herode send and held Johnne, and band him into presoun for Herodias, the wif of his bruthir Philip; for he had weddit hir. 18 For Johnne said to Herode, It is nocht leeffull to thee to haue the wif of thi bruther. 19 And Herodias laid aspies to him, and wald sla him, and mycht nocht. 20 And Herode dred Johnne, and knew him a iust man and haly, and kepit him; and Herod herde him, ande he did mony thingis, and glaidlie herde him. 21 And quhen a couenabile day was fallin, Herode, in the day of his natiuitee, made a supere to the princis, and tribunes, and to the gretest of Galilee. 22 And quhen the douchtir of this Herodias was cummin in, and daunsit, and pleisit to Herode, and als to men that sat at the mete, the king said to the damycele, Ask thou of me quhat thou will, and I sall gefe to thee. 23 And he suore to hir, That quhat euir thou ask, I sal gefe to thee, thoucht it be the half of my kinrik. 24 And quhen scho had gaan out, scho said to hir moder, Quhat sal I ask? And scho said, The heid of Johne

vi. 14. **was made opin**: *manifestum . . . factum est.*

15. **as aan**: *quasi unus.*

17. **the ilk**: *ipse.* **into presoun**: St., Hent., Sixt., *in carcerem.* Clem., *in carcere.* **for Herodias**: *propter H.*

19. **laid aspies to him**: *insidiabatur illi.*

20. **herde him, ande he did,** &c.: *audito eo multa faciebat.*

21. **couenabile**: *opportunus.* **in the day of his natiuitee**: so WW.; *natali suo.* Clem., *natalis sui.* Rh., 'the supper of his birthday.' **to the gretest**: *primis.*

22. **and als**: P., 'and also'; *simulque.*

23. **kinrik**: P., 'kyngdom'; *regni.*

Baptist. [25] And quhen scho was cummin in anon with hast to the king, scho askit, and said, I will that anoon thou gefe to me in a disch the heid of Johne Baptist. [26] And the king was soroufull for the athe, and for men that sat togiddire at the mete, he wald nocht mak hire soroufull. [27] Bot send a lokman, and comandit that Johnes heid ware broucht in a disch: and he heidit him in the presoun, [28] And broucht his heid in a disch, and gafe it to the damycele: and the damycele gave to hire modere. [29] And quhen this thing was herd, his discipilis com and tuke his body, and laid it in a graue. [30] And the appostillis com togiddire to Jesu, and tald to him al thingis that thai had done and taucht. [31] And he said to thame, Cum ye be youreself into a deseert place, and rest ye a litil; for thare war mony that com and went agane, and thai had nocht space to ete. [32] And thai yede into a boot, and went into a deseert place be thaim self. [33] And thai saw thame ga away, and mony knew, and thai went on fute fra all citeis, and ran togiddire, and com before thame. [34] And Jesus yede furth, and saw mekile pepile, and had reuth on thame, for thai ware as schepe nocht hauing a schephird: and he began to teche thame mony thingis. [35] And quhen it was furth dais, his discipilis com, and said, This is a desert place, and the tyme is now passit; [36] Lat thame ga into the next

Math. xiiii. b. Luc. ix. b.

F. 39 *v.*

Math. ix. d. Eze. xxxiiii.

Math. xiiii. b.

vi. 26. **was soroufull**: P., 'was sori'; *contristatus est.* **mak hire soroufull**: P., 'make hir sori.'

27. **lokman**: P., 'manqueller'; *spiculatore—i.e.*, executioner.

29. **a graue**: P., 'a biriel'; *monumento.*

31. **be youreself**: *seorsum.*

33. **ran togiddire**: P., 'runnen thidur'; *concurrerunt illuc.* Rh., 'ran flocking thither.'

34. **had reuth on thame**: *misertus est eis.*

35. **quhen it was furth dais**: so P., 'whanne it was forth daies'; *cum jam hora multa fieret.* Rh., 'the day was now far spent.'

36. **Lat thame ga**: *dimitte illos.*

tovnes and villagis, to by to thame mete to ete. [37] And he ansuerd and said to thame, Gefe ye to thame to ete. And thai said to him, Go we and by we laaues with ij[c] pennyis, and we sal gefe to thame to ete? Math. viii. a. [38] And (*a*) he sais to thaim, How mony laaues haue ye? ga ye and se. And quhen thai had knawne, thai say to him, V, and ij fisches. [39] And he comandit to thame that thai suld mak al men sit to mete be cumpanyes on grene hay. [40] And thai sat doun be partiis, be hundris, and be fifties. [41] And he taking the v laaues and ij fisches, he beheld into heuen, and blessit, and brak the laaues, and gave to his discipilis that thai suld put furth before thame; and he departit the ij fisches to all. [42] And all ete, and war fillit. [43] And thai tuke the releefis of brokin metes xij coffynis full, and of the fisches. [44] And Math. xiiii. c. thai that ete war v[m] of men. [45] Ande anon he made Joh. vi. b. his discipilis to ga vp into a boot, to passe before him ouir the see to Bethsaida, quhile that he left the pepile. [46] And quhen he had left thame, he went into a hill to pray. ✠ [47] Ande quhen it was euen, the boot was in the middis of the see, and he allaan in the land. [48] And he saw thame laborand

(*a*) After *And, thai said to him* deleted.

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vi. 36. **tovnes and villagis**: *villas et vicos;* Rh., 'villages and towns.'

39. **be cumpanyes**: *secundum contubernia.* **hay**: P., 'heye'; *fœnum.*

40. **be partiis**: *in partes.*

41. **beheld into**: *intuens in.* **put furth**: P., 'sette'; *ponerent.*

42. **fillit**: P., 'fulfillid'; *saturati.*

43. **releefis of brokin metes**: *reliquias fragmentorum.* **coffynis**: *cophinos.*

45. **quhile that he left**: *dum ipse dimitteret.*

46. **he had left**: *dimisisset.*

47. **quhen it was euen**: *cum sero esset.*

in rowing; for the wind was contrare to thame: and about the feerd walking of the nycht he yede vponn the see, and com to thame, and wald pas by thame. [49] And as thai saw him gangand on the see, thai gessit that it ware a fantasie, and criet out; [50] For all saw him, and thai ware affrayit. And anon he spak with thame, and said, Traist ye: I am; will ye nocht drede. [51] And he com vp to thame into the boot; and the wind ceissit: and thai wonndrit maire within thameself. [52] For thai vndirstude nocht of the laaues: for thar hart was blindit. [53] And quhen thai ware passit ouer the see, thai com into the land of Genazareth, and (*a*) set to land. [54] And quhen thai war gaan out of the boot, anon thai knew him, [55] And thai ran throw al the cuntree, and began to bring seekmen in beddis on ilk side quhare thai herde that he was. [56] And quhare euire he entrit, into villages, outhir into townis, or into citeis, thai set seekmen in streetis, and prait him that thai suld tuiche namelie the hemm of his clathe; and how mony that tuichet him ware made saif.

Math. xiiii. d.

Marc. vi. e. F. 40 *r*.

(*a*) *and* added above *thai* deleted.

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vi. 48. **the feerd walking** (P., wakynge): *quartam vigiliam.* **yede vponn**: P., 'wandride'; *ambulans.*

49. **gangand**: P., 'wandrynge'; *ambulantem.* **fantasie**: P., 'fantum'; *phantasma.*

50. **ware affrayit**: *conturbati sunt.*

51. **thai wonndrit maire**: *plus magis . . . stupebant;* Rh., 'were far more astonied.'

53. **set to land**: *applicuerunt;* RV., 'moored to the shore.'

55. **al the cuntree**: so P.; *universam regionem illam.*

56. **villages, outhir into townis**: *vicos vel in villas;* Rh., 'towns . . . villages.' **namelie the hemm**: so P.; *vel fimbriam.*

vii chap.

Math. xv. a. ✠ Ande the Phariseis, and sum of the scribes, com fra Jerusalem to him togiddire. 2 And quhen thai had sene sum of his discipilis ete brede ‡ with vnweschin handis, thai blamet. 3 The Phariseis, and all the Jewis, ete nocht bot thai wesche oft thar handis, halding the traditiounn of eldermen. 4 And quhen thai turn agane fra the mercate, thai ete nocht bot gif thai be weschin. And mony vthere thingis ar that ar betakin to thame to kepe, wesching of coppis, and of watir vessellis, and of vessellis of bras, and of beddis. 5 And Phariseis and scribis askit him, and said, Quhy gais nocht thi discipilis eftire the traditiounn of eldermen, bot with vnweschin handis thai ete brede? 6 And he ansuerd and said to thame, Esaie propheciet wele of yow ipocritis, as it is writin, This pepile wirschippis me with lippis, bot thare hart is fer fra me. 7 And in vane thai wirschip me, teching the doctrines and biddingis of men. 8 For ye leif the comand of God, and haldis the traditioun of men, wesching of watir vessels and of cuppis, and mony vther thingis like to thir ye do. 9 And he said to thame, Wele ye haue made the mandement of God void, to

Esay. xxix. c.

‡ With vnweschin handis) Quhat sa euir was takin out for the seruice of God, the law callit it haly. Agaynne, quhatsaeuir was wncleynne or vnmeite to Godis seruice, it was callit commoune.

vii. 1. **com fra Jerusalem to him togiddire**: *conveniunt ad eum . . . venientes ab H.*

2. **with vnweschin handis**: so P.; but Vg., *communibus manibus, id est non lotis.* Wy., 'with comune hondis, *that is, not waischun.*'

4. **And quhen thai turn agane fra the mercate** (P., fro chepyng): reading, with some MSS., *redeuntes*, or with St., Sixt., *venientes;* but Clem., *et a foro*, without verb. **bot gif thai be weschin**: *nisi baptizentur.* **that ar betakin to thame to kepe**: *quæ tradita sunt illis servare.* **of watir vessellis**: *urceorum;* Rh., 'cruses.'

5. **vnweschin**: *communibus.*

7. **biddingis**: P., 'heestis'; *præcepta.*

9. **ye haue made**: reading, with St., Sixt., *fecistis.* Clem., *facitis.*

kepe your traditioun. [10] For Moyses said, Wirschip thi fader and thi modere; and, He that cursis fader ore modere, de be deid. [11] Bot ye say, Gif a man say to fadere or moder, Corban, that is, quhat euir gift is of me, it sal profite to thee. [12] And ouir ye suffir nocht him to do ony thing to fader or moder; [13] And ye brek the word of God be your traditioun, that ye haue gevin: and ye do mony sic thingis. [14] And he callit agane the pepile, and said to thame, Ye al here me, and vndirstand. [15] Na thing is outwith a man, entirand into him, that may defoule him; but tha thingis that cummis furth of a man, tha ar that defoulis a man. [16] Gif ony man has eres of hering, here he. [17] Ande quhen he was enterit into ane hous fra the pepile, his discipilis askit him the parabile. [18] And he said to thame, Ye ar vnwise alsa. Vndirstand ye nocht, that al thing without furth that entris into a man, may nocht defoule him; [19] For it has nocht entrit into his hart, bot into the wambe, and vndirneth it gais out, purgeing al metis? [20] Bot he said, The thingis that gais out of a man, tha defoules a man. [21] For fra within, of the hart of men,

Exod. xx. b. Deutro. v. a. Exod. xvi. b.

F. 40 v.

Math. xv. b.

vii. 10. **Wirschip**: *honora.* **de be deid**: P., 'die he by deeth'; *morte moriatur.*

11. **Corban, that is, quhat euir gift is of me**: Vg., *Corban* (*quod est donum*) *quodcumque ex me*, &c.

12. **ouir**: P., 'ouer'; *ultra.* Rh., 'further.'

13. **ye haue gevin**: *tradidistis.*

14. **callit**: P., 'clepide.' **Ye al here me**: *audite me omnes.*

15. **defoule**: Clem., *coinquinare.* **tha ar that**: P., 'tho it ben that'; *illa sunt quæ.* **defoulis**: reading, with Sixt., *coinquinant;* but St., Hent., Clem., *communicant.* Rh., 'make a man common.'

18. **defoule**: reading *coinquinare* for *communicare*, as in preceding verse. Similarly in vv. 20, 23.

19. **has nocht entrit**: with many MSS., *introiit.* Clem., *intrat.* **bot into**: Clem. adds *vadit.* **the wambe**: P., 'the wombe'; *ventrem.* **vndirneth**: P., 'bynethe'; *in secessum.* Rh., 'into the privy.'

cummis furth euil thouchtis, adultries, fornicatiouns, manslauchter, [22] Thiftis, couatices, wickitnessis, gile, vnchastnes, euile E, pride, foly. [23] Al thir thingis cummys furth fra within, and defoules a man. [24] And Jesus
Mathew xv. c. raase vp fra thine, and went into the coostis of Tire and of Sydon, and he yede into an hous, and wald that na man wist: and he mycht nocht be hid. [25] For a woman incontinent as sche herd of him, quhais douchtir had ane vnclene spirit, entrit and fel doun at his feet. [26] And the woman was hethin, of the generatioun of Syrophenise; and scho prait him that he wald cast out a deuile fra hir douchtir. [27] And he said to hir, Suffir thou that the bairnis be fillit first: for it is nocht gude to take the breid of bairnis, and gefe to hundis. [28] Ande scho
F. 41 r. ansuerd and said to him, Yis, Lord; for litil quhelpis etis vndire the burde of the crummis of bairnis. [29] And Jesus said to hir, Ga thou for this word; the feend has gaan out fra thi douchtir. [30] And quhen scho was gaan hame into hir house, scho fand the damycele (*a*) liand
Math. ix. d. Luc. xi. b. on the bed, and the deuile gaan out fra hir. ✠ [31] Ande eftsone, Jesus yede fra the coostis of Tire, and com throu Sydon to the see of Galilee, betuix the middis of

(*a*) After *damycele, sittand on the bed* deleted.

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vii. 21. **adultries**: P., 'auowtries.' **manslauchter**: P., 'mansleyingis.'

22. **couatices**: P., 'auaricis'; *avaritiæ.* **vnchastnes**: P., 'vnchastite'; *impudicitiæ.* After *euile e*, Nis. inadvertently omits *blasphemia.* P., 'blasfemyes.'

24. **And Jesus**: Vg. omits *Jesus.* **mycht nocht**: *non potuit.*

25. **incontinent**: P., 'anoon.'

26. **hethin**: *gentilis.* **of the generatioun of Syrophenise**: *Syrophœnissa genere.*

27. **bairnis**: P., 'children'; *filios.*

28. **litil quhelpis**: *catelli.* **of bairnis**: P., 'of children'; *puerorum.*

29. **And Jesus**: Vg. omits *Jesus.* **Ga thou for this word**: Vg., *propter hunc sermonem vade, exiit,* &c. P. punctuates differently, 'Go thou, for this word the feend,' &c.

the coostis of Decapoleos. [32] And thai bring to him a man deef and dommbe, and prayit him to lay his handis on him. [33] And he tuke him aside fra the pepile, and puttit his fingris in his eeris, and he spetit, and tuichet his tung. [34] And he beheld into heuen, and sorowit within, and said, Effeta, that is, Be thou opnit. [35] And anon his eres war opnyt, and the band of his tung was lowset, and he spak richtly. [36] And he commandit to thame that thai suld say to na man: bot how mekile he comandit to thame, sa mekile maire thai prechit, [37] And be sa mekile maire thai wonndrit, and said, He did wele al thingis: and he made deef men to here, and dombe men to speke. ✠

viii chapture.

✠ In tha dais eftsone quhen mekile pepile was with Jesu, and had nocht quhat thai suld ete, quhen his discipilis war callit togiddire, he said to thame, [2] I haue reuth on the pepile, for lo now the thrid day thai abide me, and has nocht quhat to ete: [3] And gif I leif thame fastand into thar hous, thai sal faile in the way: for sum of thame com fra ferr. [4] And his discipilis answerde to him, Quharof sal a man may fill thame with laaues here in wildirnes? [5] And he askit thame, How mony laaues haue ye? Quhilk said, Vij. [6] And he commandit the pepile to sit doun on the erde: and he tuke the vij laaues, and did thankingis, and brak, and gafe to his discipilis that thai suld set furth; and thai

Math. xv. d.

Iob. xiii. b. Esay. lx. a.

Mar. vi. e.

F. 41 v.

vii. 32. **handis**: P., 'hand'; *manum.*

34. **sorowit within**: *ingemuit.*

35. **was lowset**: P., 'was vnboundun.'

viii. 1. **with Jesu**: so St., Sixt., but Clem. omits.

2. **thai abide me**: *sustinent me;* Wy., 'thei susteynen, *or abyden me.*'

4. **sal a man may**: P., 'schal a man mowe'; *quis poterit.*

6. **that thai suld set furth**: *ut apponerent.*

settit furth to the pepile. 7 And thai had a few smal fischis; and he blessit thame, and comandit that thai war set furth. 8 And thai ete, and war fulfillit: and thai tuke vp that war left of relefis vij basketis. 9 And thai that ete ware as iiij^{m} of men: and he left thame. ✠
Math. xvi. a. Joh. vi. d. Math. xii. d. Luc. xii. c. 10 Ande incontinent he went vp into a boot with his disciplis, and com into the coostis of Dalmanuta. 11 And the Pharisees went out, and began to despute with him, and askit of him a taken fra heuen, temptand him. 12 Ande he, sorowand within in spirit, said, Quhat sekis this generatioun a taken? Trewlie I say to you, A taken sal nocht be gevin to this generatioun. 13 And he left thame, and went vp eftsone into a boot, and went ouir
Math. xvi. a. Luc. xii. a. the see. 14 And thai foryet to tak breid, and thai had nocht with thame bot a lafe in the boot. 15 And he commandit thame, and said, ✠ Se ye, and be war of the sourdauche of Phariseis, and of the sourdauch of Herode. 16 And thai thoucht, and said aan to an vther, For we haue nocht laaues. 17 And quhen this thing was knawne, Jesus said to thame, Quhat think ye for ye haue nocht laaues? yit ye knaw nocht, nore vndirstandis; yit ye haue your hart blindit. 18 Ye hauand eene, seis nocht, and ye hauand eeris, heres nocht; nouthir ye haue mynd. 19 Quhen I brak v.
Mar. vi. c. Johan. vi. a. Math. xv. d. laaues amang five thousand, and how mony coffynis full of brokin mete ye tuke vp. Thai say to him, Xij.

viii. 8. **war fulfillit**: *saturati sunt.* **of relefis**: *de fragmentis.* **basketis**: P., 'lepis'; *sportas.* So in ver. 20.

9. **as**: *quasi.* **he left thame**: *dimisit eos.*

12. **sorowand within**: *ingemiscens.*

15. **sourdauche . . . sourdauch**: P., 'sowre dowȝ . . . sowrdowȝ'; *fermento* (*bis*).

16. **thai thoucht, and said**, &c.: Clem., *cogitabant ad alterutrum, dicentes;* so Wy., 'thei thouȝten oon to another, seiying.'

17. **yit . . . yit**: *nondum . . . adhuc.*

18. **nouthir ye haue mynd. Quhen**, &c.: P. (ver. 19), 'nethir ȝe han mynde, whanne.' Clem., *Nec recordamini, quando.*

19. **of brokin mete**: *fragmentorum.*

[20] Quhen alsa vij laaues amang foure thousand of men, how mony basketis of brokin mete tuke ye vp? Thai say to him, Vij. [21] And he said to thame, How vndirstand ye nocht yit? [22] And thai ✠ com to Bethsaida; and thai bring to him a blind man, and thai prayt him that he suld tuiche him. [23] And quhen he had takin the blind mannis hand, he led him out of the street; and spettit into his een, and put his handis on him, and he askit him gif he saw ony thing. [24] And he beheld, and said, I se men as treis, walking. [25] Ande than agane he puttit his handis on his een, and he began to se, and he was restorit, sa that he saw clerely all thingis. [26] And he send him into his hous, and said, Ga into thin hous, and gif thou gais in the street, say to na man. [27] And Jesus entrit, and his discipilis, into the castellis of Cesarie of Philipp: and in the way he askit his discipilis, and sais to thame, Quham sais men that I am? [28] Quhilk ansuerde to him and said, Sum sais Johnne Baptist: vthir sais, Helye; and vthir sais, As aan of the prophetis. [29] Than he sais to thame, Bot quham say ye that I am? Petir ansuerde and said to him, Thou art Crist. [30] And he charget thame that thai suld nocht say (*a*) of him to ony man. [31] And he began to teche thame, that it behuvis mannis sonn to suffire mony thingis, and to be reprevit of the eldermen, and of the hieast preestis, and the scribis, and to be slayn, and eftire thre dais to ryise agane. [32] And he spak

Marc. viii. d.

F. 42 *r.*

Math. xvi. b. Luc. ix. c.

Joh. vi. g. Math. xvi. c., xvii. d., xx. b.

(*a*) After *say, to him of ony man* deleted.

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viii. 20. **of men**: some MSS. read *hominum;* Clem. omits.

26. **thou gais in the street**: *introieris in vicum;* Rh., 'enter into the town.'

27. **entrit**: St., *ingressus.* Clem., *egressus.* Rh., 'went forth.'

28. **Sum sais**: St., Sixt., *alii;* but Clem. omits. **As aan**: *quasi unus.*

30. **he charget thame**: so P., 'chargide'; *comminatus est eis.* Wy., 'thretenyde.'

playnlie the worde. And Petir tuke him, and began to blame him, and said, Lord, be thou mercifull to thee, for this sal nocht be. [33] And he turnit, and saw his discipilis, and manassit Petir, and said, Ga behind me, Sathanas; for thou sauouris nocht tha thingis that ar
Math. xvi. d. Luc. ix. c. of God, bot tha thingis that ar of men. [34] Ande quhen the pepile was callit togiddir, with his discipilis, he said to thame, Gif ony man wil cum eftire me, deny
Luc. xvii. d. Johan. xii. c. he himself, and tak his croce, and follow he me. [35] For he that wil mak saif his life sal tyne it; and he that tynes his lif for me and for the Gospell, sal mak it saif. [36] For quhat proffittis it to a man, gif he wynn al the
F. 42 v. warld, and do hurting of his saule? [37] Or quhat change-
Math. x. d. Luc. ix. c. and xii. a. ing sal a man gefe for his saule? [38] Bot quha that knawleches me and my wordis in this generatioun adultrice and synfull, alsa mannis sonn sal knawleche him, quhen he sal cum in the glorie of his fadere with his angels. [39] And he said to thame, Trewlie I say to
Math. xvi. a. Luc. ix. c. you, that thare ar sum men standing here, quhilk sal nocht taist deid, till thai se the realme of God cummyng in virtue.

viii. 32. **playnlie**: *palam.* **and said, Lord,** &c.; so P., but not Wy. The clause is an interpolation from Mt. xvi. 22, supported by two MSS. quoted by WW.: *dicens, Domine propitius esto tibi nam hoc non erit.* Clem. omits.

34. **follow**: P., 'sue.'

35. **he that tynes**: P., 'he that leesith'; *qui perdiderit.*

36. **quhat proffittis it**: *quid . . . proderit.* **do hurting**: P., 'do peiryng'; *detrimentum . . . faciat.*

37. **changeing**: *commutationis.*

38. **quha that knawleches me . . . sal knawleche him**: so St., Sixt., *qui me confessus fuerit . . . confitebitur eum.* But Hent., Clem., followed by WW., *confusus . . . confundetur.* Rh., 'He that shall be ashamed of me . . . will be ashamed of him.'

39. St., Hent., and Rh., as also AV., begin chap. ix. with this verse; but the division in the text is that of Clem.

The ix chap. ✠

Ande eftir sex dais Jesus tuke Petir, and James, and Johnne, and led thame be thame self alaan into ane hie hill; ande he was transfigurit before thame. [2] And his clathis war made ful schynyng, and quhyte as snaw; quhilk maner quhite clathis a fullare (or walcare) may nocht mak on erde. [3] And Helie with Moyses apperit to thame: and thai spak with Jesu. [4] And Petir ansuerd and said to Jesu, Maistir, it is gude vs to be here; and mak we here thre tabernacilis; aan to thee, aan to Moyses, and aan to Helie. [5] For he wist nocht quhat he sulde say; for thai war agast be drede. [6] And thar was a cloude made ouerschaddowing thame; and a voce com out of the cloude, and said, This is my maast dereworthe sonn: here ye him. [7] And anon thai beheld about, and saw na maire ony man, bot Jesu aanly with thame. ✠ [8] And quhen thai com doun fra the hill, he comandit thame that thai suld nocht tell to ony man tha thingis that thai had sene, bot quhen mannis sonn has risen agane fra deid. [9] And thai held the word at thame self, seking quhat this suld be, quhen he had risen agane fra deid. [10] And thai askit him, and said, Quhat

Mathew xviii. a. Luc. ix. d.

Math. iiii. b. Marc. i. c. Luc. iii. c. Deutro. xviii. c. Mathew xvii. b. Marc. i. d. and ix. d.

Mala. iii. d.

ix. 1. **tuke**: St., *assumpsit.* Clem., *assumit.* **led**: Vg., *ducit.*

2. **ful schynyng**: *splendentia.* **quhyte**: *candida nimis.* **quhilk maner quhite clathis**, &c.: *qualia fullo non potest super terram candida facere.* **a fullare (or walcare)**: Wy., 'a fullere, *or walkere of cloth.*' There is no gloss in P.

3. **spak**: *erant loquentes;* Wy., 'weren spekynge.'

4. **Maistir**: *Rabbi.* **it is gude vs**: so P.; *bonum est nos.* **mak we here**: so Wy., P.; but Vg. omits *hic.* **aan to Moyses**: Clem., *et unum M.* Sixt. omits *et.*

5. **agast be drede**: *timore exterriti.*

6. **maast dereworthe**; *charissimus.*

8. **has risen agane**: Sixt., *resurrexit.* Clem., *resurrexerit.*

9. **thai held the word at thame self**: *verbum continuerunt apud se.*

than sais Phariseis and scribes that it behuves Helie to cum first? [11] Ande he ansuerd and said to thame, Quhen Helie cummis he sal first restore al thingis; and as it is writin of mannis sonn that he suffir mony thingis, and be dispiset. [12] And I say to you, That Helie is cummyn, and thai did to him quhat euer thingis thai wald, as it is writin of him. [13] And he, cummand to his discipilis, saw a gret cumpany about thame, and scribis desputing with thame. [14] And anon al the pepile, seand Jesu, was astonaisit, and thai dred, and thai rynnand hailsit him. [15] And he askit thame, Quhat desputit ye amang you? ✠ [16] And aan of the cumpany ansuerd and said, Maistir, I haf broucht to thee my sonn, that has a dombe spirit; [17] And quhar euire he takis him, he hurtlis him doun; and he faamys and girnis with teeth, and waxis dry. And I said to thi discipilis that thai suld cast him out; and thai mycht nocht. [18] And he ansuerde to thame, and said, O thou generatioun vnbelefull, how lang sal I be amang you? how lang sal I suffir you? Bring ye him to me. [19] And thai broucht him: and quhen he had sene him, anon the spirit trublit him; and he was thrawn doun to ground, and weltrit and fomet. [20] And he askit his fader, How lang is it sen this [hes] fallin to him? and he said, Fra childhede. [21] And oft he has put him into fire, and into watire, to tyne him; bot gif thou may ony thing, help vs, and haue mercy on vs. [22] And Jesus said to him, Gif thou may trow, all thingis ar possibile to

Psal. xii. a. Esay. liii. a.

F. 43 r.

Math. xvii. d. Luc. ix. d.

Luc. c. and xviii. c.

ix. 11. **Quhen Helie cummis he sal first**: so P.; but Vg., *Elias cum venerit primo, restituet*, &c. Wy., 'Whanne Helye schal come first, he schal restore.'

14. **was astonaisit, and thai dred**: *stupefactus est et expaverunt.* **hailsit**: P., 'gretten'; *salutabant.*

17. **hurtlis him**: P., 'hurtlith hym doun'; *allidit illum.* **faamys**: P., 'fometh'; *spumat.* **girnis with**: P., 'betith togider'; *stridet.* **waxis dry**: *arescit;* Rh., 'witherith.'

19. **weltrit**: P., 'walowide'; *volutabatur.*

21. **gif thou may ony thing**: *si quid potes.*

man that beleues. [23] And anon the fader of the child criet with teeris, and said, Lord, I beleue; Lord, help thou my vnbeleue. [24] And quhen Jesus had seen the pepile rynnyng togiddire, he mannasset the vnclene spirit, and said to him, Thou deiff and dombe spirit, I comand thee, ga out fra him, and entire na maire into him. [25] And he, criand out and debraiding him mekile, went out fra him; and he was made as deid, sa that mony said that he was deid. [26] And Jesus held his hand, and liftit him vp; and he raase. [27] And quhen he had entrit into an hous, his discipilis askit him priuelie, Quhy mycht nocht we cast him out? [28] And he said to thame, This kynde in nathing may ga out, bot in prayer and fasting. ✠ ✠ [29] Ande thai yede fra thine, and past furth into Galilee; and wald nocht that ony man wist. [30] And he taucht his disciplis, and said to thame, For mannis sonn salbe betrait into the handis of men, and thai sal sla him; and he (*a*) slayn sal ryse agane on the thrid day. [31] And thai knew nocht the word, and dred to ask him. [32] And thai com to Caph-arnaum: and, quhen thai war in the hous, he askit thame, Quhat tretit ye in the way? [33] And thai held thame still; for thai disputit in the way quha of thame

F. 43 *v.*
Math. xvii. c.
Mathew xvii. b. Marce. viii. d. and x. d.
Luc. ix. c. and xviii. a.
Mathew xviii. a.

(*a*) After *he*, *sal* deleted.

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ix. 23. **criet with teeris, and said**: *exclamans . . . cum lacrymis aiebat.* **Lord, I beleue; Lord, help thou**: Vg., *Credo, Domine, adjuva.* WW. omits *Domine* altogether; so RV. Gau (p. 76), 'Jesus said to hime cane thou trow (thow sal haiff thy desir) for al thing is possibil to hime that trowis, thane he criit and grat, and said lord i trow, help my onfaithfulnes.'

25. **debraiding him mekile**: P., 'myche to-breidynge him'; *multum discerpens eum.*

29. **past furth into Galilee**: *prætergrediebantur G.*

32. **thai war**: so P., 'thei weren'; *essent*, with St., Sixt., Clem. But Wy. and Rh., 'he was,' with Hent., *esset.*

33. **held thame still**: P., 'weren stille'; *tacebant.* **disputit**: P. adds, 'among hem'; so Vg., *inter se.*

Marc. x. e
Math. xx. d.
Luc. ix. c. and x. b.
Joh. xiii. c.
i. Cor. xii. a. Mathew x. c.
Mathew xviii. a. Luc. xvii. a.
Mathew v. d. and xviii. b.

suld be gretest. [34] And he sat, and callit the xij, and he said to thame, Gif ony man wilbe the first amang you, he salbe the last of all, and the mynister of all. [35] And he tuke a child, and set him in the myddis of thame; and quhen he had embraset him, he said to tham, [36] Quha euir resaues aan of sic litil childir in my name, he resaues me; and quha euir resaues me, he resaues nocht me allane, bot him that send me. ✠ ✠ [37] Johnne ansuerd to him, and said, Maistere, we saw aan castand out feendis in thi name, qu[ha] folowis nocht vs, and we haue forbiddin him. [38] And Jesus said, Will ye nocht forbid him; for thar is na man that dois virtue in my name, and may sone spek euile of me. [39] He that is nocht aganes vs is for vs. [40] And quha euir gevis you a cuppe of cald watir to drink in my name, for ye ar of Crist, trewlie I say to you, he sal nocht tyne his meed. [41] And quha euir sal sclandire aan of thir litil that beleues in me, it ware bettire to him that a mylnestane of assis war done about his neck, and he war castin into the see. [42] And gif thin hand sclanndir thee, cutt it away: it is bettire to thee to entire lamyt into life, than hauyng twa handis ga into hell, into fyre that neuir salbe sloknyt, [43] Quhare the worme of thame deis nocht, and the fire is nocht sloknyt. ✠ [44] And gif thi fute sclanndir thee, cut it of: it is bettire to thee to entire crukit

ix. 34. **amang you**: so Wy., P.; but not in Vg.

35. **embraset**: P., 'biclippid'; *complexus esset.*

36. **of sic litil childir**: P., 'of such children'; *ex hujusmodi pueris.*

38. **dois virtue**: *faciat virtutem;* Rh., 'doth a miracle.'

39. **aganes vs . . . for vs**: so Wy., P.; but Vg., *vos . . . vobis.*

40. **cuppe of cald watir**: reading, with St., Sixt., *calicem aquæ frigidæ.* Clem. omits *frigidæ.*

41. **of thir litil**: *ex his pusillis.* **mylnestane of assis**: *mola asinaria.*

42. **lamyt**: Wy., P., 'feble'; *debilem.* Rh., 'maimed.' **sloknyt**: P., 'quenchid,' and so in vv. 43, 44, 47.

44. **crukit**: *claudum.*

into euirlasting lif, than haue twa feet and be send into hell of fire, that neuire salbe sloknyt, [45] Quhare the worm of thame deis nocht, and the fire is nocht sloknyt. [46] That gif thin ee sclannder thee, cast it out: it is bettir to thee to entire aan eet into the reaulme of God, than haue ii een and be send into hell of fire, [47] Quhare the worm of tham deis nocht, and the fire is nocht sloknyt. [48] And euiry man ‡ salbe saltit with fire, and euiry slayn sacrifice salbe sesonnyt with salt. [49] Salt is gude; gif salt be vnsauorous, in quhat thing sal ye mak it sauorous? Haue ye salt amang you, and haue ye pece amang you.

F. 44 r.

Esay. lxvi. d.

Ezech. xx. f.

‡ Sall be saltit, &c. In the Alde Testament euiry sacrifyce was saltit, and of euiry sacrifyce thar was sum quhat brynt with fyre: quhilk dide Crist heir expoynne eftir a spirituall maner, namely, that throw the Gospell, as throw a fyre and salt, the body (quhilk is callit the auld man) moun be mortifye, ceasoned, and weill saltit; for the offeryng vp of our body is the rycht sacrifice. Bot quhair the salt is vnsavory, and the Gospell distroyed withe mannis tradicioun, thar cann the auld man be na mair ceasoned. Bot salt bytethe, and tharfor is it necessarye to haue paciens and peace in the salt.

x chap. ✠

Ande Jesus raase vp fra thine, and com into the coostis of Judee ouir Jordan; and eftsones the pepile com togiddire to him; and as he had wonnt, eftsone he taucht thame. [2] And Phariseis com, and askit him, Gif it be leefful to a man to leif his wif? tempting him. [3] And he ansuerd and said to thame, Quhat comandit Moyses to you? [4] And thai said, Moyses suffrit to write a libell of forsaiking, and to forsake. [5] To quhilk Jesus ansuerde and said, For the hardnes of your hart Moyses wr[ate] to you this commandment. [6] Bot fra the begynnyng of creation God made thame male and female. [7] And said, For this thing a man sal leif his fadere and modere, and sal draw to his wif; [8] And thai salbe twa in a flesch;

Math. xix. c.

Deutro. xxiiii. a. Mala. ii. c. Math. d.

Gene. ii. d.

ix. 46. **That gif**: *Quod si.* **aan eet**: P., 'gogil i3ed'; *luscum.* Rh., 'with one eye.'

48. **slayn sacrifice**: so Wy., P.; *victima.* **sesonnyt with salt**: *sale salietur.* Burne (fol. 16, *v.*), 'Al man salbe seasonit vith fyre, and all sacrifice salbe seasonit vith salt.'

x. 2. **tempting him**: P., 'and thei temptiden hym.' Vg., *tentantes eum.*

7. **And said**: Vg. omits. **sal draw to**: *adhærebit.*

and sa now thai are nocht ij, bot a flesche. [9] Tharfore that thing that God joynit togiddir, na man depart. [10] Ande eftsone in the hous his discipilis askit him of the same thing. [11] And he said to thaim, Quha-euir leifis his wif, and weddis an vthir, he dois adultrie on hir. [12] And gif the wif leif hir housband, and be weddit to an vthir man, scho dois lecherie. [13] Ande thai broucht to him litil childir, that he suld tuiche thame: and the discipilis constrenyeit the men that brocht thame. [14] Ande quhen Jesus had sene thame, he baire heuy, and said to thame, Suffir ye litil childire to cum to me, and forbid ye thame nocht: for of sic is the kingdom of God. [15] Trewlie I say to you, Quha euir resaues nocht the kingdom of God as a litil childe, he sal nocht entir into it. [16] And he embraset thame, and laid his handis on thame, and blessit thame. ✠ [17] Ande quhen Jesus was gaan out in the way, a man rann before, and knelit before him, and prayt him, and said, Gude maister, quhat sal I do that I resaue euirlasting lif? [18] And Jesus said to him, Quhat sais thou that I am gude? thar is na man gude bot God himself. [19] Thou knawis the comandmentis, Do thou na adultrie, Sla nocht, Steil nocht, Say nocht fals witnessing, Do na fraude, Honour thi fadere and moder. [20] And he ansuerd and said to him, Maistire, I haue kepit al thir thingis fra my youthe. [21] And Jesus beheld him, and luvit him, and said to him, Aa thing failyeis to thee: ga thou, and sell al thingis that thou has, and

Mathew v. d. and xix b. Luc. xvi. c.

Math. xix. b. Luc. xviii. B.

F. 44 *v.*

Math. xix. a. Luc. xviii. c.

Deutro. xxxii.

Exod. xx. b.

Actis ii. e. and iiii. d.

x. 9. **na man depart**: *homo non separet.*

12. **dois lecherie**: *mœchatur.*

13. **constrenyeit**: P., 'threteneden'; *comminabantur.*

14. **baire heuy**: so P.; *indigne tulit.* Wy., 'baar heuye, *or vnwortheli.*'

16. **embraset**: P., 'biclippide'; *complexans.*

17. **and said**: reading, with St., Sixt., *et dixit.* Clem. omits.

19. **Honour**: P., 'worschipe'; *honora.*

gefe to pure men, and thou sall haue tresoure in heuen: and cum, follou thou me. [22] And he was full soroufull in the word, and past away murnyng: for he had mony possessiounns. [23] And Jesus beheld about, and said to his discipilis, How hardlie thai that haue richessis sal entire into the kingdom of God! [24] And the discipilis war astonaisit in his wordis. And Jesus ansuerd, and said to thame, Ye litil childire, how hard is it for men that traistis in richessis to entire [in]to the kingdom of God! [25] It is lichtare a camele to [pas] throu an needlis ee than a riche man to entire into the kingdom of God. [26] And thai wonndrit maire, and said amang thameself, Quha may be savet? [27] And Jesus beheld thame, and said, Anentis men it is impossibile, bot nocht anentis God: for all thingis ar possibile anentis God. [28] Ande Petir began to say to him, Lo, we haue left al thingis, and has followit thee. [29] Jesus ansuerde and saide, Trewly I say to you, thare is na man that leifis hous, or brethire, or sisteris, or fadere and modere, or bairnis, ore feeldis, fore me, and fore the Gospell, [30] Quhilk sal nocht tak a hundreth fald sa mekile now in this tyme, housis, and brethir, and sisteris, and faderis, and moderis, and bairnis, and feeldis, with persecutiouns; and in the warld to cummyng euirlasting lif. [31] Bot mony salbe the first the last; and the last the first. [32] Ande thai war in the way gangand vp to Jerusalem; and Jesus yede before thame: and thai wonndrit; and followit,

Math. xix. c. Luc. xviii. c.

Zacha. viii. a. Math. xix. d. Luc. xviii. d.

Luc. xiii. c. Math. xx. b. Luc. viii. d.

F. 45 r.

x. 22. **And he was full soroufull** (P., sori) **in the word**: *qui contristatus in verbo.*

23. **hardlie**: P., 'hard'; *difficile.*

24. **ansuerd**: 'eftsoone' (Wy., P.) omitted. Vg., *rursus respondens.*

25. **It is lichtare**: *facilius est;* Wy., 'liȝter, *or esyer.*'

26. **Quha**: P., 'And who.' Vg., *Et quis.*

29. **bairnis**: P., 'children'; *filios.*

32. **gangand vp**: P., 'goynge vp.' **yede**: P., 'wente.'

and dredde. And eftsone Jesus tuke the xij, and began to say to thame quhat thingis war to cum to him. 33 For, lo, we ga vp to Jerusalem; and mannis sonn salbe betrayit to the princis of preestis, and to scribes, and to eldermen; and thai sal dampne him be deid, and they sal tak him to hethin men: 34 And thai sal scorne him, and bespitt him, and scurge him, and thai sall sla him: and in the thrid day he sal ryse agane. 35 And James and Johnne, Math. xx. c. Zebedeis sonnis, com to him, and said, Maister, we will that quhat euir we ask thou do to vs. 36 And he said to thame, Quhat will ye that I do to you? 37 And thai said, Graunt to vs that we sitt, that on [on] thi richt half, and that vthir on thi lift half, in thi glorie. 38 And Jesus said to thame, Ye wate nocht quhat ye ask: may ye drink the cup quhilk I sal drink? or be weschin with the baptyme in quhilk I am baptisit? 39 And thai said to him, We may. And Jesus said to thame, Ye sal drink the cup that I drink; and ye salbe weschin with the baptyme in quhilk I am baptizit: 40 Bot to sit at my richt half or lift ha[lf i]s nocht myn to gefe to you, bot to Math. xx. d. Marc. ix. d. Luc. ix. e. and xxii. b. quhilk it is made reddie. 41 And the ten herd, and began to haue indignatioun of James and Johnne. 42 Bot Jesus callit thame, and said to thaim, Ye wate that thai that ar sene to haue princehede of folkis ar lordis of thame; and the princis of thame has powere of thame. 43 Bot it is nocht sa amang you: bot quhaeuir wilbe made gretare, salbe your mynistere; 44 And quhaeuir wilbe the first amang you,

x. 33. **we ga vp**: P., 'we stien.' **sal tak him**: *tradent eum.*
34. **scurge**: P., 'bete.'
37. **that . . . that vthir**: P., 'the toon . . . the tother.'
39. **the cup**: *calicem quidem;* Nis., with P., omits *quidem.* Wy., 'Treuli ye schulen drynke,' &c.
42. **ar sene to haue princehede**: P., 'semen to haue prynshode'; *videntur principari.*

salbe the seruand of all. 45 For quhy mannis sonn com nocht that it suld be ministerit to him, bot that he suld minister, and gefe his lif aganebying for mony. 46 And thai com to Jerico; and quhen he yede furth fra Jerico and his discipilis and a ful gret pepile, Berthimeus, a blind man, the sonn of Thymei, sat beside the way and beggit. 47 Ande quhen he herd that it is Jesus of Nazareth, he began to cry, and say, Jesu, the sonn of Dauid, haue mercy on me. 48 And mony thretit him that he suld be still; and he criet mekile the maire, Jesu, the sonn of Dauid, haue mercy on me. 49 And Jesus stude, and comandit him to be callit. And thai call the blind man (*a*), and sais to him, Be thou of bettire hart (*b*), ryse vp; he callis thee. 50 And he kest away his clathe, and com leipand to him. 51 And Jesus ansuerd and said to him, Quhat wil thou that I sal do to thee? The blind man said to him, Maister, that I see. 52 Jesus said to him, Ga thou; thi faith has made the saif. And incontinent he saw, and followit him in (*c*) the way.

Johan. x. b. Math. xx. d. Luc. xviii. d.

F. 45 *v.*

The xi chapture.

Ande quhen Jesus com neire to Jerusalem, and to Bethany, to the mont of Olyues, he send twa of his disciplis, 2 And sais to thame, Ga ye into the castell

Mathew xvi. a. Luc. xviii. c.

(*a*) *men*, MS. (*b*) After *hart*, *he callis thee* deleted. (*c*) After *in*, *to* deleted.

x. 45. **For quhy**: *nam et.* **aganebying**: P., 'aȝenbiyng'; *redemptionem.* 46. **a ful gret pepile**: *plurima multitudine.*

48. **thretit**: P., 'thretneden.'

49. **callit . . . call . . . callis**: P., 'clepid . . . clepen . . . clepith.' **of bettire hart**: *animæquior.*

50. **com leipand**: P., 'skippide and cam'; *exiliens, venit.*

51. **Maister**: *Rabboni.*

xi. 1. **quhen Jesus com neire**: so Wy., P., reading *appropinquaret*, and inserting *Jesus*. Vg., *cum appropinquarent.*

2. **the castell**: *castellum.*

that is aganes you; and anon as ye entire thar, ye sal find a colt bundin, on quhilk na man has sittin yit; lowse ye him, and bring ye. [3] And gif ony man say ony thing to you, Quhat do ye? say ye that he is neidful to the Lorde; and anon he sal leef him hiddir. [4] And thai yede furth, and fand a colt bundin before the yett without in the meting of ij wayis; and thai lowsit him. [5] And sum of thame that stude thare said to thame, Quhat do ye, vnbindand (or lowsand) the colt? [6] And thai said to thame (*a*) as Jesus comandit to thame: and thai left it to thame. [7] And thai broucht the colt to Jesu, and laid on him thar clathes; and Jesus sat on him.

Johan. xii. b. [8] And mony strowit thare clathes in the way; vthere men cuttit braunches of treis, and strowit in the way. [9] And thai that went before, and that followit, criet, and said, Osanna, Blessit is he that cummis in the name

Psal. cxvii. c. of the Lorde; [10] Blessit be the kingdom of our fadere Dauid, that is cummyn; Osanna in hieast thingis. [11] And he entrit into Jerusalem, into the tempile; and quhen he had seen al thing about, quhen it was euen, he went out into Bethany with the xii. [12] And ane vthir

Math. xxi. b. day, quhen he went out of Bethany, he hungrit. [13] And

F. 46 *r.* quhen he had seen a fig tre on fer hauing leivis, he com,

Luc. xiii. a. gif be auenture he suld find ony thing tharon: and quhen he com to it, he fand nathing outtak leeues; for it was nocht tyme of figis. [14] And Jesus ansuerde and

(*a*) *him*, MS.

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xi. 2. **bundin**: P., 'tied'; *ligatum;* so ver. 4. **lowse ye him, and bring ye**: P., 'vntie ȝe and brynge hym'; *solvite illum et adducite.*

4. **thai lowsit**: Wy., 'thei vnbownden.' P., 'thei vntieden.'

5. **vnbindand (or lowsand)**: Wy., 'vnbindynge.' P., 'vntiynge.'

7. **laid**: *imponunt.* **and Jesus**: Vg. omits *Jesus.*

11. **quhen it was euen**: *cum jam vespera erat hora.*

12. **he went out**: Vg., *exirent.*

13. **be auenture**: P., 'happili'; *forte.*

said to it, Now neuir ete ony man frute of thee maire.
And the discipilis herd; [15] And com to Jerusalem: and Math. xxi. b. Luc. xix. d.
quhen he was entrit into the tempile, he began to cast Joh. ii. b.
out byaris and sellaris in the tempile, and he turnyt
vpsadoun the burdis of changeris, and the chaieris of
men that sald culueris; [16] And he suffrit nocht that ony
man suld beire a vessell throw the tempile. [17] And he
taucht thame, and said, Quhethir it is nocht writtin, That Esay. lvi. b. Jere. vii. a.
my hous salbe callit ane hous of praying to al folkis? iii. Reg. viii. d.
Bot ye haue made it a den of theeues. [18] And quhen Math. xxi. e.
this was herde, the princis of preestis and the scribes
soucht how thai suld loose him: for thai dred him, for
al the pepile wonndrit on his teching. [19] And quhen
eeuenyng was cummin, he went out of the citee. [20] And
as thai passit furth airlie, thai saw the fig tre made dry
fra the rutes. [21] And Petire bethoucht him, and said
to him, Maister, lo, the fig tre quham thou cursit is Math. xvii. c. Luc. xvii. c.
dryit vp. [22] And Jesus ansuerd and said to thame,
Haue ye the faith of Gode. [23] Trewlie I say to you,
That quha euir sais to this hill, Be thou takin and
castin into the see; and doutis nocht in his hart, bot Jaco. i. a.
beleues that quhat euir he say salbe done; it salbe done
to him. [24] Tharfore I say to you (*a*), Al thingis quhat Joh. xiii. b., xv. a., xvi. c.
euir thingis ye prayand sal ask, beleue ye that ye sal tak,

(*a*) After *you*, *that* deleted.

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xi. 14. **Now neuir ete**, &c.: *Jam non amplius in æternum . . . quisquam manducet.* **the discipilis**: P., 'hise disciplis'; *discipuli ejus.*

15. **And com**: P., 'And thei camen.' Vg., *Et veniunt.* **byaris and sellaris**: P., 'silleris and biggeris'; *vendentes et ementes.* **turnyt vpsadoun**: *evertit.* **of changeris**: *numulariorum.*

18. **loose**: P., 'leese'; *perderent.*

20. **airlie**: *mane.* **made dry**: *aridam factam.*

21. **bethoucht him**: P., 'bithou3te hym'; *recordatus.* **said**: Vg., *dicit.* **Maister**: *Rabbi.*

23. **sais**: Vg., *dixerit.* **doutis**: Vg., *hæsitaverit.*

24. **ye sal tak**: *accipietis.*

Math. vi. b. and xviii. c. d. Luc. xvii. a. Math. xxi. c. Luc. xx. a.

and thai sal cum to you. [25] And quhen ye sal stand to pray, forgeue ye, gif ye haue ony thing aganes ony man: that your fader that is in heuenis forgeue to you your synnys. [26] And gif ye forgeue nocht, nouthir your fadere that is in heuenis sal forgeue to you your synnys. [27] Ande eftsone thai com to Jerusalem: and quhen he walkit in the tempile, the hieast preestis, and scribes, and eldermen com to him, [28] And sais to him, In quhat powere dois thou thir thingis? or quha gaif to thee this powere that thou do thir thingis? [29] Jesus

F. 46 v.

ansuerd and said to thame, And I sal ask you a word, and ansuer ye to me, and I sal say to you in quhat power I do thir thingis. [30] Quhethir was the baptyme of Johnne of heuen, or of men? ansuere ye to me. [31] And thai thoucht within thame self, sayand, Gif we say, Of heven; he sal say to vs, Quhy than beleue ye nocht to him? [32] Gif we say, Of men; we dreed the pepile: for al men had Johnne, that he was verralie a prophet. [33] And thai ansuerd and said to Jesu, We wate nocht. And Jesus ansuerd and said to thame, Nouthir I say to you in quhat powere I do thir thingis. ⊢

xi. 24. **thai sal cum to you**: *evenient vobis;* some MSS., *venient.* Abp. Ham. (p. 243), 'I say to yow . . . al thingis quhatsumevir ye ask in your prayer, trow that ye sall get thame, and thai sall cum to yow.'

25, 26. **quhen ye sal stand**: *cum stabitis.* Abp. Ham. (p. 245), 'Quhen ye stand to pray, see that ye forgeve to your nychtbouris al offencis that ye have to lay to thair charge, that lykwise your hevinly father may forgeve to yow all your synnis; bot and gif ye will nocht forgeve to your nychtbour his synnis, than your father that is in hevin sal nocht forgeve to yow your synnis.'

29. **And I sal ask you a word**: *Interrogabo vos et unum verbum.*

31. **to vs**: St., Sixt., *nobis*; Vg. omits.

32. **we dreed**: *timemus;* so Clem. Rh., 'they feared,' following Hent., *timebant.* **had Johnne, that**: *habebant Jo. quia.*

The xii chapture. ✠

Ande Jesus began to speke to tham in parabilis. A man plantit a wynyard, and set a hege about it, and deluet a lake, and biggit a toure, and set it in hyre to teelaris, and past furth in pilgrimage. [2] And he send to the teelaris in tyme a seruand, to resaue of the erd-teelars of the fruit of the wyneyard. [3] And thai tuke him, and strake him, and left him void. [4] And eftsone he send to thame ane vthir seruand; and thai woundit him in the heid, and turmentit him. [5] And eftsone he send ane vthir; and thai slew him, and vthir mony; striking sum, and slaing vthere. [6] Bot yit he had a maast derew[o]rthe sonn, and he sent him last to thame, and said, Perauentur thai will drede my sonn. [7] Bot the erdtelars said togiddir, This is the aire; cum ye, sla we him, and the heretage sal be ouris. [8] And thai tuke him, and slew him, and kest out without the wyne-yarde. [9] Tharfore quhat sal the lord of the wyneyarde do? He sal cum and he sal tyne the teelars, and geue the wyneyarde to vtheris. [10] Quhethir ye haue nocht redd this (*a*) scripture; The staan quhilk the biggars has

Math. xxi. d. Luc. xx. a.

Gene. xxxvii. d.

Psal. cxvii. c.

(*a*) *this* written above *the* deleted.

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xii. 1. **Ande Jesus**: *Jesus* not in Vg. **deluet a lake**: *fodit lacum.* **biggit**: P. 'bildide.' **set it in hyre**: P., 'hiryde it'; *locavit eum.* **teelaris**: P., 'tilieris'; *agricolis.* **in pilgrimage**: so Wy., P.; *peregre.* Rh., 'into a strange country.'

3. **strake**: P., 'beeten.' **left him void**: *dimiserunt vacuum.*

4. **turmentit him**: so P.; *contumeliis affecerunt.* Wy., 'ponyscheden with chidingis, *or reprouyngis.*'

5. **striking**: P., 'betynge.'

6. **Perauentur**: *quia;* but some MSS. *forte.* Wy., 'by hap.' **thai will drede**: *reverebantur.*

7. **erdtelars**: *coloni.*

8. **and slew him**: P., 'and killiden,' omitting 'him.'

9. **Tharfore quhat**: so Wy. P., 'Thanne what'; *Quid ergo.* **tyne**: P., 'lese'; *perdet.*

reprevit, this is made in the heid of the connye: [11] This thing is done of the Lorde, and it is wonnderful
Math. xxii. b. in oure een? [12] And thai soucht to hald him, and thai
Luc. xx. b. dred the pepile; for thai knew that to thame he said this parabile: and thai left him, and went away. ✠
Luc. xx. c. [13] And thai send to him sum of the Phariseis and Herodianis, that thai suld tak him in word. [14] Quilkis come
F. 47 r. and said to him, Maister, we wate that thou art suthfast, and reckis nocht of ony man; for nouthir thou behaldis into the face of men, bot thou techis the way of God in treuthe: Is it leefful that tribute be gevin to Cesare (the emperour), or sal we nocht geue? [15] Quhilk wittand thare priuey falsnes, saide to thame, Quhat temp ye me? Bring ye to me a penny, that I se. [16] And thai broucht to him. And he said to tham, Quhais is this ymage and the writing? Thai say to him, Cesaris.
Math. xvii. d. [17] And Jesus ansuerd and said to thame, Than yeld ye
Rom. xiii. b. to Cesare tha thingis that are of Cesare, and to God tha thingis that are of God. And thai wonndrit of him.
Math. xxii. c. [18] Ande Saduceis, that sais that thare is na resurrectioun,
Luc. xx. d. com to him; and askit him, and said, [19] Maistire,
Actis xxiii. a. Deutro. xxv. a. Moyses wrate to vs, That gif the bruther of a man ware deid and left his wif, and has na sonnis, his bruther sal tak his wif, and raise vp seed to his bruther. [20] Than vij brethir thar war, and the first tuke a wif, and deit and left na seed. [21] And the secund tuke hir, and he deit, and nouther this left seed: and the thrid alsa. [22] And in like maner the seuen tuke hir, and left na seed:

xii. 10. **reprevit**: P., 'disspisid'; *reprobaverunt.* **connye**: P., 'corner'; *anguli.*

13. **that thai suld tak him in word**: *ut eum caperent in verbo.*

14. **said**: Vg., *dicunt.* **suthfast**: *verax.* **reckis nocht**: *non curas.* **to Cesare (the emperour)**: Wy., 'to Cesar' (without gloss). P., 'to the emperoure.'

15. **priuey falsnes**: so Wy., P.; *versutiam.*

16. **the writing**: *inscriptio.* Some MSS. *scriptio.* **Cesaris**: so Wy. P., 'the emperouris.'

and the woman the last of all is deid. [23] Tharfor in the resurrectioun, quhen thai sal rise agane, quhais wif of thir sal scho be? for vij had hir to wif. [24] And Jesus ansuerd and said to thame, Quhethir tharfor gif ye erre nocht, nocht knawand Scripturis, nouthir the virtue of God? [25] For quhen thai sal rise agane fra deid, nouthir thai sal wedde, nore be weddit; bot thai salbe as angelis of God in heuenis. [26] Ande of deid men, that thai rise agane; haue ye nocht red in the buke of Moyses, on the busse how God spak to him, and said, I am God of Abraham, and God of Isaac, and God of Jacob? [27] He is nocht God of deidmen, bot of levand men: tharfore ye erre mekile. [28] And aan of the scribes that had herd thame disputing togiddire, com neire, and saw that Jesus had wele ansuerd to thame, and askit him, Quhilk was the first mandment of al? [29] And Jesus ansuerd to him, That the first mandment of all is, Here thou, Israel; Thi Lord God is a God: [30] And thou sal lufe thi Lord God of al thi hart, and of all thi saule, and of al thi mynd, and of al thi mycht. This is the first mandment. [31] And the secund is liik to this, Thou sal lufe thi nechbour as thi self. Thare is naan vthir mandment gretare than thir. [32] Ande the scribe said to him, Maister, in treuth thou has wele said; for a God is, and thare is naan vthir out tak him. [33] That he be luvit of al the

Exod. iii. a. Actis vii. d.

Math. xxii. d. Luc. x. c.

Deutro. vi. and xxx. b. F. 47 *v.*

Leui. xix. c. Rom. xiii. b.

xii. 22. **and the woman the last of all is deid** (Wy., P., is deed): Vg., *novissima omnium defuncta est et mulier.*

23. **Tharfor**: P., 'Thanne'; *ergo.*

24. **Quhethir tharfor gif ye erre**: P., 'Whether ȝe erren not therfor'; *nonne ideo erratis.* **nocht knawand**: P., 'that ȝe knowe not'; *non scientes.* **the virtue**: *virtutem*; Rh., 'the power.'

25. **thai sal wedde**: so P.; but Vg., *nubent.* Wy., 'thei wedden.' **salbe**: so Wy., P., reading *erunt* with St. Vg., *sunt.* **angelis of God**: reading, with St., Sixt., *Dei*, which Clem. omits.

26. **on the busse**: P., 'on the buysch'; *super rubam.*

29. **is a God**: P., 'is o God'; *Deus unus est.*

30. **mycht**: *virtute.* 32. **a God is**: *unus est Deus.*

hart, and of al the mynd, and of all the vndirstanding, and of all the saule, and of all the strenthe, and to lufe the nechbour as himself, is gretare than al brint offringis and sacrificis. [34] And Jesus, seand that he had ansuerd wisely, said to him, Thou art nocht ferr fra the kingdome of God. And than na man durst ask him maire ony thing. [35] And Jesus ansuerd and said, teching in the tempile, How sais scribes that Crist is the sonn of Dauid? [36] For Dauid himself said in the Haligaast, The Lord said to my Lord, Sit on my richt half, till I put thin ennemyes the stule of thi feet. [37] Than gif Dauid himself callis him Lord, how than is he his sonn? And mekile pepile glaidlie herd him. [38] And he said to thame in his teching, Be ye war of scribes, that will gang in stoolis, and be salusit in the mercat, [39] And sit in synagogis in the first chieris, and the first sitting placis in superis; [40] Quhilkis deuouris the housis of wedois, vndire colour of lang prayere; thai sal tak the langare dome. ✠ [41] Ande Jesus, sittand aganes the tresorie, beheld how the pepile kest money into the tresorie: and mony riche men kest mony thingis. [42] Bot quhen a pure wedo was cummin, sche kest ij mynutis, that is a ferthing. [43] And he callit togiddire his discipilis, and said to thame, Trewlie I say to you, That ‡ this pure wedo kest maire than all that kest into the thresorie. [44] Fore al kest of that thing that thai had plentee of; bot this of hir pouerte kest all thingis that scho had, al hir liflade. ✠

Math. xxii. d. Luc. xx. c. Psal. cix. a.

Math. xxiii. a. Luc. xx. c.

Luc. xxi. a. iiii. Reg. xii. b.

‡ This puir wedowe hes put mair into Godis keist. God rewardis the hart, and not the outwart deid, how glorius saeuir thai do appeir.

xii. 34. **maire ony thing**: P., 'no more ony thing'; reading with some MSS., *amplius;* but Vg., *nemo jam audebat eum interrogare.*

36. **said**: Vg., *dicit.*

37. **Than gif Dauid**: P., 'Thanne David'; *Ipse ergo D.* **callis**: P., 'clepith.'

38. **will gang in stoolis**: P., 'wolen wandre in stolis'; *volunt in stolis ambulare.* Rh., 'will walk in long robes.' **in the mercat**: P., 'in chepyng'; *in foro.*

40. **vndire colour**: *sub obtentu.* **sal tak the langare dome**: *accipient prolixius judicium.*

44. **liflade**: P., 'lyuelode'; *victum.*

xiii chap.

✠ Ande quhen he yede out of the tempile, aan of his discipilis said to him, Maister, behald quhat maner staanis and quhat maner biggingis. [2] And Jesus ansuerd and said to him, Seis thou al thir gret biggingis? thare sal nocht be left a staan on a staan, that sal nocht be destroyit. [3] And quhen he sat into the mont of Oliues, aganes the tempile, Petir and James and Johnne and Andro askit him be himself, [4] Say thou to vs, quhen thir thingis salbe done, and quhat takin salbe quhen al thir thingis sal begynn to be endit. [5] And Jesus ansuerd and began to say to thame, Luke ye that na man dissaue you; [6] For mony sal cum in my name, sayand, That I am; and thai sal dissaue mony. [7] And quhen ye here batalis and opinionns of batalis, drede ye nocht; for it behuvis thir thingis to be done; bot nocht yit is the end. [8] Folk sal ryse aganes folk, and realme on realme; and erd mouyngis and hungris salbe be places. Thir thingis salbe begynnyng of sorowis. [9] Bot se ye yourselfis: for thai sal tak you in councelis; and ye salbe strikin in synagogis; and ye sal stand before kingis and domesmen for me, in witnessing to thame. [10] And it behuves that the euangel be first prechit amang al folk. [11] And

Math. xxiiii. a. Luc. xxi. a.

F. 48 r.

Esay. xix. a.

Math. x. b.

xiii. 1. **quhat maner biggingis** (P., bildyngis): *quales structuræ.*
2. **biggingis**: *ædificationes.*
3. **into** [P., in] **the mont**: WW., with many MSS., *in montem.* Clem., *in monte.* **be himself**: *separatim.*
4. **to be endit**: *consummari.*
6. **That I am**: *quia ego sum.*
7. **opinionns of batalis**: *opiniones bellorum.* **nocht yit**: P. adds 'anoon.'
8. **Folk**: P., 'For folk.' Vg., *exsurget enim gens.* **aganes folk**: P., 'on folk.' Clem., *contra gentem;* but WW., with many MSS., *super gentem.* **erd mouyngis**: *terræmotus.*
9. **sal tak you**: *tradent . . . vos.* **strikin**: P., 'betun'; *vapulabitis.*

Math. x. c. Luc. xii. b. and xxi. c.
quhen thai tak yow, and leid you furth, will ye nocht before think quhat ye sal spek; bot speke ye that thing that salbe gevin to yow in that houre: for ye ar nocht the spekaris, bot the Haligast. [12] For a bruther sal betak the bruther into deid, and the fader the sonn; and sonnis sal ryse togiddire aganes fadris and modris, and punyse thame be deid. [13] And ye salbe in hatrent to al men for my name; bot he that
Math. xxiiii. b. Luc. xxi. c. Dani. ix. e.
lastis into the end salbe saif. [14] Bot quhen ye sal se the abhominatioun of discomfort standing quhare it aucht not, he that redis vndirstand, than thai that ar in Judee fle into hillis: [15] And he that is abone the rufe cum nocht doun into the hous, nouthir entir he to tak ony thing of his hous. [16] And he that salbe in the feeld turn not agane behind to tak his claith. [17] Bot wa to thame that ar with child, and nurisis in tha dais. [18] Tharfor pray ye that thai be nocht done in wintire. [19] Bot tha dais of tribulatioun salbe sic quhilk maner was nocht fra the begynnyng of creature quhilk God has made till now, nouthir salbe. [20] And
F 48 v.
bot the Lord had made schort tha dais, no (*a*) flesch had nocht bene saif: bot for the chosin, quhilk he chesit, the Lord has made schort tha dais. [21] And than, gif ony man say to you, Lo, here is Crist; lo, thare; beleue ye nocht. [22] For fals Cristis and fals

(*a*) *no* corrected over *al*, as also in catchwords on F. 48 *r*.

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xiii. 12. **fadris and modris**: *parentes.* **punyse thame be deid**: *morte afficient eos.*

14. **of discomfort**: *desolationis.*

18. **be nocht done**: *non fiant.*

19. **dais of tribulatioun**: so P., reading *tribulationis* with cod. Amiatinus and many MSS.; but Clem. and WW., *tribulationes.* Rh., 'For those days shall be such tribulations,' &c. **sic quhilk maner**: *tales quales.*

20. **had made schort**: P., 'hadde abredgide'; *breviasset.* **no flesch had nocht bene saif**: P., 'al fleische hadde not be saaf'; *non fuisset salva omnis caro.* **has made schort**: so P.

prophetis sal ryse, and sal gefe takins and wonndris, to dissaue, gif it may be done, ye thame that ar chosin. [23] Tharfore tak ye kepe; lo, I haf before said to you al thingis. [24] Bot in tha dais, eftir that tribulatioun, the sonn salbe made mirk, and the moon sal nocht gefe hir licht, [25] And the sternis of heuen sal fal doun, and the virtues that ar in heuenis salbe mouet. [26] And than thai sal se mannis sonn cummyng in the cloudis of heuen with gret virtue and glorie. [27] And than he sal send his angels, and sal gadere his chosen fra iiij windis, fra the hieast thing of erde till to the hieast thing of heuen. [28] Bot of the fig tre leire ye the parabile; Quhen now his branche is tendir, and leues ar sprungin out, ye knaw that somer is neire. [29] Sa quhen ye se thir thingis be done, wit ye that it is nere, in the duris. [30] Trewlie I say to yow, that this generatioun sal nocht pas away, til al thingis be done. [31] Heuen and erd sal passe, bot my wordis sal nocht pas. [32] Bot ‡ of that day nore hour na man wate, nouthir angels in heuen, nouthir the sonn, bot the fadere. [33] Se ye, wake ye, and pray ye: for ye wate nocht quhen the tyme is. [34] For as a man that is gaan fer in a strange cuntre left his hous, and gafe to his seruandis powere of euiry werk, and comandit to the portere that he wake.

Mathew xxiiii. b. Luc. xvii. c.

Mathew xxiiii. c. Luc. xxi. c. Joell ii. b. Daniell vii. b.

Mathew xxiiii. c. Luc. xxi. d.

Actis i. a.

‡ Of that day) Na nocht the sonn himself, like as our saluiour Christ by his wonderfull power and miracilis declaris himself to be God, and

xiii. 22. **ye**: P., 'ȝhe'; *etiam.*

23. **tak ye kepe**: *vos . . . videte.* **I haf before said**: *prædixi.*

24. **salbe made mirk** (P., derk): *contenebrabitur.*

25. **virtues**: *virtutes.*

26. **cloudis of heuen**: some MSS., *in nubibus cœli.* Vg. omits *cœli.*

27. **fra the hieast thing**: *a summo;* Rh., 'from the uttermost part.' **till to**: so P., *usque ad.*

29. **Sa quhen ye**: so P., omitting 'also.' Vg., *sic et vos.*

30. **al thingis**: P., 'alle these thingis'; *omnia ista.*

34. **For as a man**: so P., reading with some MSS., *enim.* Vg., *Sicut homo.* **gaan fer in a strange cuntre**: P., 'gon fer in pilgrimage'; *peregre profectus.* See xii. 1. **that he wake**: *ut vigilet.*

Math. xxiiii. d. and xxv. a. Luc. xii. d. and xix. a.

35 Tharfore wake ye; for ye wate nocht quhen the lord of the hous cummis, in the euentide, or at mydnycht, or at cok-craw, or in the mornyng; 36 Or perauenture, quhen he cummis suddanlie, he find you sleping. 37 Forsuthe that that I say to you I say to all, Wake ye.

said that all power was gewen him in heuin and erthe, (a) and that the fader and he was all ane. (a) Ewin sa be his outwart workis, as be eating, drynkyng, wepyng, &c., he schew himself to be weray mann, and oftymes he confirmed the same be his wordis, as quhan he said that the fader is greatter than he; and that he knew nocht of the last day, quhilk wordes he spake as mann, and nocht as God.

The xiiii chapture. ✠

Math. xxvi. a. Luc. xxii. a. Joh. xiii. c.

Pasche and the feest of therf laaues was eftir ij dais: and the hieast preestis and scribes soucht how thai suld hald him with gile, and sla. 2 Bot thai said, Nocht in the feest day, or perauenture noise war made amang the pepile. 3 And quhen he was at Bethany, in the hous of Symon leprouse, and restit, a woman com that had a boist of alabastre of preciouse onyement, spikenarde; and quhen the boist of alebastre was brokin, scho sched it out on his heide. 4 Bot thar war sum that had indignatioun within thaimself, and said, Quharto is this tinsale of onyement made? 5 For this oynyement mycht haue bene sald for maire than thre hundreth pennyis, and bene gevin to pure men. And thai gruchit aganes hir. 6 Bot Jesus said, Suffir ye hir; quhat ar ye heuy to hir? scho has wroucht a gude werk in me. 7 For euir

Math. xxv. a. F. 49 r.

Luc. vii.[4] d. Joh. xii. a.

(a) After *erthe*, *Math. xvij* added in black ink, and after *ane*, *Joh. v.*

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xiii. 36. **Or perauenture**: P., 'leste'; *ne.*

37. **Forsuthe**: so P.; *autem.*

xiv. 1. **feest of therf laaues**: *Azyma.* Wy., 'therf looues *withouȝten sourdouȝ.*'

2. **noise war made**: *tumultus fieret.*

3. **a boist** [P., box] **of alabastre**: *alabastrum.* **of preciouse onyement, spikenarde**: *nardi spicati pretiosi.*

4. **had indignatioun**: P., 'beren it heuyli'; *indigne ferentes.* Wy., 'beringe vnworthily, *or heuyli.*' **tinsale**: P., 'loss'; *perditio.*

5. **gruchit**: Wy., P., 'groyneden'; *fremebant.*

6. **quhat ar ye heuy to hir**: *quid illi molesti estis?*

7. **For euir**: P., 'For euermore'; *semper enim.*

ye sal haue pure men with you, and quhen ye will ye may do wele to thame: bot ye sal nocht euir haue me. [8] Scho did that that scho had: scho com before to anoynt my body into berysing. [9] Trewlie I say to you, Quhareeuir this gospel be prechit in al the warld, and that that this woman has done salbe tald into mynd of hyre. [10] And Judas Scarioth, aan of the tuelue, yede to the hieast preestis, and betrayit him to thame. [11] And thai herd, and joyit, and promittit to gefe him money. And he soucht how he suld betray him couenabilie. [12] Ande the first day of therf laaues, quhen thai offrit pasche, the discipilis sais to him, Quhare will thou that we ga and mak reddy to thee that thou ete the pasche? [13] And he sendis ij of his discipilis, and sais to thaim, Ga ye into the citee, and a man beirand a galloun of watire sal mete you: follow ye him. [14] And quhareeuir he entris, say ye to the lord of the hous, That the maistere sais, Quhare is my eting place, quhare I sal ete pasche with my discipilis? [15] And he sal schaw to you a gret souping place arayit: and thare mak ye reddy to vs. [16] And his discipilis yede furth, and com into the citee, and fand as he had said to thame: and thai made reddy the pasche. [17] And quhen euentide was cummin, he com with the xij. [18] And quhen thai sat at the mete and ete, Jesus said, Treulie I say to you, That aan of you that etis with me sal betraise me. [19] And thai began

Math. xxvi. b. Luc. xxii. a. Joh. xiii. a.

Exodi. xii. b. Math. xxvi. b. Luc. xxii. a.

Mathew xxvi. b. Luc. xxii. B. Joh. xiii. c.

xiv. 7. **ye sal haue**: St., *habebitis*, with many MSS. Clem., *habetis*. **nocht euir**: P., 'not euer more'; *non semper*.

8. **berysing**: P., 'beriying'; *sepulturam*.

9. **into mynd**: *in memoriam*.

10. **and betrayit**: P., 'to bitraye'; *ut proderit*.

11. **promittit**: Wy., P., 'bihiȝten'; *promiserunt*. **couenabilie**: P., 'couenabli'; *opportune*.

12. **therf laaues**: see ver. 1. **Quhare**: P., 'whidir.'

13. **a galloun of watire**: *lagenam aquæ*.

14. **quhareeuir**: P., 'whidur euer.' **eting place**: *refectio*.

15. **souping place arayit**: *cœnaculum . . . stratum*.

18. **betraise**: P., 'bitray'; *tradet*.

F. 49 r. to be soroufull, and to say to him ilk be thameself, Quhethir I? [20] Quhilk said to thaim, Aan of the xij, that puttis the hand with me in the plate. [21] And suthlie mannis sonn gais, as it is writin of him; bot wa to that man be quham mannis sonn salbe betrait. It war gude to him gif the ilk man had nocht bene born. [22] And quhile thai ete, Jesus tuke brede, and blessit, and brak, and gafe to thame, and said, Tak ye; this is my body. [23] And quhen he had takin the cup, he did thankingis, and gafe to thame, and al drank tharof. [24] And he said to thame, This is my blude of the new testament, quhilk salbe sched for mony. [25] Trewlie I say to you, For now I sal nocht drink of this fruite of wyne, into the day quhen I sal drink it new in the kingdome of God. [26] And quhen the ympne was said, thai went out into the hill of Olyues. [27] And Jesus said to thame, All ye salbe sclaundrit in me in this nycht; for it is writin, I sal smyte the schephird, and the schepe of the flok salbe disparpilit. [28] Bot eftir that I sal ryse agane, I sal ga before you into Galilee. [29] And Petir said to him, Thouche al salbe sclaundrit, bot nocht I. [30] And Jesus said to him, Treulie I say to thee, That this day, before that the cok in this nycht craw twyse, thou sall thryse deny me. [31] Bot he said maire, Thouch

Math. xxvi. e. Luc. xxii. b. i. Cor. xi. c.

Math. xxvi. c. Zacha. xiii. b.

Actis i. a.

xiv. 19. **ilk be thameself**: *singulatim.* **Quhethir I?** *Numquid ego?* 21. **It war gude**: *bonum erat.*

23. **he did thankingis**: *gratias agens.* J. Ham. (Fac. Traict., p. 381), 'and haifand tane the chalice, giuand thankis he gaue it to thame, and thay drank of it al.'

25. **of this fruite of wyne** (P., vyne): *de hoc genimine vitis.* Compare Mt. xxvi. 29. **into the day**: *usque in diem illum;* Wy., 'til in to that day.' **kingdome**: P., 'rewme.'

26. **ympne**: Wy., 'ympne, *or heriynge.*'

27. **schepe of the flok**: reading with some MSS., *oves gregis.* Vg. omits *gregis.* **salbe disparpilit**: *dispergentur.*

29. **sclaundrit**: Vg. adds *in te.* **bot nocht I**: *sed non ego.*

30. **craw twyse**: *vocem bis dederit;* Wy., 'twyes ȝyue vois.'

31. **said maire**: *amplius loquebatur;* Rh., 'spake more vehemently.'

it behuvis that I dee togiddire with thee, I sal nocht forsake thee. And in like maner al said. [32] And thai com into a place quhais name is (*a*) Gethsemany: and he said to his discipilis, Sitt ye here, quhile I pray. [33] And he tuke Petir and James and Johnne with him, and began to drede, and to be anoyit; [34] And he said to thame, My saule is soroufull to the deid: abide ye here, and wake ye with me. [35] And quhen he was gaan furth a litill, he fel doun on the erd, and prayit that, gif it mycht be, that the hour suld passe fra him. [36] And he said, Abba, fadere, al thingis ar possibile to thee; beire ouir fra me this cuppe: bot nocht that I will, bot that thou will be done. [37] And he com, and fand thame slepand, and he saide to Petir, Symon, slepis thou? mycht thou nocht wake with me aan hour? [38] Wake ye and pray ye, that ye entir nocht into temptatioun. For the spirit is reddy, bot the flesch is seek. [39] And eftsone he yede, and prayit, and said the sammin word. [40] And turnit agane eftsone, and fand thame sleping, for thar een ware made heuy, and thai wist nocht quhat thai suld ansuere to him. [41] And he com the thrid tyme, and said to thame, Slepe ye now, and rest ye: it sufficis, the hour is cummin; lo, mannis sonn salbe betrayit into the handis of synfull men. [42] Ryse ye, go we; lo, he that

Math. xxvi. d. Luc. xxii. c. Joh. xviii. a.

Johan. xii. c.

F. 50 *r.*

Math. xxvi. d.

(*a*) After *is*, *Gessamany* deleted.

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xiv. 33. **he tuke**: so P., reading *assumpsit.* Vg., *assumit.* Wy., 'he takith.' **to be anoyit** (P., anoyid): *tædere.* Wy., 'to heuye.'

34. **with me**: *mecum*, with some MSS. Clem. omits. So in ver. 37.

36. **beire ouir**: *transfer.* **bot that thou will be done**: Vg., *sed quod tu.*

38. **For the spirit**: *spiritus quidem.* Wy., 'forsothe,' &c. **seek**: *infirma.*

39. **he yede, and prayit, and said**: *abiens oravit . . . dicens.*

40. **And turnit agane eftsone, and fand**: so P.; Clem., *et reversus, denuo invenit.* Rh., 'and returning, again he found.' **made heuy**: P., 'heuyed'; *gravati.* **wist**: P., 'knewen.'

Mathew xxvi. c. Luc. xxii. d. Joh. xviii. a.

sall betray me is neire. 43 Ande yit, quhile he spak, Judas Scarioth, aan of the xij, com, and with him mekile pepile with suerdis and staves, send fra the hieast preestis and the scribes and fra the eldermen. 44 And his traitour had gevin to thame a takin, and said, Quhameuir I kisse, he it is; hald ye him, and leid ye warly. 45 And quhen he com, anon he rann to him, and said, Maister; and he kissit him. 46 And thai laid handis on him, and held him. 47 Bot aan of the men that stude about drew out a suerd, and smate the seruand of the hieast preest, and cuttit of his eire.

Math. xxvi. f. Luc. xxii. d.

48 And Jesus ansuerd and said to thame, As to a theef ye haue gaan out, (*a*) with suerdis and staves, to tak me. 49 Day be day I was amang you, and taucht in the

Esay. liii. b. Marc. xv. c.

temple, and ye held nocht me: bot that the Scripturis be fulfillit. 50 Than all his discipilis left him, and fledd. 51 Bot a yonng man, clethit with a lynnyne clathe on the baire, followit him; and thai held him. 52 And he left the lynnyne clething, and fledd nakit away fra thame.

Math. xxvi. f. Luc. xxii. d. Joh. xviii. b.

53 And thai ledde Jesu to the hieast preest; and al the preestis and scribis and eldermen com togiddire. 54 Bot Petire followit him on ferre, into the hall of the hieast preest; and he sat with the mynisteris, and warmyt him

(*a*) After *out, to tak me* deleted.

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xiv. 43. **send**: St., Sixt., *missi.* Clem. omits.

44. **I kisse**: so P. Vg., *osculatus fuero.* Wy., 'I schal kisse.' **leid ye warly**: *ducite caute;* Wy., 'lede ȝe warly, *or queyntely.*'

45. **quhen he com, anon he rann**: P., 'whanne he cam, anoon he came'; *cum venisset, statim accedens.* Rh., 'when he was come, immediately going to him,' &c. **Maister**: Vg., *Ave, Rabbi.* Rh., following Hent., also omits *Ave;* so WW.

47. **Bot aan of the men**: *unus autem quidam.*

50. **Than all his discipilis**, &c.: *tunc discipuli ejus relinquentes eum omnes fugerunt.*

51. **Bot a yonng man**: *adolescens autem quidam;* Wy., 'Sothli sum ȝong man.' **on the baire**: *super nudo.*

54. **into the hall**: *usque intro in atrium;* Wy., 'til with ynne in to the halle.' Rh., 'even in unto the court.'

at the fiere. [55] And the hieast preestis and all the counceile soucht witnessing aganes Jesu to tak him to the deid; bot thai fand nocht. [56] Forsuth mony said fals witnessing aganes him, and the witnessingis ware nocht conuenient. [57] And sum rysing vp, baire fals witnessing aganes him, and said, [58] For we haue herd him sayand, I sal vndo this tempile made with handis, and eftir the thrid day I sall big ane vthir nocht made with handis. [59] And the witnessing of thame was nocht conuenient. [60] Ande the hieast preest raase vp into the myddis, and (*a*) askit Jesu, and said, Ansueris thou na thing to tha thingis that ar put aganes thee of thir? [61] Bot he was still, and ansuerd na thing. Eftsone the hieast preest askit him, and said to him, Art thou Crist, the sonn of blessit God? [62] And Jesus said to him, I am: and ye sal se mannis sonn sitting on the richt half of (*b*) the virtue of God, and cumming in the cloudis of heuen. [63] And the hieast preest, rivand his clathis, said, Quhat yit desire we witnessis? [64] Ye haue herd blasphemy; quhat semes to you? And thai al condempnyt him to be gilty of deid. [65] And sum begann to bespit him, and to hide his face, and to smyte him with buffetis, and say to him, Ared thou: and the seruandis

Mathew xxvi. f.

F. 50 *v.*

Johan. ii. c.

Math. xxvi. f. Luc. xxii. e.

Joh. vi. g.

Math. xxvi. g.

iii. Reg. xxii. d. Joh. xvi. b.

(*a*) After *and, said to* deleted; *askit* added above.
(*b*) After *of, God* deleted.

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xiv. 56. **Forsuth mony**: P., 'For manye'; *multi enim.* **conuenient**: P., 'couenable'; *convenientia.* So in ver. 59; compare ver. 11.

58. **eftir the thrid day**: St., Sixt., *post triduum.* Clem., *per triduum.* **I sall big**: P., 'Y schal bilde.'

62. **of the virtue of God**: Vg., *virtutis Dei.* Rh., 'of power,' omitting 'of God,' with Hent. and WW. **in the cloudis**: Vg., *cum nubibus.*

63. **rivand**: P., 'to-rente'; *scindens.* Wy., 'kittinge.' **Quhat yit desire we**: *Quid adhuc desideramus;* Rh., 'What need we . . . any further?'

65. **to hide**: so Wy. P., 'to hile'; *velare.* **Ared thou**: *prophetiza.*

Math. xxvi. g. Luc. xxii. d. Johan. xviii. b.

bet him with straikis. 66 And quhen Petire was doun in the hall, aan of the damysels of the hieast preest com. 67 And quhen scho had sene Petire warmand him, scho beheld him, and said, And thou was with Jesu of Nazareth. 68 And he denyit, and said, Nouthir I wate, nouthir I knaw quhat thou sais. And he yede furth out before the hall; and anon the cok crew. 69 And eftsone, quhen ane vthir damysele had sene him, scho began to say to men that stude about, That this is of thame. 70 And he (*a*) eftsone denyit. And eftire a litil, agane thai that stude neire said to Petire, Verralie thou art of thame: for thou art off Galilee alsa. 71 Bot he began to curse and to suere, For I knaw nocht this man quham ye say. 72 And anon the cok crew agane. And Petir bethocht on the word that Jesus had said to him, Before the cok craw tuyse, thrise thou sal deny me. And he began to wepe.

Marc. xiiii. d.

xv chap.

Psal. ii. a. Math. xxvii. a., xxvii. d. Luc. xxiii. a. Johan. xviii. d.

F. 51 *r*.

Ande anon in the morntide the hieast preestis made a counsale with the eldermen and the scribes and with al the counceile, and band Jesu, and led, and betuke him to Pilate. 2 And Pilate askit him, Art thou King of Jewis? And Jesus ansuerd and

(*a*) After *he*, *eftir* deleted.

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xiv. 66. **doun in the hall**: Wy., P., 'in the halle bynethen'; *in atrio deorsum.* Rh., 'in the court beneath.'

68. **yede furth out**: P., 'wente without forth'; *exiit foras.* **anon the cok crew**: Vg., *gallus cantavit;* but some MSS. add *statim.*

69. **ane vthir damysele**: so P. Vg., *ancilla;* no authority for 'ane vthir.'

71. **quham ye say**: *quem dicitis.*

72. **anon . . . agane**: P., 'anoon eftsoones'; *statim . . . iterum.* **bethocht on**: *recordatus est.*

xv. 2. **And Jesus**: Vg., *At ille.*

said to him, Thou sais. [3] And the hieast preestis accusit him in mony thingis. [4] Bot Pilate eftsone askit him, and said, Ansueris thou na thing? seis thou in how mony thingis thai accuse thee? [5] Bot Jesus ansuerd na maire; sa that Pilate wonndrit. [6] Bot be the feest day he was wonnt to leeue to thame aan of men bundin, quhameuir thai askit. [7] And aan thar was that was said Barrabas, that was bundin with men of discentioun, that had done manslauchtir in seditioun. [8] And quhen the pepile was gaan vp, he began to pray as he euirmaire did to thame. [9] And Pilat ansuerd to thame, and said, Will ye I leeue to you the King of Jewis? [10] For he wist that the hieast preestis had taan him be invy. [11] Bot the bischopis sterit the pepile, that he suld rather leeue to thame Barrabas. [12] And eftsone Pilat ansuerd and said to thame, Quhat than will ye that I sal do to the King of Jewis? [13] And thai criet agane, Crucifie him. [14] Bot Pilate said to thame, Quhat euile has he done? And thai criet the maire, Crucifie him. [15] And Pilat, willand to mak assithment to the pepile, left to thame Barrabas, and betuke to thame Jesu, strikin with scourgis, to be crucifiet. [16] And knychtis ledde him furth into the porche of the tolbuthe; and thai callit togiddire al

Math. xxvii. b.

Mathew xxvii. b.

Math. xxvii. c. Luc. xxiii. b.

Math. xxvii. d. Johan. xix. a.

xv. 6. **to leeue**: *dimittere.* **aan of men bundin**: *unum ex vinctis.*

7. **with men of discentioun**: *cum seditiosis.*

8. **he began to pray**: similarly P.; *cœpit rogare.* Rh., 'they [the multitude] began,' &c. **as he euirmaire did to thame**: *sicut semper faciebat illis;* RV., 'the multitude . . . began to ask him *to do* as he was wont to do unto them.'

11. **the bischopis**: so Wy., P.; *pontifices.*

14. **Quhat euile**: *Quid enim mali;* Wy., 'Sothli what of yuel.' Rh., 'Why, what evil.'

15. **to mak assithment**: P., 'to make aseeth.' Wy., 'to do ynow'; *satisfacere.*

16. **knychtis**: *milites.* **the porche of the tolbuthe**: P., 'the porche [Wy., the floor] of the mote halle'; *atrium prætorii.*

the cumpany of knychtis. [17] And clethit him with purpure, and thai plettit a croun of thornis, and puttit on him, [18] And thai begann to hailse him, and said, Haile, thou King of Jewis. [19] And thai smate his heid with a reed, and bespittit, and thai
Joh. xix. b. knelit and wirschippit him. [20] And eftire that thai had scornit him, thai vnclethit him of purpure, and clethit him with his clathis, and led him out to crucifie him. [21] And thai compellit a man that passit
Math. xxvi. d. Luc. xxiiii. c. the way, that com fra the toun, Symon of Cyrenen, the fadere of Alexander and of Rufie, to beire his croce. [22] And thai led him into a place Golgotha,
F. 51 v. that is to say, the place of Caluarie. [23] And thai gafe him to drink wyne mext with myrre: and he
Psal. xxi. b. Math. xxvii. d. tuke nocht. [24] And thai crucifiet him, and departit his clathis, and kest cavillis on thaim, quha suld tak
Johan. xix. c. quhat. [25] And it was the thrid hour, and thai crucifiet him. [26] And the titill of his cause was writin, King of Jewis. [27] And thai crucifiet with him twa thevis; aan at the richt half, and aan at his lift
Esay. liii. d. Mar. xiiii. f. Math. xxvii. e. half. [28] And the scripture was fulfillit, that sais, And he is ordanit with wickit men. [29] And as thai passit
Luc. xxiii. d. furth, thai blasphemyt him, mouand thare heidis, and sayand, Vath! thou that destroyis the tempile of

xv. 17. **plettit a croun**: P., 'writhen a coroun'; *plectentes coronam.* Wy., 'foldinge a corown.'

18. **to hailse**: P., 'to grete'; *salutare.*

19. **bespittit** (omitting *him*): P., 'bispatten hym'; *conspuebant eum.*

21. **fra the toun**: similarly Wy., P.; *de villa.* Rh., 'from the country.'

23. **mext with myrre**: P., 'meddlid with mirre'; *myrrhatum.*

24. **kest cavillis**: P., 'kesten lot'; *mittentes sortem.* Wy., 'sendinge lot.'

26. **writin**: Vg., *inscriptus.* Rh., 'superscribed.' Some MSS. read *scriptus.*

28. **ordanit**: so P., 'ordeyned.' Vg., *reputatus;* but many MSS. read *deputatus.*

God, and in thre dais biggis it agane, [30] Cum doun fra the croce, and mak thiself saif. (*a*) [31] Alsa the hieast preestis scornit him ilk to vthir with the scribes, and said, He made vthir men saif; he may nocht salue himself. [32] Crist, King of Israel, cum now doun fra the croce, that we se and beleue. And thai that ware crucifiet with him despiset him. [33] And quhen the sext hour was cummin, mirknessis war made on al the erde, till into the nynt houre. [34] And in the nynt hour Jesus criet with a gret voce and said, Heloy, Heloy, lama zabathany? that is to say, My God, my God, quhy has thou left me? [35] And sum of men that stude about herd, and said, Lo, he callis Helie. [36] And aan ran and fillit a sponge with vynagre, and put it about to a reed, and gafe to him drink, and said, Suffire ye; se we gif Helie cummis to put him doun. [37] And Jesus gafe out a gret cry, and deit. [38] And the veile of the tempile was rent in twa fra the hieast (*b*) to benethe. [39] Bot the centurion, that stude forganes,

Math. xxvii. e. Luc. xxiii. b.

Psal. xxi. a.

Math. xxvii. e. Johan. xix. c.

Math. xxvii. f.

(*a*) After *saif, And the hieast* deleted.
(*b*) After *hieast, till* deleted.

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xv. 29. **biggis it agane**: P., 'bildist it aȝen'; *reædificas.*

31. **Alsa**: Vg., *Similiter et.* **hieast preestis**: *summi sacerdotes.* **ilk to vthir**: *ad alterutrum.*

32. **despiset**: P., 'dispisiden'; *convitiabantur.* Rh., 'railed at.'

33. **mirknessis war made**: *tenebræ factæ sunt.*

34. **Heloy**: so P. Vg., *Eloi.* **lama zabathany**: P., 'lama-sabatany'; *lamma sabacthani.* **has thou left**: P., 'hast thou forsakun'; *dereliquisti.*

35. **callis**: P., 'clepith.'

36. **put it about to a reed**: P., 'puttide aboute to a reede'; *circumponensque calamo.* **Suffire ye; se we**: *Sinite, videamus;* Rh., 'Let be; let us see.'

38. **in twa**: P., 'atwo'; *in duo.* **fra the hieast to benethe**: *a summo usque deorsum.*

39. **forganes**: P., 'forn aȝens'; *ex adverso.* Rh., 'over against.'

Luc. xxiii. c. seand that he sa cryand had deit, said, Verralie
Johan. xix. c. this man was Goddis sonn. 40 And thare ware alsa
women behaldand on ferre: amang quhilkis was Marie
Magdalene, and Marie the moder of James the les
Luc. viii. b. and of Joseph, and of Salome; 41 And quhen Jesus
was in Galilee, thai followit him, and mynistrit to
him; and mony vthir women that com vp togiddire
Math. xxvii. g. with him to Jerusalem. 42 And quhen the euentide was
Luc. xxiii. c. Joh. xix. d. cummin, for it was the euentide quhilk is before the
F. 52 r. saboth, 43 Joseph of Arimathie, the nobile decurion,
com, and he abade the kingdome of God, and
hardilie he entrit to Pilat, and askit the body of
Jesu. 44 Bot Pilat wonndrit gif he ware now deid,
and, quhen the centurion was callit, he askit him gif
he war deid. 45 And quhen he knew of the cen-
turion, he grauntit the body of Jesu to Joseph.
46 And Joseph boucht lynnyne clathe, and tuke him
doun, and wand him in the lynnyn clathe, and laid
him in a sepulture that was hewyn of a staan, and
Mathew xxvii. g. weltirit a staan to the dure of the sepulture. 47 And
Marie Magdalene and Marie of Joseph beheld quhare
he was laid. ✠

xv. 39. **seand . . . said**: P., 'si3 . . . and seide.'

40. **behaldand on ferre**: P., 'biholdynge fro afer'; *de longe aspicientes.* **Magdalene**: P., 'Maudeleyn,' and so in ver. 47.

41. **mony vthir women that com vp togiddire with him**: P., 'many othere *wymmen*, that camen vp,' &c.; *aliæ multæ, quæ simul cum eo ascenderant.*

42. **the euentide was cummin**: *sero esset factum.* **it was the euentide**: *erat parasceue.* Rh., 'it was the Parasceue.'

43. **and he abade**: *qui et ipse erat expectans;* Rh., 'who himself also was expecting.' **kingdome**: P., 'rewme.' **hardilie**: P., 'booldli'; *audacter.*

44. **callit**: P., 'clepid'; *accersito.*

46. **boucht lynnyne clathe**: *mercatus sindonem;* Rh., 'buying sindon.' **wand him in**, &c.: P., 'wlappide in,' omitting 'him'; *involvit sindone.* **weltirit a staan**: P., 'walewide a stoon'; *advolvit lapidem.*

The xvi chapture.

✠ Ande quhen the saboth was passit, Marie Magdalen, and Marie of James, and Salome, boucht suete smelling oynyementis, to cum and to anoynt Jesu. [2] And ful airlie, in aan of the wolk dais, thai com to the sepulture quhen the sonn was risin. [3] And thai said togiddire, Quha sall moue to vs away the staan fra the dure of the sepulture? [4] And thai beheld, and saw the staan weltrit away: fore it was full gret. [5] And thai yede into the sepulture, and thai saw a yonngling, clethit with a quhyte stole, sittand at the richt half; and thai ware affeirit. [6] Quhilk said to thame, Will ye nocht dreed; ye seke Jesu of Nazareth, crucifiet; he is risen, he is nocht here; lo the place quhare thai laid him. [7] Bot ga ye, and say ye to his discipilis and to Petire that he sal ga before you into Galilee; thare ye sall se him, as he said to yow. ✠ [8] Ande thai yede out, and fled fra the sepulture; for dreed and quaking had assailyeit thame: and to na men thai said ony thing; for thai dred. ✠ [9] And Jesus raase airlie the first day of the wolk, and apperit first to Marie Magdalen, fra quham

Math. xxviii. a. Luc. xxiiii. d. Johan. xx. d.

Math. xxviii. a. Luc. xxiiii. a.

Actis i. a.

Mar. xiiii. d.

Math. xxviii. a. Luc. xxiiii. a.

xvi. 1. **suete smelling oynyementis**: similarly P.; *aromata.*

2. **in aan of the wolk dais**: so P., 'in oon of the woke daies'; *una Sabbatorum.* Rh., 'the first of the Sabbaths'; rather, 'the first day of the week.' Compare ver. 9. For *una*=first, see Vg., Ezech. xxix. 17, xxxi. 1; and Agg. i. 1.

3. **togiddire**: *ad invicem.*

4. **beheld, and saw**: *respicientes viderunt.* **weltrit away**: P., 'walewid awei'; *revolutum.* Rh., 'rolled back.'

5. **clethit**: P., 'hilide'; *coopertum.* **stole**: *stola;* Rh., 'robe.' **ware affeirit**: P., 'weren afeerd'; *obstupuerunt.*

6. **Will ye nocht dreed**: P., 'Nyle ȝe drede.'

7. **ga ye, and say ye**: P., 'go ȝe, and seie ȝe.' Many MSS. read *et;* but Clem., *ite, dicite.* **sal ga**: reading *præcedet* with St., Sixt. Clem., *præcedit.*

8. **dreed and quaking**: *tremor et pavor.*

9. **Jesus**: so St., Sixt.; but Clem. omits. **the first day of the wolk**: *prima Sabbati;* Rh., 'the first of the Sabboth.' See ver. 2.

i. Cor. xv. a. he had castin out vij devilis. 10 And scho yede and tald to thame that had bene with him, quhilkis ware wailand and wepand. 11 And thai, herand that he
Luc. xxiiii. c. leeuet, and was sene of hir, beleuet nocht. ✠ ✠ 12 Bot eftir thir thingis, quhen ij of thame yede, he was schawit
F. 52 v. in ane vthir liknes, to thame gangand into a toun. 13 And thai yede and tald to vthir: and nouthir thai
Luc. xxiiii. c. beleuet to thaim. ✠ ✠ 14 Bot at the last, quhen the xj discipilis sat at the mete, Jesus apperit to thame, and repreuit the vnbeleue of thame and the hardnes of hart, for thai beleuet nocht to thame that had sene that he was risen fra deid. 15 And he said to thame,
Math. xxviii. c. Ga ye into al the warld, and ‡ preche the Gospell to ilk
Joh. xx. c. creature. 16 Quha that beleues and is baptizit salbe saif;
Actis v. b., viii. a., xvi. c., xix. a., and ii. a. Luc. ix. b. ‡ bot he that beleues nocht salbe dampnyt. 17 And thir taknys sall follow thame that beleues: In my name thai sal cast out feendis; thai sall speke with new
Actis xiiii. b., xxiiii. a., and xxviii. a. Luc. xxiiii. d. tonngis; 18 Thai sal do away serpentis; and gif thai drink ony venomme, it sal nocht noy thaim; thai sal put thar handis on seekmen, and thai sal wax hale. 19 Ande the Lord Jesus, eftir that he had spokin to thame, was takin vp into heuen, and he sittis on the richt half of
Actis i. b. and vii. g. Hebre. ii. God. 20 And thai yede furth, and prechit ouir alquhare, fore the Lord wroucht with thame, and confermyt the word with signis following. ✠

‡ Preach the Gospel vnto all creaturis —that is, opynly and in euiry place; baith to Jewes and Gentiles.

‡ He that belewis nocht sal be dampned. Infidelite is the synn quhairof the Halygaist sal rebuke the warld. Joh. xvi. Bot as for thaim that repent and turniss vnto Christ, thocht God had closit thingis vndir vnbeleif in tymess past, yit wil he now haif mercye vponn themm.

xvi. 10. **And scho yede**: Clem., *Illa vadens;* but *at illa* in some MSS. **quhilkis ware wailand and wepand**: *lugentibus et flentibus.*

12. **yede**: *ambulantibus.* **he was schawit**: *ostensus est.* **into a toun**: *in villam;* Rh., 'into the country.'

13. **to vthir**: *ceteris;* Rh., 'the rest.'

14. **was risen fra deid**: Clem., *resurrexisse.* Cor. vat. adds *a mortuis.* 16. **salbe dampnyt**: *condemnabitur.*

17. **follow**: Wy., P., 'sue.'

18. **do away**: *tollent.* **ony venomme**: *mortiferum quid;* Wy., 'ony venym, *or deedli thing that bryngith deeth.*' **sal nocht noy thaim**: *non eis nocebit.* **wax hale**: P., 'wexe hoole'; *bene habebunt.*

20. **ouir alquhare**: P., 'euery where'; *ubique.*

Luke.

THE PROLOUGE ONN SANCT LUKIS GOSPELL. (*a*)

LVK was a man of Sirie be natioun, and of Antioche; and was a medicynere be art or craft, (*b*) and a discipile of apostilis. Eftirwart he followit Paule till to his ending, and seruit God, and was without gret synn; fore nouthir he had a wif in ony tyme, nouthir childire, and he deit in Bithiny at lxxiiij yeris, and was full of the Haligaast. And quhen gospellis (*c*) war writin be Mathou in Judee, and be Marc in Italie, Luk, be inspiratioun (*d*) of the Haligaast, wrate this gospell in the cuntreis of Achaie. The maast need of his trauale was this, that the manhede of Crist sulde be opin to faithfull Greekis be all prophetis that God suld cum in flesch—that is, to schaw be all prophetis that Crist suld be God and man togiddire, or perauenture Cristin Grekis tuke hede to the fabilis of Jewis, and war haldin in desire alanerlie of Moyses law. And Luc traualit or perauenture outhir thai war dissauet be fabilis of F. 53 *r.* heretikis and fuleche solicitatiouns (*e*) and fell away fra treuth. This Luc begynnys at the conceptioun and natiuitee of Johnne Baptist, and discriues the natiuitee and baptyme and preching of Crist, and his deid and rysing agane and ascensioun.

(*a*) **The Prologue** is a Scottish transcript of one of the prefaces which are found in certain MSS. of Purvey's Wycliffe. It follows, with some slight variations, the shorter Latin prologue (printed by Wordsworth and White, i. 271), which is (as in the case of the Prefaces to Matthew and Mark) an abridgment of a longer prologue found in the majority of MSS. and many printed editions of the Vulgate.

(*b*) **medicynere be art or craft**: P., 'a leche in craft'; *arte medicus.*

(*c*) gospell, MS.

(*d*) **be inspiratioun**: P., 'be the stiryng'; *instigante.*

(*e*) **fuleche solicitatiouns**: P., 'fonned stelthis'; *stultis sollicitudinibus.*

Luke The first chapture.

5 IN the dais of Herode, king of Judee, thare was
i. Paral. xxv. b. a preest, Zacharie be name, of the sort of Abia; and his wif was of the douchtris of Aaron, and hir name was Elizabeth. 6 And bathe war iust before God, gaing in al the comandmentis and justifyingis of the Lord without playnt. 7 And thai had na child, for Elizabeth was barane; and baith war of gret age in thar dais. 8 And it befell, quhen that Zacharie suld do (*a*) the office of preesthede in the ordour of his course before God, 9 Eftire the custum of preesthede, he yede furth be lott and entrit into the tempile of the
Exod. xxx. b. Lord to cast encense. 10 And al the multitude of the
Hebre. ix. a. pepile was outwith and prayit in the hour of encense-

(*a*) *do* corrected out of *to*.

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i. 1-4. These four verses are not found in any copy of Purvey's version, and in only two copies of the earlier or Wycliffe's version; and in these they are introduced with the words 'Here begynneth another prologe.'

5. **of the sort**: *de vice;* Rh., 'of the course' (cf. ver. 8).

6. **gaing**: *incedentes.* **justifyingis**: *justificationibus.* **without playnt**: P., 'withouten pleynt'; *sine querela.* Rh., 'without blame.' Abp. Ham. (p. 29), 'Thai observit all the commandis and ceremonyis of our Lord bot ony complaint.' J. Ham. (Fac. Traict., p. 156), 'Thay war baith Iust before God, walkand in al the commandiments and iustifications of the lord.'

7. **war of gret age in thar dais**: similarly P.; *processissent in diebus suis.* Wy., 'hadden gon forth fer in her dayes.' Rh., 'were well stricken in thair days.'

8. **it befell**: P., 'it bifel'; *factum est.* **Zacharie**: so St., Sixt., and majority of Vg. MSS.; but Clem. omits. **of his course**: so P., 'cours'; *vicis suæ.*

9. **be lott**: *sorte.* **tempile of the Lord**: so Wy. Vg., *templum Domini;* but P. omits 'of the Lord.' **to cast encense**: Wy., 'shuld putte ensence'; *ut incensum poneret.* P. simply, 'to encense.'

10. **outwith**: P., 'with outforth'; *foris.*

ing. [11] Ande ane angel of the Lord apperit to him and stude on the richthalf of the altare of encense. [12] And Zacharie, seand, was affrayit, and dreed fell vponne him. [13] Ande the angel said to him, Zacharie, dreed thee nocht: for thi prayer is herd; and Elizabethe, thi wif, sal beire to thee a sonn, and his name salbe callit Johnne. [14] And joy and glaiding salbe to thee; and mony sall haue ioy in his natiuitee. [15] For he salbe gret before the Lord, and he sal nocht drink wyne nore sidre; and he salbe fulfillit with the Haligast, yit of his moderis wambe. [16] And he sal conuert mony of the childire of Israel to thare Lord God. [17] And he sal ga before in spirit and virtue of Helie, and he sal turn the hartis of fadris to the sonnis, and men out of beleue to the prudence of iust men, to mak reddy a perfyte pepile to the Lord. [18] Ande Zacharie said to the angel, Quharof sall I wit this? for I am ald, and my wife has gaan ferr into hire dais. [19] And the angel ansuerde and said to him, For I am Gabriel, that standis neire before God; and I am send to thee to speke, and to evangelize to the thir thingis. [20] And, lo, thou salbe dommbe, and thou

Mala. iii. d. Math. xii. b.

Gene. xvii. c. and xviii. b. Judi. xiii. b.

F. 53 *v.*

i. 13. **salbe callit Johnne**: P., 'schal be clepid Joon.' Vg., *vocabis nomen ejus Joannem.*

14. **glaiding**: P., 'gladyng'; *exultatio.*

15. **wyne nore sidre**: P., 'wyn and [but many MSS., ne] sidir'; *vinum et siceram.* Rh., 'wine and sicer.' **salbe fulfillit**: *replebitur.* **yit**: P., 'ȝit'; *adhuc.* **his moderis wambe**: P., 'his modir wombe.' J. Ham. (Fac. Traict., p. 156), 'He sal be great before the lord, and he sal not drink wyne and Sicere, and he sal be replenisit with the halie Spirit, euin frome his Mothers wombe.'

17. **before**: P., 'bifor hym'; *ante illum.* **and he sal turn**: Vg., *ut convertat.* **men out of beleue**: *incredulos.*

18. **Quharof sall I wit this?** *Unde hoc sciam?* **has gaan ferr into hire dais**: P., 'hath gon fer in to hir daies'; *processit in diebus suis.* Cf. ver. 7.

19. **For I am**: so P.; but Vg., *Ego sum*, without conjunction. **standis neire**: P., 'stonde niȝ'; *asto.* **to thee to speke**: Vg., *loqui ad te.*

sal nocht may spek, till in the day in quhilk thir
iiii. Reg. vii. a. thingis salbe done, for thou has nocht beleuet to my wordis, quhilkis salbe fulfillit in thare tyme. 21 And the pepile was abidand Zacharie, and thai wonndrit that he tariet in the tempile. 22 And he yede furth, and mycht not speke to thame: and thai knew that he had sene a visioun in the tempile: and he beknyt (or synet) to thame, and he duelt still dommbe. 23 And it was done, quhen the dais of his office ware fulfillit, he yede into his hous. 24 And eftir thire dais Elizabeth, his wif, consauet, and hid hir v monethis, and said, 25 For sa the Lord did to me in the dais in quhilk he beheld to tak away my reprefe amang
Math. i. c. men. ✠ 26 Bot in the sext moneth the angel Gabriel was send fra God into a citee of Galilee, quhais name was Nazareth, 27 To a virgine spousit to a man quhais name was Joseph, of the hous of Dauid; and the name of the virgine was Marie. 28 And the angel entrit to hir, and said, Haile full of grace, the Lord be with thee: blessit be thou amang women. 29 And quhen scho had herd, scho was trublit in his word, and thoucht quhat maner salutatioun this was. 30 And the angel said to hir, Na dreed thou nocht, Marie;

i. 20. **sal nocht may spek**: P., 'schalt not mow speke'; *non potens loqui.* **for**: *pro eo quod.*

22. **mycht not**: *non poterat.* **beknyt (or synet)**: P., 'bikenyde'; *erat innuens.* **duelt still dommbe**: so P., 'dwellide,' &c.; *permansit mutus.*

23. **yede**: P., 'went.' 24. **hid hir**: *occultabat se.*

25. **beheld**, &c.: *respexit auferre opprobrium meum;* Rh., 'he had respect to take away my reproach.'

27. **virgine . . . virgine**: P., 'maidyn . . . maidun.' **spousit**: Wy., P., 'weddid'; *desponsatam.*

28. **Haile full of grace**, &c.: *Ave, gratia plena*, &c. Abp. Ham. (p. 273), 'Haile Marie ful of grace, our lord is with the; blissit art thow amang wemen.'

29. **in his word**: *in sermone ejus;* Rh., 'at his saying.'

30. **Na dreed thou nocht**: P., 'Ne drede thou not'; *Ne timeas.* Abp. Ham. (p. 272), 'Thow hes found grace and favour at God.'

‡ Thou hes founde grace anentis God) That is, thou hes ane graciouss and ane mercifull God.

for ‡ thou has fundin grace anentis God. [31] Lo, thou sall consaue in wambe, and (*a*) sal beire a sonn, and thou sal call his name Jesus. [32] This salbe gret, and he salbe callit the sonn of the hieast; and the Lord God sal gefe to him the seet of Dauid, his fader: [33] And he sal regne in the hous of Jacob withoutin end; and of his kingdom salbe nane end. [34] And Marie said to the angel, On quhat maner sal this thing be done, for I knaw nocht man? [35] And the angel ansuerd and said to hir, The Haligaast sal cum fra abone into thee, and the virtue of the Hieast sal ouirschaddou thee: and tharfor that haly thing that salbe born of thee salbe callit the sonn of God. [36] And lo, Elizabeth, thin aunt, and scho alsa has consauet (*b*) a sonn in hir eeld; and this moneth is the sext to hir that is callit barayn. [37] For euiry word sal nocht be impossibile anentis God. [38] And Marie said, Lo the handmaidin

Esay. vii. c.
Math. i. c.
Luc. ii. c.
Esay. ix. b.
Dani. vii. b.
Michias iiii. b.
Hebre. i. b.
F. 54 r.
Marc. ix. c.

(*a*) After *and*, *beire a sonn* deleted. (*b*) *cosauet*, MS.

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i. 33. **withoutin end**: *in æternum.* **kingdom**: P., 'rewme.' J. Ham. (Fac. Traict., p. 189), 'He sal regne in the hous of Iacob for euer, and thair salbe na end of his kingdome.'

34. **On quhat maner**, &c.: *Quomodo fiet istud.* Abp. Ham. (p. 148) paraphrases, 'How may this be . . . seand that I am nocht purposit to ken a man carnally.'

35. **sal cum fra abone**: *superveniat;* Abp. Ham. (p. 145), 'The halye spreit sall cum upon the, and the powar of the hiast sal ouir schadow the.' **and tharfor**: *ideoque et;* Rh., 'and therefore also.' Vv. 34, 35: Gau (p. 39), 'schw sperit at the angel quhow that suld be for quhy schw knew na man. Thane the angel ansuert . . . the halie spreit sal licht in the, and ye power of almychtine God sal scheyne apone the; and that halie thyng quhilk sal be borne of the sal be callit the sone of God.' **that haly thing**, &c.: *quod nascetur ex te sanctum.*

36. **thin aunt**: P., 'thi cosyn'; so Wy., 'cosyness' or 'cosyne'; *cognata tua.* **hir eeld**: P., 'hir eelde'; *senectute sua.*

37. **For euiry word**, &c.: *quia non erit impossibile . . . omne verbum;* Abp. Ham. (p. 207), 'thair is na word impossibil to God.'

38. **Lo**, &c.: Abp. Ham. (p. 273), 'Behald the boundmaidin of our Lord, be it to me as thow hes said.'

Luc. xviii. e. of the Lord; be it done to me eftir thi word. Ande the angel departit fra hir. ✠ [39] And Marie raase vp in tha dais, and went with haast ‡ into the montanis, into a citee of Judee; [40] And scho entrit into the hous of Zacharie, and salusit Elizabeth. [41] And it was done, as Elizabeth herd the salutatioun of Marie, the yonng child in hir wambe glaidit; and Elizabeth was fulfillit with the Haligaast: [42] And criet with a gret voce, and said, Blessit be thou amang women, and blessit be the fruit of thi wambe. [43] Quharof is this thing to me, that the moder of my Lord cum to me? [44] For, lo, as the voce of thi salutatioun was made in myn eiris, the infant (or yonng-child) glaidit in ioy in my wambe. [45] And blessit be thou that has beleuet; for tha thingis that ar said of the Lord to thee salbe per-
Esay. lxi. b. fytlie done. [46] And Marie said, My saule (*a*) magnifies the Lord, [47] And my spirit has glaidit in God my heil. [48] For he beheld the meeknes of his handmaidin; for,

‡ Into the montaniss, into the citee of Jewry) By this citee Luk meanis Jerusalem.

(*a*) After *saule, has* deleted: *magnifies* corrected out of *magnifiet.*

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i. 40. **salusit**: P., 'grette'; *salutavit.*

41. **glaidit**: P., 'gladide'; *exultavit.* Rh., 'did leap.'

42. **Blessit be thou**, &c.: Abp. Ham. (p. 276), 'Blissit art thow amang wemen . . . and blissit is the fruit of thi wame.'

43. **Quharof**: P., 'And whereof'; Vg., *Et unde.* Vv. 41-43: J. Ham. (Fac. Traict., p. 152), 'And it come to pas that sa sune as Elizabeth hard the salutation of Maria, the barne reiosit in his mother's wombe; and Elizabeth was replenisit with the halie Spirit, and scho cryit with a loud voce and sayd, Blissit art thow amangis al wemen, and blissit is the fruit of thy wombe; and how is this commit to me, that the Mother of my lord suld come to visie me.'

44. **the infant (or yonng-child)**: P., 'the ȝong child'; *infans.* **glaidit in ioy**: *exultavit in gaudio.*

45. **blessit be thou**: Abp. Ham. (p. 45), 'Happy art thow . . . quhilk hes gevin credit to the messenger of God.' **of the Lord**: *a Domino.* **salbe perfytlie done**: *perficientur;* Rh., 'shall be accomplished.'

47. **my heil**: P., 'myn helthe'; *salutari meo.*

48. **beheld**: *respexit.* J. Ham. (Fac. Traict., p. 153), 'because he hes had regarde to the humilitie of his seruante.'

lo, of this al generatiouns sal say that I am blessit. [49] For he that is mychti has done to me grete thingis; and his name is haly. [50] And his mercy is fra kinred into kinreddis to men that dredis him. [51] He made mycht in his arme; he scatterit proudmen with the thoucht of his hart. [52] He put doun mychti men fra the seet, and vpheet mekemen. [53] He has fulfillit hungrie men with gudes; and he has left richemen void. [54] He, having mynd of his mercy, tuke Israel, his childe; [55] As he has spokin to oure fadris, to Abraham, and to his seed in to warldis. [56] And Marie duelt with hir as it war iij monethis, and turnit agan into hir hous. ✠ [57] Bot the tyme of bering child was fulfillit to Elizabeth; and scho baire a sonn. [58] And the nechbouris and cusingis of hir herd that the Lord had magnifiet his mercy with hir; and thai thankit him. [59] And it was done in the auchtand day, thai com to circumcide the child; and thai callit him Zacharie, be the name of his fadere. [60] And his modere ansuerd and said, Nay; bot he salbe callit Johnne. [61] And thai said to hir, For na man is in thi kinred that is callit this name. [62] And thai synet to his fadere,

i. Reg. ii. a. Ecclesi. x. c.

Gene. xxii.

F. 54 *v.*

Gene. xvii. b. Leui. xii. a.

i. 48. **of this**: so P.; *ex hoc.* Rh., 'from henceforth.' **sal say that I am**: *me dicent.* Abp. Ham. (p. 272), 'Fra this tyme all generatiouns sall call me blissit.'

50. **fra kinred into kinreddis**: *a progenie in progenies.*

51. **with the thoucht of his hart**: *mente cordis sui;* Rh., 'in the conceit of their heart.'

52. **fra the seet**: P., 'fro sete'; *de sede.* **vpheet**: P., 'enhaunside'; *exaltavit.*

53. **left richemen void**: *divites dimisit inanes.*

54. **having mynd of**: *recordatus.* **tuke**: *suscepit;* Rh., 'hath received.'

55. **in to warldis**: *in sæcula.*

58. **cusingis**: P., 'cosyns'; *cognati.* **thai thankit him**: similarly P.; *congratulabantur ei.*

59. **auchtand**: P., 'eiȝte'; *octavo.*

60. **callit**: P. 'clepid.'

62. **synet**: P., 'bikeneden'; *innuebant.*

quhat he wald that he ware callit. [63] And he askit a poyntell, and wrate, sayand, Johnne is his name. And almen wonndrit. [64] And anon his mouthe was opnyt and his tonng, and he spak, and blessit God. [65] And dreed was made on al thar nechbouris; and al thire wordis ware publisit on al the montanis of Judee. [66] And almen that herde puttit in thare hart, and said, Quhat maner child sall this be? For the hand of the Lord was with him. [67] And Zacharie, his fadere, was fulfillit with the Haligaast, and propheciet, and said, [68] Blessit be the Lord God of Israel; for he has visitit and made redemptioun of his pepile, ✠ [69] And he has raasit to vs a horn of heill in the hous of Dauid his
Psal. cxxxi. b. childe. [70] As he spak be the mouthe of his haly prophetis, that ware fra the warld: [71] Heill fra oure
Gene. xxii. c. ennimyis, and fra the hand of almen that hatit vs; [72] To do mercy with oure fadris, and to haue mynd of his halie testament; [73] In the gret aath that he suore to
Esay. xxxviii. d. Abraham oure fadere, to gefe himself to vs, [74] That we
Hebre. ix. c. without dreed, delyuerit fra the hand of oure ennimyis, serue to him, [75] In halynes and richtwisnes before him, in al oure dais. [76] And thou, child, salbe callit the

i. 63. **poyntell**: P., 'poyntil'; *pugillarem.* According to Jam., 'poyntal' (Fr. *pointille*) is a weapon such as a javelin, or a pointed instrument with which one plays on a harp (Douglas, 'Æneid'); more commonly, however, a *stilus*, as in Wy. (Job xix. 24), 'grauen in a boc with an iren pointel' (see examples in Catholicon). It is here used for the writing tablet (*pugillar*), or writing materials generally.

66. **puttit in thare hart**: so P., 'puttiden in her herte'; *posuerunt.* Rh., 'laid them up,' &c. **Quhat maner child**, &c.: with P. overlooking *putas.* Vg., *Quis* [WW., *quid*] *putas, puer iste erit?* Wy., 'Who, gessist thou, this child schal be?'

69. **raasit**: P., 'rerid'; *erexit.* **of heill**: P., 'of heelthe'; *salutis.*

70. **fra the warld**: *a sæculo;* Rh., 'from the beginning.'

71. **Heill**: P., 'Helthe'; *salutem.* **hatit**: *oderunt.*

73. **In**: apparently a slip. Wy., 'The ooth.' P., 'The greet ooth.' Vg., *Jusjurandum.* 76. **callit**: P., 'clepid.'

‡ To gif science of saluaciounn vnto his peopill) That thai may knaw how thai moun be sawed, not be the warkis of the lawe, bot be the forgifness of synnes, quhilk cumis only of the tendyre mercy of God.

prophet of the hieast: for thou sall ga before the face of the Lord to mak reddy his wayis; [77] ‡ To geue science of heil to his pepile, into remissioun of thare synnis, [78] Be the inwartnes of the mercy of our God; in quhilkis he, ‡ rysing vp fra on hie, has visitit vs, [79] To geue licht to thame that sittis in mirknessis and in schadou of deid, to dresse our feet in the way of pece. ✠ [80] And the child waxit, and was confortit in spirit, and was in desert placis till to the day of his schawing to Israel. F. 55 r.

‡ Rysyng wp) Christ in his God heade is the day that sprang fra the heitht.

The Secund chapture.

✠ Ande it was done in tha dais, a mandment went out (*a*) fra the emperoure August, that al the warld suld be descriuet. [2] This first descryuing was made of Cirine, justice of Sirie. [3] And almen went to mak professioun, ilk into his awn citee. [4] And Joseph went vp fra Galilee, fra the citee of Nazareth, into Judee, into a citee of Dauid, that is callit Bethleem, fore that he was of the hous and of the meynye of Dauid. [5] That he suld knawleche with Marie his wif, that was i. Reg. xv., xvi. a., xx. b.

(*a*) *out* added above the line.

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i. 77. **science of heil**: P., 'scyence of helthe'; *scientiam salutis.*

78. **Be the inwartnes**: *per viscera;* Wy., 'bi the entraylis.' **rysing vp**: P., 'sprynginge vp'; *oriens.* Rh., 'the orient.'

79. **mirknessis**: P., 'derknessis'; *tenebris.* **to dresse**: so Wy., P.; *ad dirigendos.*

80. **confortit**: P., 'coumfortid'; *confortabatur.* Rh., 'was strengthened.'

ii. 1. **descriuet**: *describeretur.*

2. **descryuing**: *descriptio;* Rh., 'enrollment.' **justice**: *præside.*

3. **to mak professioun**: *ut profiterentur.* Compare ver. 5.

4. **And Joseph**: Vg., *autem et Ioseph.* Rh., 'And Joseph also.' **callit**: P., 'clepid.' **meynye**: P., 'meyne'; *familia.*

5. **he suld knawleche**: similarly P.; *profiteretur.* Rh., 'to be enrolled.'

Math. i. c. weddit to him and was gret with child. 6 And it was done, quhile thai ware thar, the dais ware fulfillit that scho suld beire childe. 7 And scho baire hire first born sonn, and wrappit him in clathis, and laid him in a cribbe; for thare was na place to him in na chalmere. 8 And schephirdis war in the sammin cuntre wakand and kepand the wacheingis of the nycht on thare flock. 9 And, lo, the angel of the Lorde stude beside thame, and the cleirnes of God schynit about thame; and thai
i. Thymo. iii. b. dredd with gret dreed. 10 And the angell said to thame, Will ye nocht dreed; for, lo, I preche to you a gret ioy, that salbe to al the pepile. 11 For a saluatour is born this day to you, that is Crist the Lord, in the citee of Dauid. 12 And this is a takin to you: Ye sal find a yonng child wlappit in clathis, and laid in a cribbe. 13 And suddanlie thare was made with the angel a multitude of heuenlie knichthede loving God, and sayand, 14 Glorie be in the hieast thingis to God, and in erd pece, ‡ to men off gude will. ⊢ 15 Ande it was done, as the angellis passit away fra thame into heuen, the schephirdis spak togiddire and said, Go
F. 55 v. we ouir to Bethleem, and se we this word that is made, quhilk the Lord has made and schawin to vs.

‡ To menn of gud wil) That menn may delite and rejoye tharof, in luf toward God and amang themselues. And not only to receaue this gudness of God thankfully, bot to be contente joyfully to suffer trubbile for the samen.

ii. 5. **weddit**: *desponsata.*

7. **wrappit him in clathis**: P., 'wlappide hym in clothis'; *pannis eum involvit.* Cf. ver. 12. **a cribbe**: P., 'a cratche.' Wy., 'a cracche'; *præsepio.* **to him**: reading *ei* with St., Sixt.; but Vg., *eis.* **chalmere**: P., 'chaumbir'; *diversorio.* Rh., 'the inn.' 9. **cleirnes**: *claritas.*

10. **Will ye nocht**: P., 'nyle ȝe.' **preche**: so P.; *evangelizo.*

11. **saluatour**: P., 'sauyoure.'

12. **wlappit**: P., 'wlappid'; *involutum.* **cribbe**: P., 'cratche,' as in ver. 7.

13. **heuenlie knichthede**: P., 'heuenli kniȝthod'; *militiæ cœlestis.* **loving**: P., 'heriynge'; *laudantium.* See Mt. xx. 16.

15. **has made and schawin**: so P., 'hath maad, and schewide,' reading *quod fecit Dominus et ostendit* with St., Sixt.; but Clem., *quod Dominus ostendit.*

[16] And thai hyand com, and fand Marie and Joseph, and the yonng child laid in a cribbe. [17] And thai seand, knew of the word that was said to thame of the child. [18] And almen wonndrit that herd; and of thir thingis that war (*a*) said to thame of the schephirdis. [19] Bot Marie kepit al thir wordis, beirand to giddire Luc. ii. g. in hir hart. [20] And the schepherdis turnit agane, glorifiand and lovand God in al thingis that thai had herd and seen, as it was said to thame. ✠ ✠ [21] And eftir that the viij dais war endit that the child suld Gene. xvii. b. be circumcidet, his name was callit Jesus, quhilk was Luc. i. c. callit of the angel before that he was consauet in wambe. ✠ ✠ [22] And eftire that the dais of purgatioun Leui. xii. b. i. Reg. i. d. of Marie war fulfillit eftire Moyses lawe, thai tuke him into Jerusalem, to offire him to the Lord; [23] As it is writin in the law of the Lord, For euiry male Exod. xiii. a. Nume. viii. kynde opnyng the wambe salbe callit haly to the c. Lord; [24] And that thai sal geue aan offring eftire that it is said in the law of the Lorde, a paire of turturis, or twa culuer birdis. [25] And, lo, a man was in Jerusalem, quhais name was Symeon; and this man was iust and virtuouse, and abade the confort of Israel: and the Haligast was in him. [26] And he

(*a*) After *war*, *done* deleted: *said* added above.

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ii. 16. **hyand**: P., 'hiȝynge'; *festinantes.* **a cribbe**: as in ver. 7.

17. **knew of**: *cognoverunt;* Rh., 'understood.' AV., 'made known.'

18. **wonndrit that herd; and of thir thingis**: P., 'that herden wondriden, and of,' &c.; *qui audierunt mirati sunt; et de his.*

19. **beirand to giddire**: *conferens.*

20. **lovand**: P., 'heriynge'; *laudantes.*

21. **callit . . . callit**: P., 'clepid . . . clepid.'

22. **of Marie**: Vg., *ejus.* No authority for *Mariæ.*

24. **eftire that**: *secundum quod.* **of turturis**: so P.; *turturum.* **culuer birdis**: P., 'culuer briddis'; *pullos columbarum.*

25. **virtuouse**: P., 'vertuous'; but Vg., *timoratus.* **confort**: P., 'coumfort'; *consolationem.*

had takin ane ansuere of the Haligast that he suld nocht se deid, bot he saw first the Crist of the Lord. [27] And he com in spirit into the tempile; and quhen his fadere and modere led the childe Jesu to do
Leui. xii. b. eftir the custum of the law for him, [28] He tuke him into his armes, and he blessit God, and said, [29] Lord, ‡now thou leeues thi seruand eftire thi word in
Esay. xlix. b. pece: [30] For myn een has sene thi heil, [31] Quhilk
Actis xiii. e. thou has made reddy before the face of all pepilis; [32] Licht to the schawing of hethinmen, and glorie
F. 56 r. of thi pepile Israel. ✠ ✠ [33] And his fader and moder war wonndring on thir thingis that war said of him. [34] And Symeon blessit thame, and said to Marie his moder, Lo, this is sett into falling doun and into the rysing agane of mony men in Israel; and into a takin to quham it salbe aganesaid; [35] And a swerde sal passe throuche thin awn saule, that the thouchtis be schawit of mony hartis. [36] And Anna was a prophetesse, the douchtire of Phanuel, of the lynage of Aser: and scho had gaan furth in mony dais, and had leuet with hir housband vii yeris fra hir maidinhede; [37] And this was a wedo in foure score of yeris and foure, and scho departit nocht fra the tempile, bot seruit God nycht and day in fastingis and prayers.

‡ Now thou leeuess thi seruand, &c.) That is, now am weill contei to depart.

ii. 27. **fadere and modere**: P., 'fadir and modir,' but Vg., *parentes;* and so in ver. 41.

28. **He tuke**: Vg., *et ipse accepit.* Rh., 'he also took.'

29. **thou leeues**: *dimittis.*

30. **heil**: P., 'helthe'; *salutare.* Gau (p. 36), 'o lord, lat thy seruand pas in pece efter thy promis; for quhy my eyne hes seyne thy saluiour.'

32. **to the schawing of hethinmen**: *ad revelationem gentium.*

34. **into falling doun**: *in ruinam.* **into a takin to quham it salbe aganesaid**: Rh., 'for a sign which shall be contradicted.'

36. **of the lynage**: *de tribu.* **had gaan furth in mony dais**: *processerat in diebus multis.* **maidinhede**: P., 'maydynhode'; *virginitate.*

37. **in**: *usque ad.* **seruit God**: Vg., *serviens*, but some MSS. add *deo.*

38 And this com vponne thame in that ilk hour, and knawlechet to the Lord, and spak of him to al that abade the redemptioun of Israel. 39 And as (*a*) thai had fullie done all thingis eftire the law of the Lord, thai turnit agane into Galilee, into thare citee Nazareth. 40 And the child wox, and was confortit, full of wisdome: and the grace of God was in him. ✠ ✠ 41 And his fader and moder went ilk yere into Jerusalem in the solempne day of pasche. 42 And quhen Jesus was xii yere ald, thai went vp to Jerusalem eftire the custom of the feest day. 43 And quhen the dais war done, thai turnit agane, and the child abade in Jerusalem; and his fader and moder knew it nocht. 44 For thai, gessand that he had bene in the fallowschip, com a dais journay; and soucht him amang his cusingis and his knawleche. 45 And quhen thai fand him nocht, thai turnit agane into Jerusalem, and soucht him. 46 And it befell that eftire the thrid day thai fand him in the tempile, sitting in the myddis of doctouris, herand thame, and askand thame. 47 And almen that herd him wonndrit on the prudence and ansueris of him. 48 And thai, seand, wonndrit: and his moder said to him, Sonn, quhat has thow done to vs thus? lo, thi fader and I, sorowand, has soucht thee. 49 And he said to thame, Quhat is it that ye soucht me? wist ye nocht that

Exod. xxiii. b. and xxxiiii. c.

Leui. xxiii. a.

Math. vii. c. Marc. i. b. Luc. iiii. d.

F. 56 *v.*

Johan. ii. a.

(*a*) After *as*, *that* deleted.

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ii. 38. **knawlechet**: *confitebatur.*

40. **was confortit**: P., 'was coumfortid'; *confortabatur.*

41. **fader and moder**: *parentes*, as in ver. 27.

42. **Jesus**: inserted without authority.

43. **the child**: so P.; but Vg. here adds *Jesus.* **fader and moder**: *parentes*, as in vv. 27, 41.

44. **in the fallowschip**: *in comitatu.* **his cusingis and his knawleche**: *cognatos et notos;* Rh., 'kinsfolk and acquaintance.'

48. **seand, wonndrit**: P., 'seyn, and wondriden.'

in tha thingis that ar of my fader it behuvis me to
Luc. ix. e. and xviii. d. be? 50 And thai vndirstude nocht the word the
quhilk he spak to thame. 51 And he com doun with
thame, and com to Nazareth, and was subiect to
Gene. xxxvii. b. i. Reg. ii. e. thaim: and his moder kepit togiddire al thir wordis
and baire thame in hir hart. 52 And Jesus profitit in
wisdome, age, and grace anentis God and men.

The iii chapture.

✠ In the xv yere of the impire of Tiberie Cesare,
Luc. xxii. a. quhen Pilat of Pounce gouernit Judee, and Herode
was prince of Galilee, and Phillip his bruther was prince
of Iturie and of the cuntre of Traconye, and Lysanye
was prince of Abiline, 2 Vndir the princis of preestis,
Math. iii. a. Marc. i. a. Johan. i. b. Annas and Caiphas, the word of the Lord was made on
Johnne, the sonn of Zacharie in desert. 3 And he com
into al the cuntre of Jordan, and prechit baptyme of
pennance into remissioun of synnys; 4 As it is writtin
Esaie. xl. a. in the buke of the wordis of Esaie the prophet, The
voce of a criere in desert, Mak ye reddy the way of the
Lord, mak ye his roddis richt. 5 Ilk valey salbe (*a*) ful-
fillit, and euiry hill and litil hill salbe made law; and

(*a*) After *salbe*, *fillit* deleted.

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ii. 51. **kepit . . . and baire**: Vg., *conservabat*, but some MSS. add *conferens*.

52. **profitit**: *proficiebat*. **wisdome, age**: Vg., *sapientia et ætate*.

iii. 1. **In the xv yere**: *Anno autem*, &c.; Rh., 'And in the,' &c. **Pilat of Pounce**: so Wy. and P. **gouernit**: so P., 'gouernide'; *procurante*. Many MSS. of Wy., 'procurynge, *or kepynge*.' **prince**: so P., thrice in this verse, *tetrarcha*.

2. **princis of preestis**: *principibus sacerdotum*; Rh., 'high priests.'

4. **roddis richt**: P., 'pathis riȝt'; *rectas . . . semitas*.

5. **salbe fulfillit**: *replebitur*. **hill and litil hill**: *mons et collis*.

schrewit thingis salbe into dressit thingis, and scharp thingis into playn wayis; [6] And euiry flesch sal se the heil of God. ✠ [7] Tharfor he said to the pepile that went out to be baptizit of him, Kindlingis of eddris, quha schewit to you to fle fra jre tocummyng? [8] Tharfore do ye worthi fruitis of pennance, and begynn ye nocht to say, Wee haue a fader Abraham: for I say to you, that God is mychtj to raase of thir staanys the sonnis of Abraham. [9] And now ane ax is set to the rute of the tre: and tharfore euiry tre that makis nocht gude fruite salbe cuttit doun, and salbe castin into the fire. [10] And the pepile askit him, and said, Quhat than sal we do? [11] He ansuerd and said to thame, He that has ij cotis, geue to him that has nane; and he that has metis, do in like maner. [12] And puplicanis com to be baptizit, and thai said to him, Maistire, quhat sal we do? [13] And he said to thame, Do ye nathing maire than that that is ordanit to you. [14] And knychtis askit him, and said, Quhat sal alsa we do? And he said to thame, Smyte ye wrangwislie na man, nouthir mak ye fals challange; and be ye

Math. iii. a.

Math. iii. a. and vii. b. Actis ii. d.

F. 57 r.

iii. 5. **schrewit thingis salbe into dressit thingis**: similarly Wy., P.; *erunt prava in directa.* Rh., 'crooked things shall become straight.' **scharp thingis**: *aspera.* **playn wayis**: *vias planas;* Rh., 'rough ways, plain.'

7. **Kindlingis**: P., 'Kyndlyngis'; *genimina.* **fra jre tocummyng**: P., 'fro the wraththe to comynge.'

8. **worthi fruitis**: J. Ham. (Fac. Traict. p. 273), 'fruites worthie of repentence.'

9. **of the tre**: reading with St., Sixt., *arboris.* Hent., Clem., *arborum.*

11. **metis**: so P., *escas.*

12. **And puplicanis com**: *Venerunt autem et publicani.*

14. **knychtis**: P., 'kny3tis'; *milites.* **Smyte ye wrangwislie** (P., wrongfuli): *concutiatis.* **mak ye fals challange** (P., chalenge): *calumniam faciatis.* Compare Wy. (Jerem. vii. 6), 'If 3e maken not fals caleng to a comelyng, and to a fadirles child, and to a widewe'; *advenæ et pupillo et viduæ non feceritis calumniam.* Challenge, derived from *calumnia,* had originally the same signification of malicious action at law, false accusation (N.E.D.)

contentit with your souldis. 15 Quhen al the pepile gessit, and almen thoucht in thar hartis of Johnne, or perauenture he war Crist; 16 Johnne ansuerd
Math. iii. b. Mar. i. a. Joh. i. c. and said to almen, I baptize you in watire; bot a mychtiare than I sal cum eftir me, of quham I am nocht worthie to louse the thwang of his
Ezech. xxxvi. c. d. Math. iii. b. schoone: he sal baptize yow in the Haligast and fire: 17 Quhais windewing clathe is in his hand, and he sal purge his cornflure, and sal gader the quhete into his berne; but the caffis he sal birne with fire vnsloknabile. 18 And mony vthir thingis alsa he spak
Math. xiiii. a. and prechit to the pepile. 19 Bot Herode thetrach, when he was blamet of Johnne for Herodias the wif of his bruther, and for al the euiles that Herode did, 20 Encressit this ouir all, and closit Johnne in
Math. iii. b. Mar. i. a. Joh. i. d. presoun. 21 And it was done quhen all the pepile was baptizit, and quhen Jesus was baptizit and prayit, heuen was opnyt, 22 And the Haligast com doun in bodilie liknes as a dow on him, and a voce was made fra heuen, Thou art my dereworthe sonn; in thee it has
Math. xiii. g. pleisit to me. 28 And Jesus himself was beginnand as

iii. 14. **contentit with your souldis**: P., 'apayed with ȝoure sowdis'; *contenti stipendiis vestris.*

15. **Quhen al the pepile gessit**: *Existimante autem populo;* P. also neglects *autem.* Wy., 'Forsoth al the peple gessinge.'

16. **I baptize**: so P., passing over *quidem;* Wy., 'Sothli I baptise.' Rh., 'I indeed,' &c. **a mychtiare**: Wy., 'a strengere.' P., 'a stronger.' **louse the thwang**: P., 'vnbynde the lace' (Wy., thwong); *solvere corrigiam.*

17. **windewing clathe**: Wy., P., 'wynewyng tool'; *ventilabrum.* Rh., 'fan.' **cornflure**: P., 'floor of corn.' Wy., 'corn floor'; *aream.* **caffis**: Wy., P., 'chaffis'; *paleas.* **vnsloknabile**: Wy., P., 'vnquenchable'; *inextinguibili.*

18. **prechit**: P., 'prechide'; *evangelizabat.* Wy., 'euangeliside.'

19. **of Johnne**: so P. 'of Joon'; but Vg., *ab illo.*

20. **Encressit this**: P., 'encreside this.' Vg., *adjecit* et *hoc.* **closit**: P., 'schitte'; *inclusit.*

22. **it has pleisit to me**: so Wy., P., 'it hath plesid to me'; *complacuit mihi,* with St., Hent., Sixt., Clem., *complacui mihi.* Compare Mt. iii. 17, 'I haue pleisit to me.'

of threttj yere, that was gessit the sonn of Joseph, quhilk was of Helie, [24] Quhilk was of Matath, quhilk was of Levy, quhilk was of Melchi, that was of Jamne, that was of Joseph, [25] That was of Matathie, that was of Amos, that was of Naum, that was of Hely, that was of Agee, [26] That was of Matath, that was of Matatie, that was of Semey, that was of Josephe, that was of Juda, [27] That was of Johanna, that was of Resa, that was of Zorobabell, that was of Salatiel, that was of Neri, [28] That was of Melchi, that was of Addi, that was of Cosan, that was of Helmadan, that was of Heer, [29] That was of Jhesu, that was of Eleazare, that was of Jorum, that was of Matath, that was of Leuy, [30] That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachim, [31] That was of Melcha, that was of Menna, that was of Matatha, that was of Nathan, that was of Dauid, [32] That was of Jesse, that was of Obeth, that was of Booz, that was of Salmon, that was of Nason, [33] That was of Amynadab, that was of Aram, that was of Esrom, that was of Phares, that was of Judas, [34] That was of Jacob, that was of Isaac, that was of Abraham, that was of Thare, that was of Nachor, [35] That was of Seruth, that was of Ragan, that was of Phaleth, that was of Heber, that was of Sale, [36] That was of Chaynan, that was of Arphaxat, that was of Sem, that was of Noe, that was of Lameth, [37] That was of Mathusale, that was of Enoch, that was of Jareth, that

Mar. vi. a. Luc. iiii. c. Johan. i. e.

F. 57 *v.*

iii. 23. **that was gessit**: Wy., P., 'that he was gessid'; *ut putabatur.*

23, 24. **quhilk was of Helie . . . that was of Jamne**: following P. in rendering *qui fuit* 'which was' in the first four instances, and 'that was' in the remainder of the genealogy.

25. **Agee**: Vg., *Nagge;* so Wy., P.

26. **Matath**: Vg., *Mahath.* Wy., P., 'Mathath.'

31. **Melcha**: so St., Hent., Sixt. Clem., *Melea.*

35. **Ragan**: Vg., *Ragau;* so Wy., P. **Phaleth**: Vg., *Phaleg.*

was of Malalehel, that was of Chaynan, 38 That was of Enos, that was of Seth, that was of Adam, that was of God.

The iiii chapture.

✠ Ande Jesus, ful of the Haligast, turnit agane fra
Math. iiii. a. Mar. i. b. Jordan, and was led be the spirit into desert 2 xl dais, and was temptit of the deuile, and ete nathing in tha dais; and quhen tha dais war endit, he hungrit.
Exod. xxxiiii. d. ii. Reg. xix. b. 8 And the deuile said to him, Gif thou art Goddis sonn, say to this staan that it be made brede. 4 And Jesus ansuerd to him, It is writtin, that a man leues
Deut. viii. b. nocht in brede allane, bot in euiry word of God. 5 And the deuile led him into an hie hill, and schewit to him all the realmes of the warld in a moment of tyme, 6 And said to him, I sal geue to thee al this powere, and the glorie of thame: for to me thai ar
F. 58 r. gevin; and to quham I will I geue thame. 7 Tharfore gif thou fal doun and wirschip before me, al thingis salbe thyn. 8 Ande Jesus ansuerd and said to him,
Deut. vi. c. and x. d. It is writin, Thou sal wirschip thi Lord God, and to him allaan thou sal serue. 9 And he led him into Jerusalem, and set him on the pynacile of the tempile, and said to him, Gif thou art Goddis sonn, send
Psal. lx. b. thi self doun fra hyne: 10 For it is writin, For he has comandit to his angels of thee that thai kep thee in al thi wais; 11 And thai sal tak thee in handis, or

iv. 2. **quhen tha dais war endit**: Vg., *et consummatis illis.*

5. **realmes**: P., 'rewmes.' **of the warld**: *orbis terræ;* Wy., 'of the roundnesse of erthe.'

7. **gif thou fal doun**, &c.: reading with St. and Sixt., *si procidens;* Clem. omits *procidens.*

9. **pynacile**: P., 'pynacle'; *pinnam.* **send thi self doun fra hyne**: *mitte te hinc deorsum.*

10. **in al thi wais**: an addition—also in Wy. and P.—without ancient authority.

11. **And thai sal tak**: P., 'and that thei schulen take'; *et quia*, &c.

perauenture thou hurt thi fute at a staan. [12] Ande Jesus ansuerd and said to him, It is said, thou sal nocht tempt thi Lord God. [13] And quhen euiry temptatioun was endit, the feend went away fra him for a tym. [14] And Jesus turnit agane in the virtue of the spirit into Galilee: and the fame went furth of him throw al the cuntree. [15] And he taucht in the synagogis of thame, and was magnifiet of almen. [16] And he com to Nazareth, quhare he was nurisit: and entrit, eftire his custum in the saboth day, into a synagog, and raase to reed. [17] And the buke of Esaie the prophet was betakin to him; and as he turnit the buke, he fand a place quhare it was writin, [18] The spirit of the Lord on me, for quhilk thing he anoyntit me: he send me to preche to puremen, to heil contrite men in hart, and to preche remyssioun to presonnars and sicht to blindmen, and to deliuer brokin men into remyssioun, [19] To preche the yere of the Lord plesand and the day of yelding agane. [20] And when he had closit the buke, he gafe agane to the mynister, and sat. And the een of almen in the synagog ware behalding into him. [21] And he began to say to thame, For in this day this scripture is fulfillit in your eres. [22] And almen gaue witnessing to him, and wonndrit in the wordis of grace that com furth of his mouth. And thai said, Quhethir this is nocht the sonn of Joseph? [23] And he said to thame, Suthlie, ye sal say to me this liknes,

Deut. vi. c.

Math. iiii. b. Marc. i. b.

Math. xxii. g. Mar. vi. a.

ii. Esdre. viii. b.

Esay. lxi. b.

Math. xiii. g. Mar. vi. a.

Joh. vi. c.

F. 58 *v.*

iv. 16. **nurisit**: P., 'norisschid'; *nutritus.*

17. **betakin**: P., 'takun'; *traditus.*

18. **to preche . . . to preche**: so P.; *evangelizare . . . prædicare.* **deliuer brokin men**: so P., 'delyuere brokun men'; *dimittere confractos.* Rh., 'dismiss the bruised.'

19. **the yere of the Lord plesand** (P., plesaunt): *annum D. acceptum.* **of yelding agane**: *retributionis.*

22. **witnessing**: *testimonium.*

23. **Suthlie**: P., 'sotheli': *utique.* **liknes**: *similitudinem.*

Leche, heil thi self. The Phariseis said to (*a*) Jesu, How gret thingis haf we herd done in Capharnaum, do thou
Math. xiii. g. Mar. vi. a. Johan iiii. e. iii. Reg. xvii. a. Jaco. v. c.
alsa here in thi cuntree. [24] And he said, Trewlie I say to you, that na prophet is resauet in his awne cuntree. [25] In treuth I say to you, that mony wedois ware in the dais of Helie in Israel, quhen heuen was closit thre yeris and sex monethis, quhen gret hungire was made in al the erd; [26] And to naan of thame was Helie send, bot into Sarepta, of Sidon, to a wedou. [27] And mony lepirmen war in Israel vndire Helisee the prophet; and naan of thame was clenget, bot Naaman of Sirie. [28] Ande al in (*b*) the synagog, herand thir thingis, ware fillit with jre (or greef), [29] And thai raase, and drew him out without the citee, and led him to the top of the hill on quhilk thare citee was biggit, to cast him doun. [30] Bot Jesus passit and went throu the middis
Math. iiii. b., vii. c. Marc. i. b. and c. Joh. ii. b. Luc. ii. G.
of thame, ✠ [31] And com doun into Capharnaum, a citee of Galilee, and thare he taucht thame in sabotis. [32] And thai war astonaist in his teching: for his word was in powere. [33] And in thar synagog was a man having aan vncleen feend, and he criet with gret voce, [34] And said, Suffir; quhat to vs and to thee, Jesu of Nazareth? art thou cummin to tyne vs? I knaw that thou art the Haly of God. [35] And Jesus

(*a*) After *to*, *him* deleted. (*b*) After *in*, *to* deleted.

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iv. 23. **The Phariseis said to Jesu**: similarly P., an interpolation which has the support of Cor. vat. Wy., 'Thei sayden.'

25. **gret hungire was made**: *facta est fames magna.*

27. **lepirmen**: P., 'meseles'; *leprosi.* **of Sirie**: *Syrus.*

28. **jre (or greef)**: Wy., P., 'wraththe'; *ira.*

29. **drew him out**: P., 'drouen hym out'; *ejecerunt illum.* Wy., 'castiden out him.' **top of the hill**: Wy., P., 'cop of the hil'; *supercilium montis.* **biggit**: P., 'bildid.'

33. **in thar synageg**: so P., 'in her synagoge,' reading *eorum*; but Vg., *in synagoga.*

34. **Suffir**: *sinite*; Rh., 'Let be.' **tyne**: P., 'leese'; *perdere.* **I knaw that thou art**: Vg., *scio te qui sis.* Rh., 'I know thee who thou art.' **the Haly of God**: *Sanctus Dei*; Rh., 'the Saint of God.'

blamet him, and said, Wax dombe, and ga out fra him. And quhen the feend had castin him furth into the middis, he went away fra him, and he noyit him nathing. [36] And dreed was made in almen, and thai spak togiddir, and said, Quhat is this word, for in powere and virtue he comandis to vnclene spiritis, and thai gang out? [37] And the fame was puplisit of him into ilk place of the cuntree. [38] And Jesus raase vp fra the synagog, and entrit into the hous of Symon. And the moder of Symonis wif was haldin with gret feueris; and thai prayit him for hir. [39] And Jesus stude ouir hir, and comandit to the feuer; and it left hir. And anon sche raase vp and seruit thame. [40] And quhen the sonn went doun, all that had seekmen with diuerse langouris led thame to him; and he set (*a*) his handis on ilk be thame self, and heilit thame. [41] And feendis went out fra mony, and criet, and said, For thou art the sonn of God. And he blamet, and suffrit thame nocht to speke: for thai knew him that he was Crist. [42] And quhen the day was cummin, he yede out and went into a desert place; and the pepile soucht him, and thai com to him, and thai held him, that he suld nocht ga away fra thaim. [43] To quhilkis he said, For alsa to vthir citeis it behuvis me to preche the kingdom of God: for tharfor I am send. [44] And he prechit in the synagogis of Galilee.

Math. viii. b. Marc. i. c.

F. 59 *r.*

Mathew viii. b. Mar. i. c.

Marc. iii. b.

(*a*) After *set*, *handis on thame* deleted.

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iv. 35. **noyit**: P., 'noyede'; *nocuit.*
38. **was haldin with gret feueris**: *tenebatur magnis febribus.*
39. **comandit to the feuer**: *imperavit febri.*
40. **on ilk be thame self**: P., 'on ech bi hem silf'; *singulis.*
41. **he blamet**: *increpans.* **knew**: P., 'wisten.'
43. **to preche**: *evangelizare.*
44. **he prechit**: *erat prædicans.*

v chaptur.

✠ And it was done, quhen the pepile com fast to
Math. iiii. c. Mar. d. Jesu to here the word of God, he stude beside the pule of Genasareth, [2] And saw twa bootis standing beside the pule (or stank): and the fischaris war gaan doun and weschit thar nettis. [3] And he yede vp into a boot, that was Symonis, and prayt him to leid it a litil fra the land. And he sat, and taucht the pepile out of the boot. [4] And as he ceissit to speke, he said to Symon, Leid thou in to the depnes, and slake your
Johan. xxi. g. nettis to tak fisch. [5] And Symon ansuerd and said to him, Commandoure, we traualit al the nycht, and tuke nathing: bot in thi word I sal lay out the nett. [6] And quhen thai had done this thing, thai closit togiddire a gret multitude of fischis: and thar nette was brokin. [7] And thai beeknyt (or synet) to fellowis, that war in an vthir boot, that thai suld cum and help thame. And thai com, and thai fillit bathe the bootis, sa that thai war almast drovnyt. [8] And quhen Symon Petir saw this thing, he fel doun to the kneis of Jesu, and said, Lord, ga fra me; for I am a

v. 1. **com fast**: P., 'cam fast.' Wy., 'felden in'; *irruerent.* **he stude**: Vg., *et ipse stabat.* **pule**; (and in next verse) **pule (or stank)**: P., 'pool'; Wy., 'stondinge watir'; *stagnum.*

3. **to leid it a litil**: *reducere pusillum;* RV., 'to put out a little.' **And he sat**: *et sedens.* J. Ham. (Fac. Traict., p. 94), 'And sittand he teachit the multitude out of the schip.'

4. **depnes**: P., 'depth'; *altum.* **slake**: so Wy., P.; *laxate.* Cf. ver. 5. **to tak fisch**: *in capturam;* AV., 'for a draught.'

5. **Commandoure**: P., 'Comaundoure'; *Præceptor.* **I sal lay out** [P., leye out] **the nett**: *laxabo rete.*

6. **closit togiddire**: *incluserunt.*

7. **beeknyt (or synet)**: P., 'bikenyden'; *annuerunt.* Cf. i. 22. **to fellowis**: *sociis.* **almast drovnyt**: P., 'almost drenchid.' Clem., *pene mergerentur*, but *pene* omitted by Hent. and WW.; so Rh., 'they did sink.'

synfull man. [9] For he was on ilk side astonaisit, and all that ware with him, in the taking of fischis quhilk thai tuke: [10] Suthlie in like maner James and Johnne, the sonnis of Zebedee, that war fallowis to Symon Petir. And Jesus said to Symon, Will thou nocht dreed; now fra this tyme thou sal tak men. [11] And quhen the bootis war led vp to the land, thai left al thingis, and followit him. ✠ [12] And it was done, quhen he was in aan of the citees, lo a man full of meselnes, seand Jesu, fel doun on his face, and prait him, and said, Lord, gif thou will, thou may mak me cleen. [13] And Jesus held furth his hand, and tuichet him, and said, I will: be thou made cleen. And anon the meselrie passit away fra him. [14] And Jesus comandit to him that he suld say to na man: Bot ga, schaw thou thee to a preest, and offir for thi clengeing in to witnessing to thame as Moyses bad. [15] And the word walkit about the maire of him: and mekile pepile com togiddire to here, and to be heilit of thare seeknessis. [16] And he went into desert, and prayt. ✠ [17] And it was done in aan of the dais he sat and taucht, and thar war Phariseis sitting and doctouris of the law, that com of ilk castell of Galilee, and of Judee,

F. 59 *v.* Math. iiii. c. Math. viii. a. Mar. i. d.

Leui. xiiii. a.

Math. ix. a. Mar. ii. a.

v. 9. **For he was on ilk side astonaisit**: *Stupor enim circumdederat eum.*

10. **Suthlie**: P., 'Sotheli'; *autem.* **Will thou nocht**: P., 'Nyle thou'; *noli.* 11. **followit**: P., 'sueden.'

12. **lo**: so P.; Vg., *et ecce.* **meselnes**: P., 'lepre'; *lepra.* Cf. next verse. **seand**: with St. omitting *et.*

13. **Jesus**: so Cor. vat. and Sixt., but Clem. omits. **meselrie**: P., 'lepre'; *lepra.*

14. **in to witnessing to thame as**, &c.: changing the order of words in Wy. and P., who follow the Latin, *sicut præcepit Moyses in testimonium illis.*

15. **the word walkit about the maire**: *perambulabat magis sermo;* Rh., 'the bruit of him went abroad the more.'

17. **in aan of the dais he sat**: *in una dierum, et ipse sedebat;* Rh., 'one day, and he sat.' **of ilk castell**: P., 'of eche castel'; *ex omni castello.* Rh., 'of every town.'

and of Jerusalem: and the virtue of the Lord was to heil seekmen. 18 And, lo, men beiring in a bed a man that was seek in parlasie: and thai soucht to beire him in, and set before him. 19 And thai fand nocht in quhat part thai suld beire him in, fore the pepile, and thai yede on the ruf, and be the sclates thai leet him doun with the bed in to the middis before Jesu. 20 And quhen Jesus saw the faith of thame, he said, Man, thi synnis ar forgeuen to thee. 21 And the scribes and Phariseis began to think, and said,
Esay. xlv. d. and xliiii. d. Quha is this that spekis blasphemyes? Quha may forgeue sinnis bot God allaan? 22 And as Jesus knew the thouchtis of thame, he ansuerd and said to thame, Quhat think ye euile thingis in your hartis? 23 Quhat is lichtare to say, Sinnis ar forgeuen to thee; or to
Math. ix. a. Mar. ii. a. Johan. v. a. say, Ryse vp and ga? 24 Bot that ye wit that mannis sonn haue powere in erd to forgeue sinnis, he said to the seekman in parlasie, I say to thee, Ryse vp, tak thi bed, and ga in to thin hous. 25 And anon he raase vp before thame, and tuke the bed in quhilk he lay, and went into his hous, and magnifiet God. 26 And
F. 60 r. gret wonndir tuke almen, and thai magnifiet God, and thai war fulfillit with gret dreed, and said, For we
Math. ix. a. Mar. ii. d. Luc. xv. a. haue seen merualous thingis this day. ⊢ 27 And eftir thir thingis Jesus yede furth, and saw a publican, Leuy be name, sitting at a tolbuthe: and he saide to him, Follou thou me. 28 And quhen he had left al thingis, he raase vp, and followit him. 29 And Leuy

v. 17. **to heil seekmen**: Vg., *ad sanandum eos.*

18. **seek in parlasie**: P., 'sijk in the palsye'; *paralyticos.*

19. **fore**: *præ.* **sclates**: Wy., P., 'sclattis': *tegulas.*

20. **Jesus**: so Cor. vat., but Vg. omits.

22. **as**: *ut.* **euile thingis**: reading *mala* with Cor. vat., St., Sixt.; but Clem., *Quid cogitatis in cordibus vestris?*

23. **Quhat is lichtare**: *Quid est facilius.*

26. **tuke**: *apprehendit.* **fulfillit**: *repleti.*

27. **Jesus**: without authority. **at a tolbuthe**: Wy., P., 'at the tolbothe'; *ad telonium.* **Follou**: P., 'sue.'

made to him a gret feest in his hous: and thar was a gret cumpany of publicanis and of vthir that war with thame sitting at the mete. [30] And Phariseis and scribes of thaim gruchet, and said to his discipilis, Quhy ete ye and drink with publicanis and synfulmen? [31] And Jesus ansuerd and said to thame, Thai that ar hale has na need to a leche; bot thai that ar seek. [32] For I com nocht to call iustmen, bot synnaris to pennance. [33] And thai said to him, Quhy the discipilis of Johnne fastis oft, and makis prayers, alsa and of the Phariseis; but thin etis and drinkis? [34] To quhilkis he said, Quhethir ye may mak the sonnis of the spous to fast, the quhile the spouse is with thame? [35] Bot dais sal cum, quhen the spouse salbe takin away fra thame, and than thai sal fast in tha dais. [36] And he said to thame alsa a similitude; For na man takis a peece fra a new clathe and puttis it in to ane ald clething; ellis (*a*) he brekis bathe the new, and the peece of the new accordis nocht to the ald. [37] And na man puttis new wyne into ald boces; ellis the new wyne sall brek the booces, and the wyne salbe sched out, and the botelis sal peryse. [38] Bot new wyne aw to (*b*) be put in new botelis; and bathe ar kepit. [39] And na man drinkand the ald will anon the new; for he sais, The ald is bettir.

Luc. vii. a. and xv. a. i. Thymo. i. c.

Math. ix. b. Mar. ii. b.

(*a*) ell, MS. (*b*) *aw to* written above *sal* deleted.

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v. 30. **gruchet**: P., 'grutchiden'; *murmurabant.*

32. **call**: P., 'clepe.'

33. **alsa and of the Phariseis**: *similiter et Ph.;* Rh., 'and of the Ph. in like manner.'

36. **a similitude**: P., 'a liknesse'; *similitudinem.* **clathe . . . clething**: P., 'cloth . . . clothing'; *vestimento . . . vestimentum.* **he brekis bathe the new, and**: *et novum rumpit, et,* &c.

37. **boces . . . booces . . . botelis**: P., 'botels'; *utres.*

The vi chapture.

Math. xii. a. Mar. ii. c.

Ande it was done ‡ in the secund first sabot, quhen he passit be the cornis, his discipilis pluckit eeris of corn; and thai, frotand with thare handis, ete. [2] And sum of the Phariseis said to thame, Quhat do ye that that is nocht leeffull in the sabotis? [3] And Jesus ansuerd and said to thame, Ye haue nocht red quhat Dauid did, quhen he hungrit, and thai that war with him; [4] How he entrit in to (*a*) the hous of God, and tuke laaues of propositioun and ete, and gaue to thame that war with him; quhilkis laaues it was nocht leeffull to ete bot anly to preestis. [5] And he said to thame, For mannis son is lord alsa of the saboth. ✠ [6] And it was done in ane vthir saboth, that he entrit in to a synagog and taucht: and a man was thare and his richt hand was dry. [7] And the scribes and Phariseis aspiet him, gif he wald heil in the saboth; that thai suld find a cause quharof thai suld accuse (*b*) him. [8] And he wist the thouchtis of thame, and he said to the man that had a dry hand, Ryse vp, and stand in to the middis. And he raase and stude. [9] And Jesus said to thame, I ask you gif it is leeffull to do weel in the saboth, or euile?

‡ In the secund sabbath. The haly dayes that jmmediatlye followi the hie sabbaotht wer called the secunnd sabbates amangis the Jewes.

F. 60 *v.* i. Reg. xxi. b. Exod. xxv. c.

Mathew xii. b. Mar. iii. a.

(*a*) *to* added above the line. (*b*) *accusit*, MS.

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vi. 1. **in the secund first sabot**: *in sabbato secundo primo.* **be the cornis**: *per sata.* **frotand**: P., 'frotynge'; *confricantes.*

2. **Quhat**: *Quid*=why.

3. **Ye haue nocht red**: P., 'Han ȝe not redde'; *Nec hoc legistis . . .?*

5. **alsa**: P., 'ȝhe'; *etiam.*

6. **in ane vthir**: with P. neglecting *et*=also. Wy., 'and in an other.' **dry**: *arida;* Rh., 'withered.'

7. **gif he wald heil in the saboth**: P., 'if he wolde heele hym,' &c. **that thai suld find a cause quharof**: *ut invenirent inde.*

8. **in to the middis**: P., 'in to the myddil'; *in medium.*

to mak a saule saaf, or to tyne? [10] And quhen he had behaldin almen about, he said to the man, Hald furth thin hand. And he held furth: and his hand was restorit to heil. [11] And thai war fulfillit with vnwisdom; and spak to giddire quhat thai suld do of Jesu. ✠ [12] And it was done in tha dais, he went out into ane hill to pray, and he was alnycht duelling in the prayere of God. [13] And quhen the day was cummin, he callit his discipilis: and chesit xii of thame, quhilkis he callit alsa apostillis; [14] Symon quham he callit Petire, and Andro his bruther, James and Johnne, Philip and Bartholomow, [15] Mathou and Thomas, James Alphei, and Symon that is callit Zelotes, [16] And Judas of James, and Judas Scarioth, that was traitour. ✠ [17] And Jesus com doun fra the hill with thame, and stude in a feeldy place, and the cumpany of his discipilis, and a gret multitude of pepile of al Judee and Jerusalem, and of the see coostis and of Tire and Sidon, that com to here him, and to be heilit of thare seeknessis; [18] And thai that ware traualit of vnclene spiritis war heilit. [19] And al the pepile soucht to tuiche him: for virtue yede out of him, and heilit all. [20] And quhen his een

iii. Reg. xiii. b.

Math. xiiii. c. and x. Mar. iii. b., vi. a. Luc. ix. a. Actis i. b.

Mathew iiii. e. Marc. iii. a.

Mathew v. a.

vi. 9. **tyne**: P., 'leese'; *perdere.*

10. **restorit to heil**: similarly P., 'restorid to helthe'; adding, with some MSS., *sanitati* to the Vg. *restituta est.*

11. **war fulfillit with vnwisdom**: *repleti sunt insipientia.* **of Jesu**: so P., reading, with St. and Sixt., *de* before *Jesu.* Rh., 'to Jesus.'

12. **alnycht duelling**: P., 'al nyȝt dwellynge'; *pernoctans.*

13. **callit** (*bis*): P., 'clepide'; *vocavit . . . nominavit.*

14. **callit**: P., 'clepide'; *cognominavit.*

15. **is callit**: P., 'is clepid'; *vocatur.*

16. **Scarioth**: so P. Clem., *Iscarioten.* WW., *Scarioth.*

17. **Jesus . . . fra the hill**: reading *Jesus de monte* with Cor. vat., Clem., *et descendens cum illis stetit,* &c. **in a feeldy** [P., feeldi] **place**: *in loco campestri.* **that com to here**: with these words, a new verse begins in Clem.

19. **al the pepile**: P., 'al puple'; *omnis turba.* **yede out**: P., 'wente out.'

war castin vp into his discipilis, he said, Blessed be ye pure men: for the kingdom of God is youris. [21] Blessit
F. 61 r. be ye that now hungris: for ye salbe fulfillit. Blessit be ye that now wepis: for ye sal lauch. [22] Ye salbe blessit quhen men sal hate you, and depart you away, and put repreef to you, and cast out your name as euile, for mannis sonn. [23] Joy ye in that day, and be ye glaid: for, lo, your meed is mekile in heuen: for eftir thir thingis the fadres of thame did to prophetis.
Amos vi. a. [24] Neuirtheles, ‡ wa to you riche men that has youre confort. [25] Wa to you that ar fulfillit, for ye sall hungire. Wa to you that now lauchis, for ye sall murne and wepe. [26] Wa to you quhen almen sal blesse you! eftir thir thingis the fadris of thame did to prophetis. [27] Bot I say to you that heres, Lufe ye your ennimyes, do ye wele to thame that hatit you, [28] Blesse ye men that
Math. v. cursis you, pray ye for men that defames you. [29] And to him that smytis thee on aa cheek schaw alsa that vthir; and to him that takis away fra thee a clathe, will thou nocht forbid the coot. [30] And geue to ilk that askis thee; and gif a man takis away tha thingis that ar thine,
Thobie. iiii. e. ask thou nocht agane. [31] And as ye will that men do to you, do ye alsa to thame in like maner. [32] And gif ye

‡ Waa to you ryche) Christ callis nocht menn vnhappy becauss thai ar ryche, bot becauss thai put thair confort and delite in to thar ryches and not in God, in quhome thai autht onlye to set al thar hope and consolatioun.

vi. 21. **salbe fulfillit**: *saturabimini.* **sal lauch**: P., 'schulen leiȝe'; *ridebitis.*

22. **depart you away**: *separaverint.* **put repreef to you**: P., 'putte schenschip *to you*'; *exprobaverint.* Rh., 'upbraid you.'

24. **that has**: reading *qui habetis* with St., Sixt.; but Clem., *quia*, because.

25. **that ar fulfillit**: Vg., *qui saturati estis.* **lauchis**: P., 'leiȝen'; *ridetis.*

26. **Wa to you**: P., 'wo *to ȝou*'; some MSS., *Væ vobis*, but Clem., *Væ cum benedixerint vobis homines.* **to prophetis**: so most Vg. MSS., *prophetis*, followed by WW.; but Clem., *pseudoprophetis.*

29. **aa cheek**: P., 'o cheeke.' Clem., *maxillam*; but Sixt. and many other printed editions add *unam.* **will thou nocht**: P., 'nyle thou.'

lufe thame that luvis you, quhat thank is to you? for synnaris (*a*) luvis men that luvis thame. [33] And gif ye do wele to thame that dois wele to you, quhat grace is to you? synfulmen dois this thing. [34] And gif ye len to thame of quhilkis ye hope to tak agane, quhat thank is to you? for synfulmen lennis to sinfulmen, to tak agane als mekile. [35] Neuirtheles lufe ye your ennimyes, and do ye wele, and len ye, hoping na thing tharof; and your mede salbe mekile, and ye salbe the sonnis of the Hieast: for he is benigne on vnkyndmen and euile men. ✠ [36] Tharfor be ye merciful, as your fader is mercifull. [37] Will ye nocht deme, and ye sal nocht be demyt: wil ye nocht condampne, and ye sal nocht be condampnyt: forgeue ye, and it salbe forgeuen to you: [38] Geue ye, and it salbe geuen to you; and thai

Ecclesi. xxxi. b. Math. vii. a. Math. a. Mathew xviii. c. Mar. vii. a. F. 61 *v.* Prouer. xi. c.

(*a*) After *synnaris*, *s* deleted.

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vi. 32. **thank**: so P.; *gratia*. But in next ver. Nis. follows P. in translating *gratia* 'grace.' **for synnaris**: P., 'for synful men.' Vg., *Nam et peccatores*. P., followed by Nis., disregarding *et*=also.

33. **synfulmen**: Vg., *si quidem et peccatores*. Wy., 'for whi and synful men.'

34. **ye len**: P., 'ȝe leenen'; *mutuum dederitis*. **for synfulmen**: again the adverb is overlooked; *nam et peccatores*. Rh., 'for sinners also.' **lennis**: P., 'leenen': *fœnerantur*.

35. **len ye**: Gau (p. 17), 'len zour layne, traistand na thing thairfor.' **vnkyndmen**: *ingratos;* Rh., 'unkind.' AV., 'unthankful.' Vv. 34, 35: Abp. Ham. (p. 96), 'Giff ye len to thame of quhome ye hope to resave, quhat thank have ye thairfor? For synnars alsa lennis to sinnaris that thai mai resave als mekle agane, bot rather lufe ye your ennymeis, do gud and len, lukand for na vantage thairof agane, sa sall your reward be gret, and ye sall be the chyldreing of the hiest, for he is kynde, evin to the unthankfull and to the evyll.'

36. **as your fader**: Vg., *sicut et Pater vester*. Rh., 'as also your father.' Abp. Ham. (p. 250), 'Be ye mercyfull, as your hevinly father is mercyful.'

37. **Will ye nocht deme**: P., 'nyle ȝe deme'; *nolite judicare*. Abp. Ham. (p. 264), 'Forgeve, and ye sall be forgevin.'

sal geue into youre bosum a gude mesure, and wele
Math. vii. a. Mar. iiii. fillit, and schakin to giddire, and ouerflowing. For be the sammin mesure be quhilk ye met, jt sal be met agane to
Math. x. c. Joh. xiii. b. you. [39] And he said to thame a liknes: Quhethir the blind man may leid the blind? nore fall thai nocht
Math. vii. a. bathe into the seuche? [40] A discipile is nocht abone the maistere: bot ilk salbe perfite gif he be as his maister. [41] And quhat seis thou in thi brutheris ee a moot, bot thou behaldis nocht a beem that is in thin awn ee? [42] Or how may thou say to thi bruther, Bruther, suffir I sal cast out the moot of thine ee, and thou behaldis nocht a beem in thine awne ee? Ipocrite, first tak out the beem of thin ee, and than thou sal se to
Math. vii. b. and xii. d. tak the moot out of thi brutheris ee. ⊢ [43] It is not a gude tre that makis euile fruitis; nouthir ane euile tre that makis gude fruitis. [44] For euery tre is knawne of his fruite. And men gaderis nocht figis of thornis, nouthir men gaderis nocht a wyne grape of a busse of breris. [45] A gude man of gude tresour of his hart
Mathew xii. d. bringis furth (*a*) gude thingis; and ane euile man of euile tresoure bringis furth euile thingis: for of the plentee of

(*a*) *furth* added above the line.

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vi. 38. **wele fillit**: P., 'wel fillid'; *confertam.* Rh., 'pressed down.' **be quhilk ye met**: P., 'by whiche ȝe meeten'; *qua mensi fueritis.* Abp. Ham. (p. 105), 'Gyfe, and to yow sall be giffin. Ane gud mesure, pressit doune and schakin to gidder and rinnand ouir, sal thai gif to yow into your bosum. . . . With the same mesour quhairwith ye met to uthir, it salbe mettit agane to yow.'

39. **a liknes**: *et similitudinem;* Rh., 'a similitude also.' RV., 'also a parable.' **Quhethir . . . may**: *Numquid potest.* **nore fall thai nocht**: P., 'ne fallen thei not'; *nonne . . . cadunt?* **the seuche**: P., 'the diche': *foveam.*

42. **suffir I sal cast out**: *sine ejiciam.*

44. **nouthir men gaderis nocht**: P., 'nethir men gaderen.' **a wyne grape of a busse of breris**: P., 'a grape of a buysche of breris'; *de rubo vindemiant uvam.* Cf. Mt. vii. 15.

45. **gude thingis . . . euile thingis**: Vg., *bonum . . . malum;* but some MSS., *bona . . . mala.*

the hart the mouth spekis. 46 And quhat cal ye me, Lord, Lord, and dois nocht the thingis that I say? 47 Ilk that cummis to me, and heres my wordis, and dois thame, I sal schaw to you to quham he is like: 48 He is like to a man that biggis ane hous, that delvit deep, and set the foundment on a staan: and quhen gret flude was made, the flude was hurlit to that hous, and it mycht nocht moue it; for it was foundit on a sad staan. 49 Bot he that heres, and dois nocht, is like to a man biggand his hous on erde without foundment; in to quhilk the flude was hurlit, and anon it fel doun; and the falling doun of that hous was made gret.

Melachie i. a. Math. vii. b. c. and xxv. a. Jaco. i. c. F. 62 r.

The vii chapture.

Ande quhen he had fulfillit al his wordis in to the eres of the pepile, he entrit in to Capharnaum. 2 Bot a seruand of a centurion, that was preciouse to him, was seek, drawand to the deid. 3 And quhen he had herd of Jesus, he send to him the eldermen of Jewis, and prayit him that he wald cum and heil his seruand. 4 And quhen thai com to Jesu, thai prayit him besilie, and said to him, For he is worthi that thou grant to him this thing: 5 For he luvit oure folk, and biggit

Math. viii. a. Joh. iiii. f.

vi. 46. **quhat cal ye**: P., 'what clepen ȝe.'

48. **delvit deep**: P., 'diggide deepe'; *fodit in altum.* **gret flude was made**: *inundatione . . . facta.* **the flude was hurlit**: P., 'the flood was hurtlid' (so Wy.); *illisum est flumen.* Rh., 'the river beat against.' **a sad staan**: so Wy., P., 'a sad stoon'; Vg., *petram*, without qualification. Prompt., 'sad, or hard, *solidus*.' Catholicon, 'sadde, *solidus, firmus*'; see Herrtage's note.

49. **biggand**: P., 'bildynge.' **hurlit**: so Wy., P. here, 'hurlid.' Cf. preceding verse. **the falling doun**: *ruina.*

vii. 1. **fulfillit**: *implesset.*

2. **drawand to the deid**: *moriturus.*

3. **heil**: P., 'heele,' perhaps reading *sanaret* with Sixt.; but St., Hent., Clem., *salvaret.*

4. **besilie**: *solicite.* 5. **biggit**: P., 'bildide.'

to vs a synagog. [6] And Jesus went with thame. And quhen he was nocht fer fra the house, the centurion send to him freendis, and said, Lord, will thou nocht be traualit: for I am nocht worthy that thou entire vndir my rufe: [7] For quhilk thing and I demyt myself nocht worthi that I cum to thee: bot say thou be word, and my child salbe heilit. [8] For I am a man ordanit vndire powere, and has knychtis vndir me; and I say to this, Ga, and he gais; and to ane vthir, Cum, and he cummis; and to my seruand, Do this thing, and he dois. [9] And quhen this thing was herde, he wonndrit, and said to the pepile following him, Treuly, I say to you, nouthir in Israel I fand sa gret faith. [10] And thai that war send, turnit agane hame, and fand the seruand hale the quhilk was seek. ✠ [11] And it was done eftirwart, Jesus went in to a citee that was callit Naym, and his discipilis; and a ful gret pepile (*a*) went with him. [12] And quhen he com neire to the yate of the citee, lo, the sonn of a woman that had na ma childer was born out deid: and this was a wedo, and mekile pepile of the citee (was) (*b*) with hir.

(*a*) After *pepile, followit* deleted. (*b*) *was* bracketed in MS.

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vii. 6. **will thou nocht be traualit**: P., 'nyle thou be trauelid'; *noli vexari.*

7. **For quhilk thing and**, &c.: *Propter quod et*, &c. Rh., 'For the which cause neither did I,' &c. **say thou be** [P., bi] **word**: *dic verbo.*

8. **For I am**: similarly P., but Wy., 'For whi and I am'; *Nam et ego.* Rh., 'For I also am,' &c. **knychtis**: P., 'knyȝtis'; *milites.*

9. **he wonndrit**: but P., 'Jhesus wondride.' Vg., *Jesus miratus est.* **and said**: so P., 'and seide,' omitting (Vg.) *conversus.* Wy., 'and he turnyd, seide.' **following**: P., 'suynge.'

11. **Jesus**: so Cor. vat., St., Sixt., but omitted by Vg. **that was callit**: P., 'that is clepid'; *quæ vocatur.*

12. **the sonn of a woman that had na ma childer**; similarly P. Wy., 'an oonlypi sone of his modir'; *filius unicus matris suæ.* **(was) with hir**: P. omits 'was.' Vg., *et turba civitatis multa cum illa.*

[13] And quhen the Lord Jesu had sene hir, he had reuth on hir, and said to hir, Will thou nocht wepe. [14] And he com nere and tuichet the beire: and thai that baire stude. And he said, Yonngman, I say to thee, Ryse vp. [15] And he that was deid sat vp agane, and began to speke. And he gaue him to his modere. [16] And dreed tuke almen: and thai magnifiet God, and said, For a gret prophete is risen amang vs; and, For God has visitit his pepile. [17] Ande this word went out of him in to al Judee, and in to al the cuntre about. [18] And Johnis discipilis tald to him of all thir thingis. [19] And Johne callit ij of his discipilis, and send thame to Jesu, and said, Art thou he that is to cum? or sal we abide ane vthir? [20] And quhen the men com to him, thai said, Johne Baptist send vs to thee, and said, Art thou he that is to cum? or we abide an vthir? [21] And in that hour he heilit mony men of thaire seeknesses and wonndis, and euile spiritis; and he gaue sicht to mony blindmen. [22] And Jesus ansuerd and saide to thame, Ga ye agane, and tell ye to Johnne tha thingis that ye haue herde and seen; blindmen seis, crukitmen gais, lepiremen ar made clene, deef men heres, deidmen rises agane, puremen are takin to preching of the gospell. [23] And

F. 62 *v.*

iii. Regum xviii. c., iiii. re., iiii. d.

Actis ix. f. and xx. b. Joh. iiii. c. and vi. b.

Mathew xi. a.

Esay. xxxv. a.

Esaie lxi. a.

vii. 13. **the Lord Jesu**: Vg., *Dominus*, without *Jesus*. **had reuth on hir**: *misericordia motus*. **Will thou nocht**: P., 'Nyle thou.'

16. **tuke**: *accepit*.

17. **went out of him**, &c.: *exiit . . . in universam Judæam de eo*.

19. **callit ij**: P., 'clepide tweyn.'

21. **thaire seeknesses**: reading with St., *suis* before *languoribus*.

22. **Jesus**: not in Vg., and without MS. authority. **Ga ye agane, and tell ye**: *Euntes renunciate*. **blindmen**: but Vg., *quia cæci*. **lepiremen**: P., 'mesels'; *leprosi*. **are takin to preching of the gospell**: similarly P.; *evangelizantur*. Gau (p. 62), 'pasz agane and schaw to Ihone thay thingis quhilk ze heir and se, ye blind resauis seicht, ye crippil gangis, ye liper ar maid cleyne, ye deiff heris, the deid ar rasit wp, and the pwir rasauis bliht tythandis.'

Math. xi. a. he that sal nocht be sclaundrit in me is blessit. [24] And quhen the messingers of Johne war gaan furth, he began to say of Johne to the pepile, Quhat went ye out into desert to se? A reid waggit with the wind? [25] Bot quhat went ye out to se? A man clethit with soft clathis? Lo, thai that ar in precious clething, and in delitis, ar in kingis housis. [26] Bot quhat went ye out to se? A prophet? Ye, I say to you, and Malachie iii. a. maire than a prophete. [27] This is he of quham it is Mar. i. a. writin, Lo, I send myn angell before thi face, quhilk sal mak thi way reddy before thee. [28] Certis I say to you, thare is na man a prophete maire amang the childir of women than Johne: bot he that is lesse F. 63 r. in the kingdome of heuenis is maire than he. ☞ [29] And al the pepile herand and puplicanis, that had bene baptizit with the baptym of Johne, iustifiit God. [30] Bot the Phariseis and the wise men of the law that war nocht baptizit of him, despiset the connsale of God aganes thame self. [31] And the Lord said, Mathew xi. c. Tharfore to quham sal I say men of this generatioun lijk? and to quham ar thai lijk? [32] Thai ar lijk to childir sittand in the mercat, and spekand to giddire, and sayand, We haue sungin to you with pipes, and ye haue nocht daunsit; we haue made murnyng, and ye Mathew iii. a. haue nocht wepit. [33] For Johne Baptist com nouthir (*a*) etand breid nor drinkand wyne, and ye say, He has a feend. [34] Mannis sonn com etand and drinkand, and ye say, Lo a man a deuorare, and drinkand wyne,

(*a*) *nouthir* above *nocht* deleted.

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vii. 24. **waggit**: P., 'waggid'; *agitatam.*

25. **in precious clething** (P., cloth): *in veste preciosa.*

28. **Certis**: so P.; *enim.* **thare is na man a prophete maire**, &c.: P., 'there is no man more prophet,' &c.; *major inter natos mulierum propheta Johanne Baptista nemo est.*

30. **wise men of the law**: *legisperiti.*

32. **in the mercat**: P., 'in chepyng'; *in foro.*

34. **a deuorare**: P., 'a deuourer'; *devorator.* Rh., 'a gourmander.'

a freend of publicanis and of synfulmen! [35] And wisdome is iustifiit of thar sonnis. ✠ [36] Bot aan of the Phariseis prayit Jesu that he suld ete with him. And he entrit into the hous of the Pharisee, and sat at the mete. [37] And, lo, a synful woman that was in the citee, as scho knew that Jesus sat at the mete in the hous of the Pharisee, scho broucht ane alebastre boist of oynyement, [38] And scho stude behind beside his feet, and began to weet his feet with teres, and wipit with the hairis of hir hede; and kissit his feet, and anoyntit with oynyement. [39] And the Pharisee seand that had callit him, said within him self, sayand, Gif this war a prophet, he suld wit quha and quhat maner woman it war that tuiches him; for scho is a sinful woman. [40] And Jesus ansuerd and said to him, Symon, I haue sum thing to say to thee. And he said, Maister, say thou. [41] And he ansuerd, Twa dettouris war to a lennare: and aan aucht five hundreth pennyis, and that vthir fiftj. [42] Bot quhen thai had nocht quharof thai suld yelde, he forgaue to baath. Quha than luvis him maire? [43] Symon ansuerd and said, I gesse that he to quham he forgaue maire. And

Mathew xxvi. a. Mar. xiiii. a. Johan. xii. a.

Luc. xv. d.

F. 63 *v.*

vii. 35. **of thar sonnis**: P., 'of her sones.' Vg., *ab omnibus filiis suis.* See the same misrendering in Mt. xi. 9. Rh., 'of all her children.'

36. **Jesu**: so P., 'Jhesu,' without authority. Vg., *illum.* **sat at the mete**: *discubuit*, and in next verse *accubuisset.*

37. **Jesus**: so in St. and Sixt., but Clem. omits. **alebastre boist**: P., 'alabaustre box'; *alabastrum.*

38. **to weet**: P., 'to moiste'; *rigare.* Cf. ver. 44.

39. **callit**: P., 'clepide.' **said within him self, sayand**: *ait intra se, dicens.* **he suld wit**: with Wy. and P. passing over *utique.* Rh., 'would know certes' (Kenrick, surely).

41. **war to a lennare**: P., 'weren to o lener'; *erant cuidam fœneratori.* **and aan aucht**: P., 'and oon auȝt'; but no 'and' in Vg., *unus debebat.* **pennyis**: P., 'pans'; *denarios.*

42. **Bot quhen**, &c.: no 'bot' in Vg., *Non habentibus illis unde*, &c. **thai suld yelde**: *redderent.* **forgaue**: *donavit.*

43. **I gesse that**: *æstimo quia.*

he ansuerd to him, Thou has demyt richtlie. 44 And he turnit to the woman, and said to Symon, Seis thou this woman? I entrit into thi hous, and thou gaue na water to my feet: bot this has moistit my feet with teres, and wipit with hir hairis. 45 Thou has nocht gevin to me a kisse: but this, sen scho entrit, ceissit nocht to kisse my feet. 46 Thou anoyntit nocht my heid with oile: bot this anoyntit my feet with oynyement. 47 For the quhilk thing I say to thee, ‡ Mony synnis ar forgeuen to hir; for scho has luvit mekile: and to quham is lesse forgeuen, he luvis lesse. 48 And Jesus said to hir, Thi sinnis ar forgeuen to thee. 49 And thai that sat togiddire at the mete began to say within thame self, Quha is this that forgeues sinnis? 50 Bot he said to the woman, Thi faith has made the saif; ga thou in pece. ✠

‡ Mony synnes ar forgewin to hir), for scho hes gret luf, na that hir luf caused hir synnes to be forgewin, bot becauss mony was forgewin hir tharfor was hir luf the maire.

The viii chaptur.

✠ Ande it was done eftirwart, and Jesus made journay be citeis and castels, preching and euangelizing the realmme of God, and the xij with him, 2 And sum women, that war heilit of wickit spiritis and seeknessis, Marie that is callit Magdalene, of quham vij deuiles went out, 3 And Johanna the wif of Chuze the pro-

Luc. xxiii. e. Luc. xxiiii. a.

Math. xiii. a. Mar. iiii. a.

vii. 44. **moistit**: P., 'moistid'; *rigavit.*

45. **a kisse**: P., 'a cosse'; *osculum.* **sen**: P., 'sithen'; *ex quo.*

47. **luvit mekile**: P., 'loued myche.' J. Ham. (Fac. Traict., p. 273), 'mony sinnes ar forgevvin hir because scho louit greatumlie.'

48. **Jesus**: so Cor. vat., but not in Vg. **Thi sinnis**: Clem., *peccata.* Sixt. adds *tua.* Wy., with Clem., 'Synnes ben forgouun to thee.'

49. **that forgeues**: with P. overlooking *etiam.* Kenrick, 'that even forgiveth.'

viii. 1. **and Jesus**: Vg., *et ipse.* **castels**: *castella* = villages. **realmme**: P., 'rewme'; *regnum.*

2. **callit Magdalene**: P., 'clepid Maudeleyn.'

curatour of Herode, and Susan, and mony vthiris, that mynisterit to him of thare richessis. ✠ [4] And quhen mekile pepile was cummin togiddir, and men haastit to him fra citeis, he said be a similitude: [5] He that sawis yede out to saw his seed: and quhile he sawis, sum fell beside the way, and was defoulit, and briddis of the aire ete it. [6] And vthir fell on a staan; and it sprang vp and dryit, for it had nocht moistour (or wacknes). [7] And vthir fell amang thornis; and the thornis sprang up togiddir, and strauchilit it. [8] And vthir fell into gude erd, and it sprang vp, F. 64 r. and made ane hundrethfald fruite. He said thir thingis, and criet, He that has eres of hering, here he. [9] Bot his discipilis askit him quhat this parabile was. [10] And he said to thame, To you it is gevin to Math. xiii. b. knaw the priuetee of the kingdome of God: bot to Mar. iiii. a. Esay. vi. b. vthir men in parabilis; that thai seing se nocht, and thai hering vndirstand nocht. [11] And this is the parabile: The seed is Goddis word. [12] And thai that ar beside the way ar thir that heres; and eftirwart the feend cummis, and takis away the word fra thar hart, or perauenture thai beleving be made saif. [13] Bot thai that fell on a staan, ar thir that, quhen thai haue herd, resaues the word with joy; and thir has nocht rutis, for at a tyme thai beleue, and in tyme of temptatioun thai ga away. [14] Bot that that fell amang thornis ar thir

viii. 3. **richessis**: P., 'ritchesse'; *facultatibus.*

4. **haastit**: P., 'hi3eden'; *properarent.* **fra citeis**: P., 'fro the citees.'

5. **He that sawis**: *seminans.* **was defoulit**: *conculcatum est.*

6. **it sprang vp and dryit**: *et natum aruit;* Rh., 'being shot up it withered.' **moistour (or wacknes)**: P., 'moysture'; *humorem.*

7. **strauchilit**: P., 'strangliden'; *suffocaverunt.*

8. **He said thir thingis, and criet**: *Hæc dicens clamavit.*

10. **is gevin**: P., 'is grauntid.' **the priuetee**: *mysterium.*

12. **or perauenture**: P., 'lest.'

13. **for at a tyme**: reading *quia*, with Sixt. Clem., *qui ad tempus.* **thai ga away**: *recedunt;* Rh., 'they revolt.'

that herde, and of besynessis and richessis and lustis of this lif thai ga furth, and ar strauchilit, and bringis furth na fruit. 15 Bot that that fell into gude erde ar thir that, in a gude hert and best, heres the word, and
Math. vi. b. Mar. iiii. b. Luc. xi. c. haldis, and bringis furth fruit in pacience. ✠ 16 Na man lichtis a lanterne and keueris it with a vessell, or puttis it vndir a bed; bot on a chandlare, that men that entris se licht. 17 For thar is na priuey thing quhilk sal nocht be opnyt; nouthir hid thing quhilk
Math. x. d. Mar. iiii. b. Math. xiii. b. and xxv. c. Mar. iiii. c. Luc. xix. c. sal nocht be knawne and cum into opin. 18 Tharfore se ye, how ye here: for it salbe gevin to him that has; and quha euir has nocht, alsa that that he wenis that he haue salbe takin away fra him. 19 Ande his modere and brether com to him, and thai mycht nocht cum to him for the pepile. 20 And it was tald to him, Thi modere and thi brether standis tharout, willand to se thee. 21 And he ansuerd and said to thame, My modere and my brether ar thir that heris the word
Math. viii. c. Mar. iiii. d. of God, and dois it. ✠ 22 Ande it was done in aan of the dais, he went up into a boot, and his discipilis;
F. 64 *v.* and he said to thame, Passe we ouir the see. And thai went vp. 23 And quhile thai rollit he slepit: and a tempest of wind com doun into the watire;

viii. 14. **of besynessis**: *a solicitudinibus.* **richessis**: P., 'ritchessis'; *divitiis.* **lustis**: so P.; *voluptatibus.* **of this lif**: P., 'of lijf'; *vitæ.*

15. **in a gude hert and best**: *in corde bono et optimo;* Rh., 'in a good and very good heart.' **haldis**: *retinent.*

16. **Na man**: Wy., 'Forsoth no man.' Vg., *Nemo autem.* **keueris**: P., 'hilith'; *operit.* **bot on**: Vg., *sed ponit supra.* **chandlare**: P., 'candilstike'; *candelabrum.*

17. **be opnyt**: *manifestetur.* **cum into opin**: *in palam veniat.*

18. **alsa that that he wenis**: *etiam quod putat.*

19. **thai mycht nocht**: *non poterant.*

20. **tharout**: P., 'with outforth'; *foris.*

22. **in aan of the dais**: P., 'in oon of daies'; *in una dierum.*

23. **quhile thai rollit** (P., rowiden): Wy., 'hem rowynge'; *navigantibus illis.* **into the watire**: *in stagnum.*

and thai ware drevin hiddire and thiddire with wawis, and war in perrell. [24] And thai com nere, and raisit him, and said, Comandour, we perise. And he raase vp, and blamet the wind, and the tempest of the watire: and it ceessit, and peciabilnes was made. [25] And he said to thame, Quhare is your faith? Quhilkis dreed- and (*a*) wonndrit, and said togiddir, Quha gessis thou is this? for he comandis to windis and to the see, and thai obey to him. ✠ [26] Ande thai rowit to the cuntre of Gerazenis, that is aganes Galilee. [27] And quhen he yede fra the boot to the land, a man ran to him that had a deuile lang tyme, and he was nocht clethit with claath, nouthir duelt in hous, bot in graues. [28] This, quhen he saw Jesu, fel doun before him, and he, crying with a gret voce, said, Quhat to me, and to thee, Jesu, the sonn of hieast God? I beseke thee, that thou turment nocht me. [29] For he comandit the vnclene spirit that he suld ga out fra the man. For he tuke him oft tymes: and he was bundin with chenyeis and kepit in stokkis; and quhen the bandis

Mathew viii. d. Marc. v. a.

(*a*) After *dreedand, said togiddire* deleted.

viii. 23. **thai ware drevin hiddire and thiddire with wawis**: Vg., *complebantur*, without addition; but St., Sixt., *compellebantur*, and some MSS. add *fluctibus*. RV., 'they were filling *with water*.'

24. **Comandour**: *Præceptor*. **peciabilnes**: P., 'pesibilte'; *tranquillitas*.

25. **to windis and**: Vg., *et ventis et mari;* but Sixt. omits first *et*.

26. **thai rowit**: *navigaverunt*. Cf. ver. 23. **Gerazenis**: *Gerasenorum;* AV., 'Gadarenes.' RV., 'Gerasenes'; and so in ver. 37.

27. **yede**: P., 'wente out.' **fra the boot**: an addition, not found in any MS. of Wy. or P. collated by FM. Clem., *cum egressus est ad terram;* but St., Sixt., and some early editions of Vg. read *de navi egressus*, &c. **lang tyme**: Vg., *jam temporibus multis;* but many MSS. omit *jam*. **with claath**: *vestimento*. **in graues**: P., 'in sepulcris'; *in monumentis*.

28. **Quhat to me**: Vg., *Quid mihi . . . est?*

29. **bundin with chenyeis**: P., 'boundun with cheynes.' **in stokkis**: P., 'in stockis'; *compedibus*. Rh., 'with fetters.'

war brokin, he was led of the deuile into desert. 30 And Jesus askit him, and said, Quhat name is to thee? And he said, A legioun: for mony deuiles war
Math. viii. d. Mar. v. b. entrit in to him. 31 And thai prait him that he suld nocht comand thame that thai suld ga into helle. 32 And thar was a flock of mony swyine lesewing in a hill: and thai prait him that he suld suffir thame to entir into thame. And he suffrit thame. 33 And sa the deuiles went out fra the man, and entrit into the swyin: and with a birr the flock went heidlingis into the pule, and was drownit. 34 And quhen the hirdis saw this thing done, thai fledd, and tald into the citee and into the townis. 35 And thai yede out to se that thing that was done; and thai com to Jesu, and thai fand the man sitting cleethit fra quham the feendis
F. 65 r. went out, and in haal mynd at his feet; and thai dredde. 36 And thai that saw tald to thame how he was made haal of the legioun. 37 And al the multitude of the cuntre of Gerazenis prait him that he suld ga fra thaim; for thai war haldin with gret dreed. And
Mar. v. c. he went vp into a boot, and turnit agane. 38 And the man fra quham the deuiles (*a*) war gaan out prait him that he suld be with him: Jesus left him, and

(*a*) Before *war*, *went* deleted.

viii. 29. **of the deuile**: P., 'of deuilis.' Vg., *a dæmonio.*

31. **into helle**: so P.; *in abyssum.* Wy., 'in to the depnesse.'

32. **lesewing**: *pascentium.* Cf. Mt. viii. 30, 'lesewand.'

33. **with a birr**: *impetu.* **heidlingis**: P., 'heedlyng'; *per præceps.* Rh., 'headlong'; but Kenrick, 'down a steep place.' **the pule**: *stagnum.* **was drownit** (P., drenchid): *suffocatus est;* AV., 'choked.'

34. **the hirdis**: *qui pascebant.* **thai fledd**: P., 'thei flowen.' **the townis**: *villas;* Kenrick, 'villages.' AV., 'the country.'

36. **And thai that saw**: *autem et qui viderant;* Rh., 'and they also that had seen'; but some MSS. omit *et.*

37. **Gerazenis**: P., 'Gerasenus.' See ver. 26. **turnit agane**: *reversus est.*

38. **Jesus left him**: following P. in overlooking *autem.* Vg., *Dimisit autem eum Jesus.* Rh., 'But Jesus dismissed him.'

‡ How gret thingis, &c. Quhairas our Saluiour forbad the leparman Math. viii. and the twa blynd menn Math. ix. to tel ony man that he had helpit them, and now bade he this man schaw quhat he had done for them. It is nocht for ws to be cwriouss in searchinge the causs thairof quhy or quhairfor he sa did, for sa it is his will. Lik as it is his pleasur to schaw alsua the misteryes of his worde vnto babes, and to hide them fra the wyse men of the warld. Math. xi.

said, [39] Ga agane (*a*) in to thin hous, and tell ‡ how gret thingis God has done to thee. And he yede throu all the citee, preching how gret thingis Jesus had done to him. [40] And it was done, quhen Jesus was gaan agane, the pepile resauet him: for all war abiding him. [41] And, lo, a man, to quham the name was Jairus, and he was prince of a synagog: and he fel doun at the feet of Jesu, and prait him that he suld entir into his hous, [42] For he had bot a douchter, almaast of xij yere ald, and scho was deid. And it befell the quhile he went, he was thrungin of the pepile. [43] And a woman that had a flux of blude xij yeris, and had spendit al hir substance on leches, and scho mycht nocht be heilit of ony, [44] And scho com nere behind, and tuichet the hem of his claath: and anon the flux of hir blude ceessit. [45] And Jesus said, Quha is that that tuichet me? And quhen almen denyit, Petir said, and thai that war with him, Comandour, the pepile threstis and diseesis thee, and thou sais, Quha tuichet me? [46] And Jesus said, Sum man has tuichet me: for that virtue yede out of me. [47] And the woman, seand that it was nocht hid fra him, com trymbiland, and fel doun at his feet, and for quhat

Math. ix. c. Mar. b. c.

(*a*) *agane* added above the line.

viii. 40. **gaan agane**: *rediisset.*

41. **lo, a man**: omitting *venit*, with P. and some MS. authority; Vg., *ecce, venit vir.*

42. **he had bot a douchter**: *unica filia erat ei;* Wy., 'olypi dou3tir was to him.' **was deid**: *moriebatur;* Rh., 'was a dying.' **was thrungin**: *comprimebatur.*

43. **substance**: Wy., P., 'catel'; *substantiam.*

44. **ceessit**: *stetit.*

45. **Comandour**: *præceptor.* **threstis and diseesis**: P., 'thristen and disesen'; *comprimunt et affligunt.*

46. **for that virtue**: Clem., *nam ego novi virtutem.* Nis. follows P. in omitting *novi;* but Wy., 'and I haue knowe vertu,' &c.

47. **it was nocht hid fra him**: Clem., *non latuit;* some MSS. add *illum.* Rh., 'she was not hid.'

cause scho had tuichet him scho schew before al the pepile, and how anon scho was heilit. 48 And he said to hir, Douchter, thi faith has made the saif; ga
Math. ix. c. Mar. vi. d. thou in pece. 49 And yit quhile he spak, a man com to (*a*) the prince of the synagog, and said to him, Thi douchter is deid; will thou nocht trauale the maistir.
F. 65 *v.* 50 And quhen this word was herd, Jesus ansuerd to the fader of the damycele, Will thou nocht drede: bot beleue thou aanly, and scho salbe saif. 51 And quhen he com to the hous, he suffrit na man to entir with him, bot Petir and Johne and James, and the fader and the modere of the damycele. 52 And all wepit, and bewailit hir: and he said, Will ye nocht wepe; for the damycele is nocht deid, bot slepis.
John xi. b. 53 And thai scornit him, and wist that scho was deid. 54 Bot he held hir hand, and criet, and said, Damycele, rise up. 55 And hir spirit turnit agane, and scho raase anon: and he comandit to geue to hir to ete. 56 And hir fader and moder wonndrit gretlie: and he comandit to thame that thai suld nocht say to ony that thing that was done.

(*a*) *fra* deleted, *to* added above.

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viii. 49. **to the prince**: so Wy. Clem., *ad principem;* but P., with WW., 'fro the prince.' **Thi douchter**: Vg., *Quia . . . filia tua.* **will thou nocht trauale the maistir**: P., 'nyle thou trauel the maister'; but Vg., *noli vexare illum.*

50. **bot beleue**: no authority for 'bot.'

51. **Petir and Johne**: the order of the names as in Wy., P., and most MSS. cited by WW.; but Clem., *Petrum et Jac. et Joh.*

52. **for the damycele**: reading, with many MSS., *enim* before *mortua.*

55. **turnit agane**: *reversus est.* **to geue**: so P., 'to ȝyue'; reading *dare* with Hent. and Sixt. WW., with Clem., *dari.*

56. **fader and moder**: Vg., *parentes.*

The ix chapture.

✠ Ande quhen the xii apostilis war callit togiddir, he gaue to thame virtue and powere on all deuiles, and that thai suld heil seeknessis. [2] And he send thame to preche the kingdom of God, and to heil seekmen. [3] And he said to thame, Na thing tak ye in the way, nouthir wand nor scrippe, nouthir breid, nor money; and nouthir haue ye twa cootis. [4] And into quhat hous that ye entir, duell ye thare, and ga ye nocht out fra thine. [5] And quha euir resaues nocht you, ga ye out of that citee, and schake ye of the pouder of your feet into witnessing on thame. [6] And thai yede furth, and went about be castels, preching and heling euiryquhare. ✠ [7] Ande Herode tetrach herd al thingis that war done of him: and he doutit, for that it was said of sum men, that Johnne was risen fra deid; [8] And of sum men, that Helie apperit; bot of vtheris, that aan of the ald prophetis was risen. [9] And Herode said, I haue beheidit Johnne; and quha is this of quham I here sic thingis? And he soucht to se him. [10] And the apostlis turnit agane, and tald to him althingis that thai had done. And he tuke thame, and went beside into a desert place, that is Bethsaida. [11] And quhen the pepile knew this thai followit him: and he resauet thame, and spak to

Math. x. a. Mar. iii. b. and vi. a. Luc. vi. b.

Mar. vi. b. Luc. x. a.

Math. xiiii. a. Mar. vi. b.

Math. iiii. b. Mar. vi. a. Joh. vi. a.

F. 66 r.

ix. 1. **callit**: P., 'clepid.'

3. **wand**: P., 'ȝerde'; *virgam.*

4. **duell ye**: *manete.* **fra thine**: P., 'fro thennus.'

5. **the pouder**: Vg., *etiam pulverem.* Kenrick, 'even the dust.' AV., 'the very dust.'

6. **be castels**: *per castella;* Rh., 'from town to town.'

7. **of sum men**: Clem. begins a new verse with the words *a quibusdam.* The arrangement here adopted is that of St. (1555), Hent., and Rh.

10. **turnit agane, and**: *reversi.* **went beside**: *secessit seorsum.*

thame of the kingdom of God, and he helit thame that had nede of cure. 12 And the day began to bow doun, and the xii com, and said to him, Leeue the pepile, that thai ga and turn into castels and tovnes that ar about, that thai find mete; for we ar here into a desert place. 13 And he said to thame, Geue ye to thame to ete. And thai said, Thar ar nocht to vs ma (*a*) than v laaues and twa fischis; bot gif perauenture that we ga and by metis to al the pepile. 14 And the men war almaast five thousand. And he said to his discipilis, Mak ye thame to sit to mete be cumpanyis a fifty togiddir. 15 And thai did sa, and thai made almen sit to (*b*) mete. 16 And quhen he had takin the five laaues and ij fisches, he beheld in to heuen, and blessit thame, and brak, and delt to his discipilis that thai suld set furth before the cumpanyes. 17 And almen ete, and war fulfillit: and that that left to thame of brokin metis was takin vp xij cophynis. 18 And it was done, quhen he was allaan prayand, his discipilis war with him: and he askit thame, and said, Quham sais the pepile that I am? 19 And thai ansuerde and said, Johne Baptiste; vthir

Math. xvi. a. Marc. viii. d.

(*a*) *ma* written above *maire* deleted.
(*b*) *giddire* deleted after *to*.

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ix. 12. **to bow doun**: *declinare.* **turn into**: *divertant;* Rh., 'they may have lodging.' **castels and tovnes**: *castella villasque;* Rh., 'towns and villages.' AV., 'towns and country.' **into** [W., P., in] **a desert place**: *in deserto loco.*

13. **bot gif perauenture**: P., 'but perauenture'; *nisi forte.* **al the** [P., this] **pepile**: Wy., 'al the cumpany.' Vg., *omnem hanc turbam.*

14. **be cumpanyis a fifty togiddir**: similarly P.; *per convivia quinquagenos.* Rh., 'by companies fifty and fifty'; but Wy., characteristically, 'by feestis, fyftyes.'

16. **delt**: P., 'delide'; *distribuit.*

17. **war fulfillit**: *saturati sunt.* **that that left to thame**: *quod superfluit illis.* **cophynis**: *cophini.*

sais, Helie; and vtheris sais, a prophete of the foir-
maire is risen. [20] And he said to thame, Bot quham Johan. vi. g.
say ye that I am? Symon Petir ansuerd and said,
The Crist of God. [21] And he blamyng thame,
comandit that thai suld say to na man; [22] And said Math. xvi. c. and xx. b.
thir thingis, For it behuvis mannis sonn to suffir mony
thingis, and to be repreuit of the eldermen and of Mar. viii. d., ix. d., and
the princis of preestis and of the scribes, and to be x. d.
slayn, and the thrid day to ryse agane. [23] And he
said to all, Gif ony will cum eftir me, deny he himself, Luc. xviii. d. Marc. viii. e.
and tak he his croce euiry day, and follow he me.
[24] For he that wil mak his life saif sal tyne it; and
he that tynes his lif for me, sall mak it saif. [25] And Luc. xvii. d.
quhat proffittis it to a man, gif he wynn all the warld,
and tyne him self, and do dampnage of him self?
[26] For quha sa schames me and my wordis, mannis Math. x. b. Mar. viii. e.
sonn sal schame him, quhen he cummis in his maiestee Luc. xii. a.
and the fadris and of the halie angelis. [27] And I say Math. xvi. d.
to you verralie, thar ar sum standing here, quhilk sal F. 66 v.
nocht taast deid, till thai se the realme of God. Mar. viii. a.
[28] Ande it was done eftire thir (*a*) wordis almaast viii Math. xvii. a.
dais, and he tuke Petir and James and Johnne, and he Mar. ix. a.
yede vp in to ane hill to pray. [29] And quhile he prayit,

(*a*) After *thir*, *dais* deleted.

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ix. 19. **a prophete of the foirmaire**: P., 'o profete of the formere.' Vg., *unus propheta de prioribus.* Rh., 'one of the prophets before time.' Kenrick, 'one of the former prophets.'

21. **say to na man**: with Wy., P. omitting 'this.' Vg., *dicerent hoc.*

22. **And . . . thir thingis**: an addition by W., P., without authority. Vg., *Dicens: Quia*, &c. **to be repreuit**: *reprobari.*

23. **follow**: P., 'sue.'

24. **tyne . . . tynes**: P., 'leese . . . leesith'; and in ver. 25.

25. **dampnage**: P., 'peiryng'; *detrimentum.* Cf. Mt. xvi. 26.

26. **and the fadris**: Wy., 'and of the fadir.' P., 'and of the fadris.' Vg., *et Patris.*

28. **yede vp**: P., 'stiede'; *ascendit.*

ii. Pet. i. d. the liknes of his chere was channget, and his clething was quhite schynand. [30] And, lo, ij men spak with him, and Moyses and Helie war seen in maieste; [31] And thai saw his gaing out quhilk he suld fulfill in Jerusalem. [32] And Petir and thai that war with him war hevy of sleep: and thai, walkand, saw his maiestee, and the ij men that stude with him. [33] Ande it was done, quhen thai departit fra him, Petir said to Jesu, Math. xvii. a. Mar. ix. a. Comandour, it is gude that we be here: and mak we here thre tabernacilis, aan to thee, aan to Moyses, and aan to Helie: and he wist nocht quhat he suld say. [34] Bot quhile he spak thir thingis, a cloud was made, and ouirschadowit thame: and thai dredde quhen thai entrit into the cloud. [35] And a voce was Deutro. xviii. c. made out of the cloud, and said, This is my dereworthe sonn: here ye him. [36] And the quhile the voce was made, Jesus was fundin allane. And thai war still, and to na man said in tha dais oucht Math. xvii. b. Marc. ix. b. of tha thingis that thai had seen. [37] Bot it was done in the day following, quhen thai com doun of the hill, mekile pepile mette thame. [38] And, lo, a man of the cumpany criet, and said, Maistir, I beseke thee, behald my sonn; for I haue na ma. [39] And, lo, a spirit takis him, and suddanlie he cries

ix. 29. **liknes of his chere**: P., 'licnesse of his cheer'; *species vultus ejus.* **was channget**: *facta est . . . altera.* **quhite schynand**: similarly Wy., P., 'whit schynynge,' reading, with most MSS. and WW., *albus refulgens;* but Clem., and printed editions generally, *albus et ref.*

31. **thai saw**: similarly P., 'thei sayn'; but Wy., more correctly, 'thei seyden.' Vg., *dicebant.* **his gaing out**: *excessum ejus;* Rh., 'his decease.'

32. **walkand**: P., 'wakynge'; *evigilantes.*

33. **aan to Moyses**: P., 'and oon to M.'; so Vg., *et unum M.* Some MSS. of Wy. omit 'and.'

35. **dereworthe**: P., 'derworth'; *dilectus.*

37. **following**: P., 'suynge.'

38. **I haue na ma**: so P., 'Y haue no mo'; *unicus est mihi.* Wy., 'he is oon aloone to me.'

and hurtlis doun and to drawis with fame, and scantlie he gais away al to drawand him: [40] And I prayit thi discipilis that thai suld cast him out; and thai mycht nocht. [41] And Jesus ansuerd and said to thame, O vnfaithfull generatioun and waywart, how lang sal I be at you and suffir you? Bring hiddir thi sonn. [42] And quhen he com nere, the deuile hurtlit him doun, and to braid him. And Jesus blamet the vnclene spirit, and helit the child, and yeldit him to his fader. [43] And almen wonndrit gretlie in the gretnes of God. And quhen almen wonndrit in al thingis that he did, he said to his discipilis, [44] Putt ye thir wordis in your hartis: for it is cummin that mannis sonn be betrait in to the handis of men. [45] And thai knew nocht this word, and it was hid before thame, that thai feelit it nocht: and thai dredde to ask him of this word. [46] Bot a thoucht entrit into thame, quha of thame suld be gretest. [47] And Jesus, seand the thouchtis of the hart of thame, tuke a child, and sett him beside him, [48] And said to thame, Quha euir resaues this child in my name, resaues me; and quha euir resaues me resaues him that send me: for he that is leest amang you all, is the gretest. [49] And Johne ansuerd and said, Comandour, we saw a man castand out feendis in thi name; and we haue forbiddin him, for he followis nocht thee with vs. [50] And Jesus

Mar. i. c. F. 67 r. Luc. iiii. d. Math. xvi. and xx. b. Mar. viii. d. and ix. d. Luc. ii. g. and xviii. d. Mathew xviii. a. Mar. ix. d. Luc. xxii. b. Math. x. c. Mar. ix. d. Luc. x. b. Johan. xiii. c. Math. xx. d. Mar. ix. d. and x. e. Luc. xxii. b.

ix. 39. **hurtlis doun**: *elidit;* P., 'dasheth him.' **to drawis with fame**: P., 'to-drawith hym with fome' (Wy., froth); *dissipat eum cum spuma.* Rh., 'teareth him that he foameth.' **scantlie**: P., 'vnneth'; *vix.* **al to drawand him**: P., 'al to-drawynge hym'; *dilanians eum.* 41. **at you**: *apud vos.*

42. **hurtlit him doun**: *elisit illum.* **to braid**: P., 'to-braidide'; *dissipavit.* Rh., 'tore.'

44. **it is cummin**: Wy., 'it is to comynge.' P., 'it is to come'; *futurum est.*

49. **Comandour**: *Præceptor.* **followis nocht thee**: Wy., P., 'sueth not thee.' Little authority for 'thee,' except Cor. vat. Vg., *sequitur nobiscum.*

said to him, Will ye nocht forbid: for he that is nocht aganes vs is for vs. [51] And it was done, quhen the dais of his taking vp war fulfillit, he settit fast his face to ga to Jerusalem, [52] And send messingers befor his sicht: and thai yede, and entrit in to a citee of Samaritanis, to mak reddy to him. [53] And thai resauet nocht him, for the face of him was gaing into Jerusalem. [54] And quhen James and Johnne his
iiii. Reg. i. c. discipilis saw, thai said, Lord, will thou that we say that fire cum doun fra heuen, and waast thame? [55] And he turnit, and blamyt thame, and said, Ye wate nocht quhais spiritis ye ar. [56] For mannis sonn com nocht to tyne mennis saulis, bot to saue. And thai went into ane vthir castelle. ✠ [57] And it was done, quhen
Math. viii. c. thai walkit in the way, a man said to him, I sal follou thee quhare euir thou ga. [58] And Jesus said to him, Foxis has dennis, and briddis of the aire has nestis; bot mannis sonn has nocht quhare he rest his hede.
Math. viii. e. [59] And he said to ane vthir, Follou thou me. And
F. 67 *v.* he said, Lord, suffir me first to ga and beryse my
Leui. xxi. b. fader. [60] And Jesus said to him, Suffir that deidmen berise thare deidmen: bot ga thou and tell the kingdom

ix. 50. **Will ye nocht**: P., 'Nyle ye.' **vs . . . for vs**: so P. (with AV.), without Latin authority. Vg., *vos . . . vobis;* so Wy., correctly, with RV.

51. **of his taking vp**: *assumptionis ejus.*

53. **the face of him was gaing**: P., 'the face was of hym goynge'; *facies ejus erat euntis.*

54. **waast**: *consumat.*

55. **quhais spiritis ye ar**: so Wy., P., 'whos spiritis ȝe ben.' Vg., *cujus spiritus estis.* Rh., 'of what spirit you are.'

56. **tyne**: P., 'leese.' **castelle**: *castellum;* Rh., 'town.'

57. **follou**: P., 'sue'; so vv. 59 and 61.

58. **And . . . said**: Clem., *dixit,* without *et;* but WW., *et ait.* **dennis**: *foveas;* Wy., 'dennys,' or (some MSS.) 'dichis.' **his hede**: probably reading *suum,* with St. and Sixt. Clem., *ubi caput reclinet.*

59. **beryse**: P., 'birie.'

60. **tell**: *annuncia.*

of God. [61] And ane vthir said, Lord, I sal follow thee; bot first suffir me for to leue al thingis that ar at hame. [62] And Jesus said to him, Na man that puttis his hand to the pleuche, and behaldand bakwart, is abile to the realmme of God.

iii. Reg. xix. d.
ii. Pet. ii. d.

x chapture.

✠ Ande eftir thir thingis the Lord Jesus ordanit alsa vthir seuenty and twa, and send thaim be twa and twa before his face into euiry citee and place quhare he was to cummand. [2] And he said to thame, Thar is mekile ripe corn, and few werkmen: tharfore pray ye the Lord of the ripe corn that he send werkmen into his ripe corn. [3] Ga ye: lo, I send yow as lammis amang wolues. [4] Tharfor will ye nocht bere a sacket, nouthir scrippe, nouthir schonne: and ‡ grete ye na man be the way. [5] Into quhat euir hous that ye entire, first say ye, Pece to this hous. [6] And gif a sonn of pece be thare, your pece sal rest on him: bot gif naan, it sal turn agane to yow. [7] And duell ye in the sammin hous, etand and drinkand tha thingis that ar at thame: for a werkman is worthi his hyre. ✠ Will ye nocht passe fra hous into hous. [8] And into quhat euir citee ye entire, and thai resaue you, ete ye tha thingis that ar set to you: [9] And heil seekmen that ar in that citee;

Math. ix. d.
Math. x. b. a.
Mar. vi. a.
Luc. ix. a.
iiii. Reg. iiii. d.
Math. x. b.

‡ Grete ye na mann be the way. Christe will that the apostillis salbe sa earnest and fervent in preaching his word that thai nocht stope nor hynder the ministratiounn tharof be eny salutatiounn in the way, as thow redis in the ix. chap. of this gospel, and as the prophete

ix. 61. **to leue al thingis that**: similarly P.; Clem., *renunciare his quæ.* Rh., 'to take my leave of them that,' reading with Hent., *his qui.* Wy., 'to telle aȝen to hem that ben at home.'

62. **pleuche**: P., 'plouȝ.' **is abile**: *aptus est.*

x. 1. **Jesus**: so Wy., P., but not in Vg. **was to cummand**: P., 'was to come.'

2. **ripe corn**: so Wy., P., *messis.*

3. **lammis**: Wy., P., 'lambren.'

4. **Tharfor**: *ergo* in some MSS., but not in Clem. **will ye nocht**: P., 'nyle ye'; and in ver. 7. **a sacket**: Wy., P., 'a sachel'; *sacculum.*

6. **bot gif naan**: *sin autem.*

Mar. vi. B. Luc. ix. a. Actis xiii. a. and xviii. a.

and say ye to thame, The kingdom of God sal cum nere in to you. [10] And in quhat citee ye entire, and thai resaue you nocht, ga ye out in to the streetis of it, and say ye, [11] We wipe of aganes you the powder that stickis to vs of your citee: neuirtheles wit ye this thing, that the realmme of God was (*a*) cum neire. [12] I say to you, that to Sodom it salbe esiere, than to that citee in that day. [13] Wa to thee, Corosaym; wa to thee, Bethsaida; for gif in Tyrie and Sidone the virtues had bene done quhilk has bene done in you, sumtyme thai wald haue sittin in haire and aschis, and haue done penance. [14] Neuirtheles to Tire and Sidon it salbe esiare in the dome, than to you. [15] And thou, Capharnaum, art vphieit till into heuen, thou salbee drovnit in to helle. [16] He that heres you heris me; and he that despises you despises me; and he that despises me despises him that send me. [17] And the twa and seuenty discipilis turnit agane with joy, and saide, Lord, alsa deuiles ar subget to vs in thi name. [18] And he

Math. xi. d.

Math. x. d.

F. 68 *r.*

Marc. ix.... Joh. xiii. c.

Eleseus commandit his seruand, iiii. Reg. iiii. Bot quhen that thai had perfurnist thar message, than he will nocht tho contraye, bot that thai may salute ane anothir according to the ordour of luf, els wald the apostilles nocht haif vsit sa mony salutations in thair epistillis.

(*a*) *was* written above *sal* deleted.

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x. 9. **sal cum nere**: P., 'schal nei3e,' reading *appropinquabit* with Cor. vat. and St.; but Hent., Sixt., and Clem., *appropinquavit*. Rh., 'is come nigh.'

11. **the powder**: with P. disregarding *etiam* before *pulverem*. Wy., 'Also we wypen of in to you the poudere.' **that stickis**: P., 'that cleued.' Vg., *adhæsit*.

12. **it salbe esiere**: *remissius erit;* and in ver. 14. Wy., 'it schal be esyere, *other lasse peyne*.'

13. **virtues**: *virtutes;* Rh., 'miracles.' **in haire and aschis**: *in cilicio et cinere*. **haue done penance**: Vg., *pœniteret;* some MSS., *egissent pœnitentiam*.

14. **in the dome**: *in judicio*.

15. **art vphieit**: P., 'art enhaunsid'; *exaltata*. Rh., 'that art exalted.' **drovnit in to helle**: Wy., P., 'drenchid til in to helle'; *usque ad infernum demergeris*.

16. **He that heres**: Abp. Ham. (p. 82), 'Quha that dispysis yow, thai dispise me.' J. Ham. (Fac. Traict., p. 41), 'Vha hearis zou hearis me, and wha contemnis zow contemnis me.'

17. **discipilis**: not represented in Vg., *septuaginta duo*. **alsa**: *etiam*.

said to thame, I saw Sathanas falling doun fra heuen as fireflaucht. [19] And, lo, I haue gevin to you power to tred on serpentis and on scorpionnis, and on al the virtue of the enimy: and nathing sal anoy you. [20] Neuirtheles wil ye nocht ioy in this thing, that spiritis ar subiect to you; bot ioy ye that your names ar writtin in heuenis. [21] In that ilk hour he glaidit in the Haligast, and said, I knawleche to thee, fader, Lord of heuen and of erde, for thou has hid thir thingis fra wisemen and prudent, and has schawit thame to smal childir: ye, fader, for sa it pleisit before thee. [22] All thingis ar gevin to me of my fadere: and no man wate quha is the son (*a*), bot the fader; and quha is the fader, bot the sonn, and to quham the sonn wil schaw. [23] And he turnit to his discipilis, and said, ✠ Blessit be the een that seis that ye se: [24] For I say to you, that mony prophetis and kingis wald haue seen tha thingis that ye se, and thai saw nocht; and here tha thingis that ye here, and thai herde nocht. [25] And, lo, a wiseman of the law raase vp, temptand him, and sayand, Maistire, quhat thing sal I do to haue euirlasting lif? [26] And he said to him, Quhat is writtin in the law? how redis thou? [27] He ansuerd and saide, Thou sal luf thi Lorde God of al thi hart, and of al thi saule, and of al thi strenthe,

Esaie. xiiii. c. Apoca. xii. c. Mar. xvi. c. Actis xxviii. a.

Phil. iiii. a. Apoc. xvii. b.

Math. xi. e.

Math. xxviii. c. Johan. xiii. a. Math. xi. e. Joh. vii. c., viii. b., and x. b.

Math. xiii. c.

Math. xxii. d. Mar. xii. c.

Deutro. vi. b. Leui. xix. c.

(*a*) After *son*, *bef* deleted.

x. 18. **fireflaucht**: Wy., P., 'leit'; *fulgur*.

19. **And**: *et* in Cor. vat., but not in Clem. or WW. **virtue**: *virtutem*; Rh. 'power.' 20. **wil ye nocht**: P., 'nyle ȝe'; *nolite*.

21. **glaidit**: P., 'gladide'; *exultavit*. **ye**: P., 'ȝhe'; *etiam*. **it pleisit before thee**: *placuit ante te*.

25. **a wiseman of the law**: similarly Wy., P.; *quidam legis peritus*. Rh., 'a certain lawyer.' *Quidam* and *quædam* continually disregarded by P. and Nis., as in vv. 30, 31, 33, 38, and xi. 1. But less frequently by Wy., as (30) 'sum man,' (31) 'sum prest,' (33) 'sum man Samaritan,' (38) 'sum wumman,' (xi. 1) 'sum place.'

27. **Thou sal luf**: Abp. Ham. (p. 42), 'Thow sall lufe thi Lord God with all thi hart, with all thi saule, and with all thi strength, and with all thi mynde.'

Roma. xiii. b.

and of al thi mynd; and thi nechbour as thi self. [28] And Jesus said to him, Thou has ansuerde richtlie: do this thing, and thou sal leeue. ✠ [29] Bot he, willand to iustifie him self, said to Jesu, And quha is my nechbour? [30] And Jesus beheld and said, ✠ A man com doun fra Jerusalem into Jerico, and fell amang theues, and thai rubbit him, and wonndit him, and went away, and left the man half on lif. [31] And it befell that a

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prest com doun the sammin way, and past furth quhen he had seen him. [32] Alsa a deken, quhen he was beside the place and saw him, passit furthe. [33] Bot a Samaritan, gangand be the way, com beside him: and he saw him, and had reuth on him, [34] And com to him, and band to giddire his wonndis, and held in oile and wyne, and laid him on his beest, and ledde into ane ostrie, and did the cure of him. [35] And ane vthir day he broucht furth twa pennyis, and gave to the ostlare, and said, Haue the cure of him; and quhat euir thou sal geue atoure, I sal yeld to thee quhen I cum agane.

x. 28. **Jesus**: absent from Vg.

30. **beheld**: reading *suspiciens* with St. and Sixt. Hent. and Clem., *suscipiens*. Rh., 'taking it.' **and thai rubbit** [P., robbiden] **him**: *qui etiam despoliaverunt eum;* Wy., 'whiche also robbiden him.' **half on lif**: P., 'half alyue'; *semivivo*.

31. **past furth**: *præterivit*.

32. **a deken**: *levita*. **passit furthe**: *pertransiit*.

33. **gangand be the way**: P., 'goynge the weie'; *iter faciens*. Wy., 'makynge iourney.' **had reuth on him**: similarly P.; *misericordia motus*. Wy., 'stirid by mercy.'

34. **held in**: so P., 'helde in'; *infundens*. Wy., 'heeldynge yn.' Cf. Stratmann and Mätzner; and Jam. *s.v.* Heild. Primary and usual meaning, to incline, bend; so Catholicon and Prompt. *To heald a vessel* (Northumbrian) is to incline it in order to empty it, according to Jam., who, however, gives no examples from Scots of the sense 'to pour,' a sense which is common in Wy. **ane ostrie**: P., 'an ostrie'; *stabulum*. Wy., 'a stable.' **did the cure of him**: so Wy., P.; *curam ejus egit*.

35. **to the ostlare** (P., ostiler): *stabularis*. Wy., 'to the kepere of the stable.' Rh., 'to the host.' **thou sal geue atoure** (P., ouer): *supererogaveris*.

[86] Quha of thir thre, semes to thee, was nechbour to him that fell amang theeues? [87] And he said, He that did mercy in to him. And Jesus said to him, Ga thou, and do thou on like maner. ✠ ✠ [88] And it was done, quhile thai yede, he entirit into a castell: and a woman, Martha be name, resauet him into hir house. [89] And to this was a sistire, Marie be name, quhilk alsa sat beside the feet of the Lord, and herde his word. [40] Bot Martha besiet about the oft seruice, and scho stude and said, Lord, thou takis na kepe that my sistire has left me allaan to serue: tharfor say thou to hir that scho (*a*) help me. [41] And the Lord ansuerd and said to hir, Martha, Martha, thou art besie and art trubilit about full mony thingis: [42] Bot a thing is necessarie: Marie has chosen the best part, quhilk sal nocht be takin away fra hir. ✠

Deutro. xxxiii. a.

Psal. xxvi. a.

xi chapture.

Ande it was done, when he was praying in a place, as he cessit, aan of his disciplis said to him, Lord, teche vs to pray, as Johne tachte his discipilis. [2] And he said to thame, Quhen ye pray, say ye, Fader, hallowit be thi name. Thy kingdom cum to. [3] Geue to vs this day oure ilk dais breid. [4] And forgeue to vs

Math. vi. a.

(*a*) After *scho*, *serue* deleted.

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x. 38. **yede**: P., 'wenten.' **a castell**: *quoddam castellum*; Wy., 'sum castel.' Rh., 'a certain town.' See note on ver. 25.

40. **besiet**: P., 'bisiede'; *satagebat*. **the oft seruice**: *frequens ministerium*. **thou takis na kepe**: P., 'takist thou no kepe.' Wy., 'is it not of charge to thee'; *non est tibi curæ*.

42. **a thing**, &c.: Wy., P., 'o thing'; *unum est necessarium*.

xi. 1. **in a place**: so P.; *in quodam loco*. **as Johne tachte**: similarly P.; *sicut docuit et Jo.* Wy., 'as and John tauȝte.'

3. **this day oure ilk dais breid**: P., 'to dai oure ech daies breed'; *panem nostrum quotidianum . . . hodie*.

our synnis: as we forgeue to ilk man that aw to vs. And leid vs nocht into temptatioun, [*bot* (*a*) *deliuer vs fra ewill*]. ✠ [5] And he said to thame, ✠ Quha of you sal haue a freend, and sal ga to him at mydnycht, and sal say to him, Freend, lenn to me iij laaues; [6] For my freend cummis to me fra the way, and I haue nocht quhat I sal set before him? [7] And he within ansuere and say, Will thou nocht be noyous to me: the dure is now closit, and my childir ar with me in bedde; I may nocht ryse and geve to thee. [8] And gif he sal duelle still knokking, I say to you, thouch he sal nocht ryse and geve to him for that that he is his freend, neuirtheles for his continuale asking he sal ryse and geue to him als mony as he has nede to. [9] And I say to you, ask ye, and it salbe gevin to you; seek ye, and ye sal find; knok ye, and it salbe opnyt to you. [10] For ‡ ilk that askis takis; and he that

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Prouerb. viii. b. Mathew vii. a. Johan. xiiii. d., xv. a., and xvi. c.

‡ Ilk that askis, &c. That is, gif we ask ony thing of God according to his will, he hearis us i. Joh. v. As for dissemlyng prayeris, he vtrely abhorris them, as thou readiss Psal. lxxvii.

(*a*) *bot* . . . *ewill* added in margin in different ink.

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xi. 4. **to ilk man that aw to vs**: *omni debenti nobis;* Abp. Ham. (p. 262), 'And forgeve us our synnis, gif we also forgeve all that ar dettouris to us.' **bot deliuer vs fra ewill** (in the margin): This clause, which has been added here (by another hand?) in the margin, is an interpolation from Mt. vi. 13. It is not in Wy. or P., and is no part of the Vulgate, being read in very few Latin MSS., though it is found in all but two or three of the most ancient Greek codices. It is also omitted in RV.

5. **lenn**: P., 'leene'; *commoda.*

6. **fra the way**: P., 'fro the weie'; *de via.* Rh., 'out of his way.'

7. **he within** [P., with ynforth] **ansuere**: *ille deintus respondens;* Rh., 'from within answering.' **Will thou nocht**: P., 'nyle thou.' **noyous** [Wy., noyful] **to me**: P., 'heuy to me'; *mihi molestus.* **closit**: P., 'schit.'

8. **he sal duelle still knokking**: similarly P.; *perseveraverit pulsans.* Wy., 'contynue knockynge.' **for his continuale asking**: similarly P. Wy., 'for his vnrestefulnesse'; *propter improbitatem.*

10. **takis**: *accipit.*

seekis findis; ande to a man that knockis it salbe opnytt. 11 Tharfor quha of you askis his fader brede, quhethir he sal geue him a staan? or gif he askis fisch, quhethir he sal geue to him a serpent for the fisch? 12 Or gif he ask ane eg, quhether he sal areck him a scorpioun? 13 Tharfor, gif ye, quhen ye ar euile, can geue gude giftis to your childir: how mekile maire your fader of heuen sal geue a gude spirit to men that askis him? ✠ ✠ 14 Ande Jesus was castand out a feend, and he was dommbe. And quhen he had castin out the feend, the dommbe man spak; and the pepile wonndrit. 15 And sum of thame said, In Beelzebub, prince of deuilis, he castis out deuilis. 16 And vthir, temptand, askit of him a taken fra heuen. 17 And as he saw the thouchtis of thame, he said to thame, Ilk realmme departit agane it self salbe desolatit; and ane hous sal fall on hous. 18 And gif Sathanas be departit aganes him self, how sal his realmme stand? for ye say that I cast out feendis in Beelzebub. 19 And gif I in Beelzebub cast out feendis, in quham castis out your sonnis? tharfor thai sal be your domesmen. 20 Bot gif I cast out feendis in the fingire of God, than the realme of Gode is cummin amang you.

Math. ix. d. and xii. c.

xi. 11. **gif he askis**: P., 'if he axith fisch.' Vg. MSS. vary. Clem., *aut piscem*, without *si petit* or *petierit*.

12. **ane eg**: P., 'an eye'; *ovum*. **areck him**: P., 'a reche hym.' Wy., 'dresse to him'; *porriget ei*.

13. **can geue**: P., 'kunnen ȝyue'; *nostis . . . dare*. **of heuen**: *de cœlo*. Vv. 11-13: Abp. Ham. (p. 243), 'Gyf ony of yow askis his father breid will he geve to him a stane? Or gif he ask fysche at his father, wil his father geve to him a serpent? gif he ask at his father ane egge, will his father geve to him ane Scorpioun? Gyf thairfor ye beand evil, hes the wit to geve to your sonnes thai thingis that ar gud, mekil mair your hevinly father, . . . sall geve his gud spreit to thame that askis him.'

14. **Jesus**: so in few MSS., but rejected by Clem. and WW.

17. **Ilk realmme**: P., 'euery reume.' **departit**: *divisum*.

20. **than**: Wy., 'sothli'; *profecto*.

Mar. xii. c. Collo. ii. b.

21 Quhen a forcy armyt man kepis his hous, al thingis that he weeldis ar in pece: 22 Bot gif a forcyare man than he cummis vponn him, and ouercum him, he sal tak away all his armour in quhilk he traistit, and sal dele about his spoilyeis. 23 He that is nocht with me is aganes me; and he that gaderis nocht to giddire with me scateris on breed. 24 Quhen ane vnclene spirit gais out of a man, he wandris be dry places, and sekis rest; and he fundand nocht, sais, I sal turne agane into my hous fra quhyne I com out. 25 And quhen he cummis, he findis it clenget with besomes and faire arayit. 26 Than he gais, and takis with him vii vthir spiritis werse than himself; and thai entire and duelle thare: and the last thingis of that man ar made werse than the foormare. ✠ ✠ 27 Ande it was done, quhen he had said thir thingis, a woman of the cumpany raisit hir voce, and said to him, Blessit be the wambe that bare thee, and blessit be the pappis that thou has soukit. 28 And he said, Bot yee, blessit ar thai that heres the word of God, and kepis it. ✠ 29 Ande quhen the pepile rann to giddir, he began to say, This generatioun is a waywart generatioun; it sekis a taken, and a taken sal nocht be gevin to it, bot the taken of Jonas the prophete. 30 For as Jonas was a taken to men

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ii. Tessa. ii. a.

Math. xii. c.

Math. xii. d. Mar. viii. b.

Jone ii. a. and iii. b.

xi. 21. **a forcy armyt man**: Wy., P., 'a strong armed man.' **al thingis**: following Wy., P. in reading *omnia* with Sixt. Clem., *ea.*

22. **forcyare**: P., 'stronger.' **sal dele about**: P., 'schal dele abrood'; *distribuet.* **his spoilyeis**: Wy., 'his spuylis.' P., 'his robries'; *spolia ejus.*

23. **scateris on breed**: P., 'scaterith abrood'; *dispergit.*

24. **fra quhyne**: P., 'fro whannes'; *unde.*

25. **clenget with besomes**: P., 'clansid with besyms.' **faire arayit**: P., 'fayre arayed.' Wy., 'ourned'; *ornatam.*

27. **a woman**: *quædam.* **raisit**: P., 'reride'; *extollens.* Wy., 'reysinge.' **the pappis**: P., 'the tetis.' 'Blessit be' not repeated in Vg.; *et ubera.*

28. **Bot yee**: P., 'But ȝhe.' W., 'rathere'; *quin immo.*

of Nynyuee, sa mannis sonn salbe to this generationn.
31 The queen of the south sal rise in dome with men of this generatioun, and sal condampne thame: for scho com fra the endis of erd to here the wisdome of Salomon; and, lo, here is a gretare than Salomon. iii. Reg. x. a. ii. Para. ix. a. Math. xii. d.
32 Men of Nynyuee sal rise in dome with this generatioun, and sal condampne it: for thai did pennance in the preching of Jonas; and, lo, here is a gretar than Jonas.
33 No man lichtis a lanternne and puttis it in hidlis, nouthir vndir a furlot, bot on a chandlare, that thai that gais in se licht. Math. v. b. Mar. iiii. b.
34 The lanterne of thi body is thin ee: gif thin ee be sympile, al thin body salbe lichtfull; bot gif it be waywart, al thi body salbe mirkful. Luc. viii. b. Math. vi. c.
35 Tharfor se thou that the licht that is in thee be nocht mirknessis.
36 Tharfor gif al thi body be bricht, and haue na part of myrknessis, it salbe al bricht, and as a lanterne of brichtnes it sal geue licht to thee. F. 70 r.
37 Ande quhen he spak, a Pharisee prayit him that he suld ete with him; and he entrit, and sat to the mete.
38 And the Pharisee began to say, gessand within him self, quhy he was nocht waischin before mete.
39 And the Lord said to him, Now ye Phariseis clengis that that is outwith of the cup and of the platere; bot that thing that is within of you Math. xxv. c.

xi. 30. **sa . . . salbe**: with Wy., P., disregarding *et*=also.
31. **of erd**: P., 'of the erthe.'
32. **did pennance**: *pœnitentiam egerunt.* **in the preching**: following St. and few MSS., reading *in* for *ad.* Wy., 'at the prechinge.'
33. **lichtis**: Wy., 'li3tneth.' P., 'tendith.' **in hidlis**: P., 'in hidils'; *in abscondito.* **a furlot**: P., 'a buyschel'; *modio.* Cf. Mt. v. 15. **a chandlare**: P., 'a candilstike'; *candelabrum.*
34. **ee**: P., 'i3e.' **lichtfull**: P., 'li3ti'; *lucidum.* **al thi body**: Vg., *etiam corpus tuum;* not repeating *totum.* **mirkful**: P., 'derkful.'
35. **mirknessis**: P., 'derknessis'; *tenebræ.*
38. **gessand**: *reputans.*
39. **outwith**: P., 'with outenforth'; *deforis;* and so in next ver.

is full of reeff and wickitnes. 40 Fules, quhethir he that made that that is outwith made nocht alsa that
Esaie lxviii. d. that is within? 41 Neuirtheles, that that is ouerplus
Math. xxiii. c. ‡ geue ye almose; and, lo, al thingis are clene to yow. 42 Bot wa to you, Phariseis, that teendis mynt and rew and ilk herbe, and ye ga by dome and the charitee of God: for it behuvit to do thir thingis, and nocht
Mat. xxiii. a. Mar. xii. d. Luc. xx. e. leeue tha. 43 Wa to you, Phariseis, that luvis the first chairis in synagogis, and salutatiouns in (*a*) the mercate. 44 Wa to you, that ar as sepulturis that ar nocht seen, and men gangand abone wate nocht. 45 Bot aan of the wismen of law ansuerde, and said to him, Maister, thou sayand thir thingis alsa to vs dois despite. 46 And
Math. xxiii. a. he said alsa, Wa to you, ‡ wisemen of law, for ye charge men with birthingis quhilk thai may nocht bere, and ye your self with your aa fingir tuiches nocht the havy-
Math. xxiii. d. nessis. 47 Wa to you, that biggis tovmbis of prophetis, and your fadris slew thame. 48 Treuly ye witnes that ye consent to the werkis of your fadris: for thai slew thame,

‡ Gif ye almose) Our Saluiour had promised that quhat gud deid sa euir we do for the leest of his for his saik, it sal nocht be vnrewardit, Math. x.; yit awcht we not to leanne onn the wark, bot onn Goddis promisiss, knawlegyng (as the treutht is) that quhen we haif donne all that is commandit us, we ar bot vnfaithful seruantis, and hes donne bot our dewtye, Luc. xvii.

‡ Wisemen of the law) war sick as

(*a*) After *in*, *mercatis* deleted.

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xi. 39. **reeff**: P., 'raueyn'; *rapina.*

41. **that that is ouerplus**: *quod superest;* Wy., 'that thing that is ouer, *ether superflu.*' **almose**: P., 'almes'; *eleemosynam.*

42. **that teendis**: P., 'that tithen,' reading *qui decimatis* with Sixt.; but Clem. and WW., *quia*, &c. **ye ga by**: *præteritis;* Rh., 'pass over.'

43. **that luvis**: again reading *qui*, as does Sixt., but Clem. *quia.* Rh., 'because you love.' **in the mercate**: P., 'in chepyng.'

44. **that ar**: *qui estis.* Clem., *quia*, as in vv. 42, 43. **gangand abone**: *ambulantes supra.* **wate nocht**: P., 'witen not'; *nesciunt.*

45. **aan of the wismen of law**: *quidam ex legisperitis.* **to vs dois despite**: *contumeliam nobis facies;* Rh., 'speaketh to our reproach.'

46. **said alsa, Wa**: but Vg., *ait: Et . . . væ.* **your aa fingir**: *uno digito vestro.* **havynessis**: *sarcinas;* Rh., 'packs.'

47. **biggis**: P., 'bilden.'

48. **slew thame**: overlooking *quidem*, with P.; but Wy., 'for sothli thei slowen hem.'

hed knawleg in the scripture.

bot ye big thare sepulturis. 49 Tharfor the wisdome of Gode said, I sall send to thame prophetis and apostilis, and of thame thai sal sla and persew, 50 That the blude of al prophetis, that was sched fra the making of the warld, be soucht of this generatiounn; 51 Fra the blude of iust Abel to the blude of Zacharie, that was slane betuene the altare and the hous. Sa I say to you, it salbe soucht of this generationn. 52 Wa to you, wisemen of the law, for ye haue takin away the key of cunnyng; and ye your self entris nocht, and ye haue forbiddin thame that entrit. 53 And quhen he said thir thingis to thame, the Phariseis and wise men of law began greuouslie to aganestand, and stop his mouth of mony thingis, 54 Aspiand him, and seekand to tak sum thing of his mouthe, to accuse him.

Math. xxiii. e.

Gene. iiii. b. ii. Para. xxiiii. d.

Math. xxiii. b. F. 70 v.

xij chap.

✠ Ande quhen mony pepile stude about, sa that thai tred ilk on vthir, he began to say to his discipilis, Be ye war of the sourdauche of the Phariseis, that is ypocrisie. 2 For na thing is (*a*) keuerit, that sal nocht be schawit;

Math. xvi. a.

(*a*) After *is*, *hid* deleted; *keuerit* interlined.

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xi. 48. **big**: P., 'bilden.'

49. **Tharfor the wisdome**: with P. omitting the conjunction. Vg., *Propterea* et *sapientia*. Wy., 'Therfore and,' &c. **persew**: *persequentur*.

51. **of iust Abel**: with P. reading 'justi,' which Vg. omits. Wy., 'the blood of Abel.' **the hous**: so Wy., P.; *ædem*. Rh., 'the temple.'

52. **of cunnyng**: P., 'of kunnyng'; *scientiæ*. **and ye**: so P., reading with some MSS. *et*, omitted by Clem., also by Wy.

53. **to aganestand**: P., 'to aȝenstonde'; *insistere*. **and stop** [Wy., to oppresse] **his mouth**: *os ejus opprimere*.

54. **Aspiand**: *insidiantes;* Rh., 'lying in wait for.'

xii. 1. **mony pepile**: P., 'myche puple'; *multis . . . turbis*. Wy., 'manye cumpanyes.' **sourdauche**: P., 'sourdouȝ'; *fermento*.

2. **keuerit**: P., 'hilid'; *opertum*.

Mar. viii. b. Sapientie i. b. Math. x. d. Mar. iiii. b. Luc. viii. b.

nouthir hid, that sal nocht be wittin. [3] For quhy tha thingis that ye haue said in mirknessis salbe said in licht; and that that ye haue spokin in ere in couches salbe prechit in ruves. [4] And I say to you, my freendis,

Math. x. d. ii. Para. xx. c.

be ye nocht afferit of thame that slais the body, and eftir thir thingis has na maire quhat thai sal do. [5] Bot I sal schaw to you quham ye sal drede: Drede ye him, eftir that he has slane he has powere to send in to helle; and sa I say to yow, drede ye him. [6] Quhethir five sparowis ar nocht sald for ij halpennys? and aan of thame is nocht in foryetting before God: [7] Bot alsa al the hairis of your heid ar novmerit. Tharfore will ye nocht drede: ye ar of maire price than mony sparowis.

Mathew x. d. Mar. viii. c. Luc. ix. c. Apoc. iii. a.

[8] Trewlie I say to you, ilk man that knawlechis me before men, mannis sonn sal knawleche him before the angels of God: [9] Bot he that denyis me before men salbe denyit before the angels of God. [10] And ilk that sais a

Math. xii. c. Mar. iii. c.

word aganes mannis sonn, jt salbe forgevin to him: bot it sal nocht be forgeuen to him that blasphemys aganes the Haligast. [11] And quhen thai leid you in to synagogis,

Math. x. c. Mar. xiii. b. Luc. xxi. b.

and to magistratis, and potestatis, will ye nocht be besie how or quhat ye sal ansuere, or quhat ye sal say: [12] For

xii. 2. **be wittin**: P., 'be wist'; *sciatur*.

3. **mirknessis**: P., 'derknessis.' **in ere in couches**: P., 'in eere in the couchis'; *in aurem . . . in cubiculis*. **in ruves**: *in tectis*.

4. **afferit**: P., 'a ferd.'

5. **eftir that he has slane he has powere**: P., 'that aftir he hath slayn,' &c.; *qui, postquam occiderit*, &c. Abp. Ham. (p. 39), 'Feir him quhilk eftir he hais slaine your bodie, hais powar to cast yow into hel, I say to yow feir him.'

6. **ij halpennys**: P., 'twei halpens'; *dipondio*. Rh., 'two farthings.' **is nocht in foryetting**: *non est in oblivione*.

8. **Trewlie**: Wy., P., 'Treuli,' without authority. Vg., *Dico autem vobis*, &c. **mannis sonn**: Vg., *Et Filius*, &c. Rh., 'the Son of man also.' Nis., following P., disregards the conjunction; but Wy., 'And mannis sone.'

11. **potestatis**: so Wy., P.; *potestates*. **will ye nocht be besie**: P., 'nyle ȝe be bisie'; *nolite soliciti esse*; and so in ver. 22.

the Haligaast sal teche you in that houre quhat it behuvis you to say. 13 And aan of the pepile said to him, Maistire, say to my bruther that he depart with me the heretage. 14 And he said to him, Man, quha ordanit me a juge or a departare on you? 15 And he said to thame, Se ye, and bewar of al couatice: for the lif of F. 71 r. a man is nocht in the habonndance of tha thingis the quhilk he weeldis. 16 And he tald thame a liknes, and said, The feeld of a riche man broucht furth plenteouse frutis; 17 And he thoucht within him self, and said, Quhat sal I do, for I haue nocht quhar I sal gadere my frutis? 18 And he sais, This thing I sal do: I sal thraw doun my bernis, and I sal mak gretare; and thiddir I sal gader al thingis that growis to me, and my gudes. 19 And I sal say to my saule, Saule, thou has mony Ecclesi. xi. c. gudis kepit in to ful mony yeris; rest thou, ete, drink, and mak feest. 20 And God said to him, Fule, in this Jere. xvii. b. Psal. xxviii. nycht thai sal tak thi lif fra thee: and quhais sal tha a. thingis be that thou has made reddy? 21 Sa is he that tresouris to him self, and is nocht riche in God. 22 And he said to his discipilis, Tharfore I say to you, will ye Psal. liiii. b. Mathew vi. nocht be besie to your lif, quhat ye sal ete; nouthir to c. your body, with quhat ye salbe clethit. 23 The lif is i. Pet. v. a. maire than mete, and the body maire than clething. 24 Behald ye crawis, for thai saw nocht, nouthir scheris,

xii. 13. **he depart**: *dividat.*

14. **a departare**: *divisorem.*

15. **couatice**: *avaritia.* **the lif of a man**, &c.: *non in abundantia cujusquam vita ejus est.* **he weeldis**: *possidet.*

16. **a liknes**: *similitudinem.*

18. **he sais**: Vg., *dixit.* **thraw doun my bernis**: *destruam horrea mea.* **that growis to me**: *quæ nata sunt mihi;* Kenrick, 'my produce.'

19. **and mak feest**: Vg., *epulare*, without *et.*

20. **thai sal tak thi lif**: Wy., 'schulen axe of thee thi soule'; reading with some MSS., *repetent.* Vg., *animam tuam repetunt.*

24. **Behald ye crawis**: *considerate corvos.* **scheris**: P., 'repen'; *metunt.*

to quhilkis is na cellar nor bernn, and God feedis thame; how mekile maire ye ar of maire price than
Math. vi. d. thai? [25] And quha of you thinkande may put to his stature aa cubite? [26] Tharfore gif ye may nocht that that is leest, quhat ar ye besie of vthir thing? [27] Behald ye the lilies of the feeld, how thai wax: thay labour nocht, nouthir spynnis: and I say to you, that nouthir Salomon in al his glorie was clethit as aan of thir. [28] And gif God clethis thus the hay, that this day is in the feeld, and to morou is castin into ane oouen; how mekile maire you of litil faith? [29] And will ye nocht seek quhat ye sal ete, or quhat ye sal drink, and wil ye nocht be raisit on hie. [30] For folkis of the warld seekis al thir thingis: and your fader wate that ye nede al thir
iii. Reg. iii. b. thingis. [31] Neuirtheles seek ye first the kingdome of Gode; and al thir thingis salbe castin to you. [32] Will ye nocht, litil flock, drede; for it plesit to your fader to
F. 71 v. Deutro. i. c. and xx. a. Math. vi. c. and xix. c. geue you a kingdome. [33] ‡ Selle ye tha thingis that ye haue in possessioun, and geue ye almose; and mak ye to you seckettis that waxis nocht ald, tresour that failyeis nocht in heuen, quhare a theeff neiris nocht, nouthir mouris destroyis. [34] For quhare youre tresour

‡ Sell ye tha thingis) To sell that a mann hes, Math. xix., to forsaik all, Mar. x., Luc. xviii., to renounce

xii. 24. **cellar**: P., 'celer'; *cellarium*. Rh., 'store-house.'

25. **thinkande**: P., 'bithenkynge.'

26. **ye may nocht**: *neque . . . potestis.*

27. **lilies of the feeld**: reading, with Cor. vat. and some MSS., *agri;* omitted by Clem. and Wy. **thay labour**: P., 'thei trauelen.'

29. **wil ye nocht be raisit on hie**: P., 'nyle ȝe be reisid an hiȝ'; *nolite in sublime tolli.*

31. **of Gode**: Clem. adds, *et justitiam ejus*, omitted by Wy., P., also by Rh. **salbe castin to you**: *adjicientur vobis.*

32. **plesit to your fader**: *complacuit patri vestro.*

33. **and mak ye**: Vg., *facite;* no authority for the conjunction. **seckettis**: Wy., P., 'sachels'; *sacculos.* Canisius (f. 171), 'mak for zour selfis baggis quhilk neuer waxes auld, ane tresour quhilk neuer faillies in heauen.' **neiris**: P., 'neiȝith'; *appropiat.* **mouris**: P., 'mouȝt.' Wy., 'mowȝte'; *tinea.* See Mt. vi. 19.

all, Luc. xiiii., and to gaddir treasure vponn earth, Math. vi. is all spokin for this intent—as sic that will follow Crist suld not luf nor set thair affectiounn vponn ony thing that is contrary to God and his word. Bot as Paul teachis, i. Cor. vii. thocht thai vse this word (*a*) warld in the outwart giftis of God to be as thocht thai vsit it not. Ande thocht thai haif plentuousness of all, yit suld thai [be] as that thai hed not, ii. Cor. vi.

is, thar your hart salbe. [35] Be your lendis beltit abone, and lanternis birnand in your handis; [36] And be ye like to men that abides thar lorde, quhen he sal turne agane fra the weddingis; that, quhen he sal cum and knock, anon thai opin to him. [37] Blessit be tha seruandis, that quhen the Lord sal cum he sal find walkand. Treulie I say to you, that he sal belt him self, and mak thame sit to mete, and he sal ga and serue thame. [38] And gif he cum in the secund walking, and gif he cum in the thrid walking, and find sa, tha seruandis ar blessit. [39] And wit ye this thing, fore gif ane housbandman wist in quhat hour the theeff wald cum, suthlie he suld walk, and nocht suffir his hous to be vndirmynet. [40] And be ye reddy, for in quhat hour ye gesse nocht mannis sonn sal cum. [41] And Petir said to him, Lord, sais thou this parabile to vs, or to alle? [42] And the Lord said, Quha gessis thou is a trew dispendare and a prudent, quham the lord ordanit on his menye, to geue thame in tyme mesure of quhete? [43] Blessit is that seruand, (*b*) that the lord quhen he cummis sal find sa doand. [44] Verralie I say to you, that on all thingis that he weeldis he sal ordane him. [45] That gif that seruand say in his hart, My

Ephe. v. b. i. Pet. i. c.

Luc. xxii. b.

Math. xxiiii. d. Mar. xiii. d.

Math. xxv. a.

Math. xxiiii. d. and xxv. b. Apoca. xvi. c.

Math. xxiiii. d.

(*a*) *word* is superfluous.
(*b*) *seruand*] *d* corrected out of *ti*.

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xii. 34. **thar your hart**: Vg., *ibi et cor vestrum.*

35. **lendis beltit abone**: P., 'leendis gird aboue'; *lumbi . . . præcincti.* **birnand**: P., 'brennynge.'

37. **walkand**: P., 'wakynge'; *vigilantes.* **belt**: P., 'girde.' **sit to mete**: *discumbere.* **sal ga**: *transiens;* Wy., 'passinge.'

38. **walking**: P., 'wakynge'; *vigilia.*

39. **housbandman**: P., 'hosebonde man'; *paterfamilias.* **suthlie he suld walk**: *vigilaret utique.* **vndirmynet**: P., 'myned'; *perfodi.*

41. **or to alle**: *an et ad ommes;* Rh., 'or likewise to all.'

42. **trew dispendare**: *fidelis dispensator.* **menye**: P., 'meyne'; *familiam.*

44. **he weeldis**: *possidet.* **he sal ordane**: *constituet.*

lord taries to cum: and begynnis to smyte childir and handmaidynns, and ete and drink, and be dronnkin; [46] The lord of that seruand sall cum in the day that he hopis nocht, and the hour that he wate nocht, and sal depart him, and sal put his part with vnfaithful men.

Jaco. iiii. d. [47] Forsuthe that ilk seruand, that knew the will of his lorde, and made nocht him reddy, and did nocht eftir his will, salbe strikin with mony strikingis. [48] Bot he that knew nocht, and did worthie thingis of straakis, salbe strikin with few. For to ilk man to quham mekile is gevin, mekile salbe askit of him: and thai sal ask

Math. xx. c. Luc. iii. c. maire of him to quham thai betuke mekile. [49] I com to send fire into erde; and quhat will I, bot that it

F. 72 r. be kendlit? [50] And I haue to be baptizit with a baptyme; and how am I constrenyeit till that it be

Math. x. c. perfitlie done? [51] Ween ye that I com to geue pece in to erde? Nay, I say to you, bot departing: [52] For fra this tyme thare salbe five departit in (*a*) aan hous,

(*a*) After *in*, *to* deleted.

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xii. 45. **begynnis**: reading, with Wy., P., *cæpit*. Vg., *cæperit*. AV., Rh., 'shall begin.' **childir**: reading *pueros*, with most MSS. and WW. Clem., *servos*. **be dronnkin**: Vg., *inebriari*. Wy., P., 'be fulfillid [or, fillid] ouer mesure.' As there is no variation in the English MSS., collated by FM., this would seem to be a rare instance of Nis. abandoning the version of P. in favour of a more literal rendering of the Latin.

46. **sal depart him**: *dividet eum;* Rh., 'divide him.' RV., 'cut him asunder.'

47. **Forsuthe that ilk**: P., 'But [Wy., forsothe] thilke'; *Ille autem*. **made nocht him reddy**: similarly Rh., 'prepared not himself,' reading *præparavit se* with St. But Hent. and Clem. omit *se;* so RV., 'made not ready.' **salbe strikin with mony strikingis**: P., 'schal be betun with many *betyngis* [Wy., *woundis*].' Vg., *vapulabit multis*.

48. **did worthie thingis of straakis** (Wy., woundis): *fecit digna plagis*. **strikin**: P., 'betun.' **ilk . . . mekile**: P., 'eche . . . myche.' **betuke**: P., 'bitoken'; *commendaverunt*.

50. **be perfitlie done**: *perficiatur;* Rh., 'be dispatched.'

51. **Ween ye**: *Putatis*. **departing**: *separationem*.

thre salbe departit aganes twa, and ij salbe departit aganes thre. [58] The fader aganes the sonn, and the sonn aganes the fader; the modere aganes the douchter, and the douchter aganes the modere; the housbandis modere aganes the sonnis wif, and the sonnis wif aganes the housbandis moder. [54] And he said alsa to the pepile, Quhen ye se a cloude rysand fra the ganging to of the sonne, anon ye say, Rayn cummis; and sa it is done. [55] And quhen ye se the southe blawand, ye say that hete salbe; and it is done. [56] Ipocritis, ye can preue the face of heuen and of erde: bot how preve ye nocht this tyme? [57] Bot quhat and of you self ye deme nocht that that is iust? [58] Bot quhen thou gais with thine aduersarie in the way to the prince, do besynes to be deliuerit fra him; or perauenture he tak thee to the domesman, and the domesman betak thee to a maistriful askare, and the maistriful askare send thee into presonn. [59] I say to thee, thou sal nocht ga out fra thine, till thou yeeld the last ferthing.

Micheas vii. a.

Mat. xvi. a.

Prouerb. xxv. b. Ecclesi. vii. d. Math. v. e.

xii. 52. **salbe departit**: is not here represented in Clem., *tres in duos et duo in tres;* but the next clause (ver. 53) begins with *Dividentur, pater in filium.*

54. **fra the ganging to of the sonne**: P., 'fro the sunne goynge doun'; *ab occasu.*

56. **ye can preue**: P., '3e kunnen preue'; *nostis probare.*

57. **Bot quhat and of you self**: similarly P.; *Quid autem et a vobis.* Rh., 'And why of yourselves also.'

58. **in the way to the prince**, &c.: similarly P.; but Vg., *ad principem, in via da operam.* Rh., 'in the way endeavour.' In Wy. (ed. FM.) the order of the words is in accordance with Vg., but not the punctuation; thus, 'to the prince in the weye, 3yue thou bisynesse.' **a maistriful askare**: so P., 'maistirful axer.' Wy., 'wrongful axere'; *exactor.* Rh., 'bailif.'

59. **ferthing**; so Wy., P.; *minutum.* Rh., 'mite.'

The xiij chapture.

Actis v. c. Ande sum men war present in that tyme that tald to him of Galileis, quhais blude Pilat mext with the sacrificis of thame. 2 And he ansuerde and said to thame, Ween ye that thir men of Galilee ware synnaris maire than al Galileis, because thai suffrit sic thingis? 3 I say to you, nay: all ye sal peryse in like maner, bot ye haue pennance. 4 And as the xviij, on quhilkis the toure in Syloe fell doun, and slew thame, gesse ye for thai war dettouris maire than almen that duell in Jerusalem? 5 I say to you, nay: bot alsa ye all sal peryse gif ye do nocht pennance.
Math. xxi. b. 6 And he said this liknes, ✠ A man had a fig tree planntit in his wyneyarde, and he com sekand frute
F. 72 v. in it, and fand naan. 7 And he said to the teelare of the wyneyarde, Lo, iij yeris ar, sen I com sekand frute in this fig tre, and I find naan; tharfor cutt it doun, quharto occupijs it the erde? 8 And he ansuering said to him, Lord, suffir it alsa this yere, quhile I delue about it, and I sal put dung to it, 9 Gif it sal mak frute: gif nay, in tyme cummyng

xiii. 1. **mext**: P., 'myngide'; *miscuit.*

2. **Ween ye**: *Putatis.*

3. **all ye**: Vg., *sed . . . omnes.* Wy., 'but alle ȝe.' **ye haue pennance**: *pœnitentiam habueritis.*

4. **And**: so Wy., P.; *et* in few MSS., but not in Clem. or WW. **as the xviij**: Gau (p. 64), 'Siclik as ye tour in siloe, fel dune and slew xviii men, sua sal it be of zow and ze repent noth sune.'

5. **do nocht pennance**: *pœnitentiam non egeritis.* Abp. Ham. (p. 216), 'Except that ye do Pennance, ye sall all perische.' J. Ham. (Fac. Traict., p. 276), 'except ze do penitence ze sal al lykvvayes perische.'

7. **the teelare**: Wy., P., 'the tilier'; *cultorem.* **quharto**: Vg., *ut quid etiam.*

8. **said**: *dixit*, with WW. Clem., *dicit.* **sal put dung to it**: P., 'schal donge it'; *mittam stercora.* Wy., 'sende toordis.'

9. **Gif**: Vg., *et si quidem.*

thou sal cutt it doun. [10] And he was techand in thar synagogis in the sabotis. [11] And, lo, a woman that had a spirit of seeknes xviij yeris, and was creukit, and nouthir mycht ony maner luke vpwart. [12] Quham quhen Jesus had seen, he callit to him, and said to hir, Woman, thou art deliuerit of thi seeknes. [13] And he puttit on hir his handis, and anoon scho stude vp rycht, and glorifiet God. [14] And the prince of the synagog ansuerd, having disdeyn for that Jesus had heelit in the sabotis, and he said to the pepile, Thar ar vj dais in quhilkis it behuvis to wirk: tharfore cum ye in thir and be ye heilit, and nocht in the day of sabot. [15] Bot the Lord ansuerde to him, and said, Ipocrite, quhethir ilkane of you vnbindis nocht in the sabot his ox or asse fra the cribbe, and leidis to watire? [16] Behuvit it nocht this douchtir of Abraham, quham Sathanas has bundin, lo, xviii yeris, to be vnbundin of this band in the day of sabot? [17] And quhen he said thir thingis (*a*), al his aduersaries war aschamet: and al the pepile joyit in al thingis that war gloriouslie done of him. [18] Tharfor he said, To quhat thing is the kingdome of God like? and to quhat thing sal I estimy it to be like? [19] It is like to a corn of syneuey, quhilk a man tuke, and

Deutro. xxii. a. Luc. xiiii. a.

Math. xiii. d. Mar. iiii. c.

(*a*) Before *al*, *Lo* deleted.

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xiii. 11. **was creukit**: P., 'was crokid [Wy., bowid doun]'; *erat inclinata.* **and nouthir mycht ony maner**: *nec omnino poterat.*

12. **callit**: P., 'clepide.' Clem. adds *eam.*

13. **puttit on**: P., 'settide on.' **stude vp rycht**: P., 'stood upriȝt'; *erecta est.* Wy., 'was reysid.'

14. **having disdeyn** (P., dedeyn): *indignans.* **in the sabotis**: P., 'in the sabat.' St., *sabbatis.* Clem., *sabbato.*

15. **Ipocrite**: in the sing.; so Wy., P., and Rh. Hent., *Hypocrita.* Clem., *Hypocritæ.* **vnbindis**: P., 'vntieth'; *solvit.* **fra the cribbe**: P., 'fro the cratche'; *a præsepio.*

18. **sal I estimy it**: P., 'schal Y gesse it'; and so in ver. 20.

19. **corn of syneuey** (P., seneuey): *grano sinapis.*

kest in to his yarde; and it wox, and was made into a gret tree; and foulis restit in the branches tharof. [20] And eftsone he said, To quhat thing sal I estimy
Math. xiii. c. Gene. xviii. a. the kingdome of God like? [21] It is lijke to sourdauche, that a woman tuke and hid it into thre mesuris of mele, till al war sourit. [22] And he went be citeis and castels, teching and making jornay into Jerusalem.
Math. ix. b. Mar. vi. a. [23] And a man said to him, Lord, gif thar be few that
Math. vii. b. ar sauet? Ande he said to thame, [24] Striue ye to
F. 73 r. entire be the strait yett, for I say to you, ‡ mony seekis to entire, and thai sal nocht may. [25] For quhen the housband man is entrit, and the dure is closit, ye sal begynn to stand outwith, and knock at the dure,
Math. xxv. a. and say, Lord, opin to vs; and he sal ansuere and say to you, I knaw you nocht quharof ye ar. [26] Than ye sal begynn to say, We haue etin before thee and drunkin, and in oure streetis thou has taucht. [27] And
Psal. vi. b. Math. vii. B. and xxv. d. he sal say to you, I knaw you nocht quharof ye are; ga away fra me, al ye wirkaris of wickitnes. [28] Thare salbe weping and girnyng of teeth, quhen ye sal se Abraham, and Isaac, and Jacob, and all prophetis in the kingdom
Math. viii. b. of God, and you to be putt out. [29] And thai sal cum fra the eest and west, and fra the northe and southe,
Math. xix. d. and xx. b. and sal sit at the mete in the realme of God. [30] And

‡ Mony seikis to entire, &c. Thai ar thamme that takis sa greite laboure and paynne and trawell without the faith of Goddis worde to cum in to hewin throw thair awin werkis.

xiii. 19. **yarde**: P., '3erd'; *hortum.* **foulis**: P. adds 'of the eire'; and so Wy., reading with Vg., *volucres cœli.* There appears to be no MS. authority for the omission, and it may have been a slip of the pen on the part of Nis.

20. **eftsone**: *iterum.*

21. **sourdauche**: P., 'sourdou3'; *fermento.* **war sourit**: *fermentaretur;* Wy., 'were sourdowid.'

22. **castels**: *castella;* Rh., 'towns.'

24. **sal nocht may**: P., 'schulen not mowe'; *non poterunt.*

25. **housband man**: P., 'hosebonde man'; *paterfamilias.* **the dure is closit**: Vg., *clauserit ostium.* Rh., 'shall shut the door.' **outwith**: P., 'with out forth'; *foris.* **quharof ye ar**: P., 'of whennus 3e ben'; *unde sitis.* So in ver. 27.

28. **girnyng**: P., 'gruntyng'; *stridor.* Wy., 'betinge to gidere.'

29. **sal sit at the mete**: *accumbent.*

sa thai that war the first ar the last; and thai that war the last ar the first. [31] In that day sum of the Phariseis com nere, and said to him, Ga out, and ga fra hyne: for Herode wil sla thee. [32] And he said to thame, Ga ye, and say ye to that fox, Lo, I cast out feendis, and I mak perfitlie heilthis this day and to moru, and the thrid day I am endit. [33] Neuirtheles it behuvis me this day, and to moru, and the day that followis to gang: for it fallis nocht a prophet to peryse out of Jerusalem. [34] Jerusalem, Jerusalem, that slais prophetis, and staanys thame that ar send to thee; how oft wald I gadire togiddir thi sonnis, as a bird gaderis hir nest vndir fedris, and thou wald nocht! [35] Lo, your hous salbe left to you desert: and I say to you, that ye sal nocht se me, till it cum quhen ye sal say, Blessit is he that cummis in the name of the Lord.

Mar. x. c.

Math. xxiiii. c.

Psal. cxvii. c. Luc. xix. d.

xiiij chap.

Ande it was done, quhen he had entrit into the hous of a prince of Phariseis in ye sabot to ete brede, thai aspiet him. [2] And, lo, a man seek in the ydropsie was

xiii. 30. **sa**: P., 'lo'; *ecce.* **war** (*bis*): reading *erant* with St., Sixt.; but Clem., *sunt novissimi qui* erunt *primi, et sunt primi qui* erunt *novissimi.*

31. **nere**: P., 'ny3.' **fra hyne**: P., 'fro hennus'; *hinc.*

32. **mak perfitlie heilthis**: similarly Wy., P.; *sanitates perficio.* Kenrick, 'work cures.' **I am endit**: *consummor;* RV., 'I am perfected.'

33. **followis**: P., 'sueth.' **to gang**: P., 'to walke'; *ambulare.* **it fallis nocht**: *non capit;* Rh., 'it cannot be that.'

34. **nest**: *nidum;* Rh., 'brood.' **vndir fedris**: P., 'vndur fethris'; *sub pennis.* Rh., 'under her wingis.'

xiv. 1. **he**: Clem., *Jesus,* with slender authority. **had entrit**: *introisset,* with St., Sixt. Clem., *intraret.* **of a prince**: *cujusdam principis.* **thai aspiet him**: disregarding *et;* Vg., *et ipsi observabant eum.* Rh., 'and they watched him.' RV., 'that they were watching him.'

2. **a man seek in the ydropsie** (P., dropesie): *quidam hydropicus.*

Math. xii. b. Mar. iii. a. Luc. vi. a. and xiii. b.

before him. [3] And Jesus ansuerand spak to the wise men of law and to the Phariseis, and said, Quhethir gif it be leeffull to hele in the sabot? [4] And thai held thame still. And Jesus tuke and helit him, and lete him ga: [5] And he ansuerd to thame, and said, Quhais asse or ox of you sal fall into a pitt, and nocht anon he sall draw him out in the day of sabot? [6] And thai mycht nocht ansuere him to thir thingis. [7] He said alsa a parabile to men biddin to (*a*) a feest, and beheld hou thai cheisit the first sitting places; and said to thame, [8] Quhen thou art biddin to bridales, sit nocht at the met in the first place: or perauenture a worthiare than thou be biddin of him; [9] And or perauentur he cum that callit thee and him and say to thee, Geue place to this; and than thou sal begynn with schame to hald the lawest place. [10] Bot quhen thou art biddin to a feest, ga and sit doun in the lawest place; that quhen he cummis that callit thee to the feest, he say to thee, Freend, cum up hieare: than wirschip salbe to thee before men that sittis at the mete. [11] For ilk that vphieis

F. 73 *v.*

Exodi. xxiii. a. Deutro. xxii. b.

Prouerb. xxv. a.

(*a*) After *to*, *mete* deleted.

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xiv. 4. **held thame still**: P., 'helden pees'; *tacuerunt.*

5. **Quhais asse . . . of you**: *cujus vestrum asinus.* **and nocht anon he sall draw**, &c.: P., 'and he schal not anoon drawe'; *et non continuo extrahet.* The order of words in Wy. is that of Nis., 'and not anon he schal drawe.'

7. **He said alsa**: Vg., *Dicebat autem et.* Rh., 'And he spake . . . also.' **to men biddin** [P., bodun] **to a feest**: *ad invitatos.* **beheld**: *intendens;* Rh., 'marking.'

8. **to bridales**: *ad nuptias;* Wy., 'to weddingis.'

9. **And or perauentur**: similarly P., 'and lest,' but Vg., *et veniens is qui*, &c.; so Wy., 'and he comynge,' &c. **callit**: P., 'clepide.' Cf. vv. 13, 16, 24. **lawest**: P., 'lowest'; *novissimum.* But in next ver. P., 'laste,' while Nis. retains 'lawest.'

10. **cum up hieare**: P., 'come hiȝer'; *ascende superius.* Wy., 'stiȝe hiȝere.' **wirschip**: *gloria.*

11. **vphieis . . . vphiet**: P., 'enhaunsith . . . hiȝed'; *exaltat . . . exaltabitur.*

him self salbe made law; and he that mekes him self salbe vphiet. ✠ [12] And he said to him that had biddin him to the feest, Quhen thou makest a dynere or a supere, will thou nocht call thi freendis, nouthir thi brether, nouthir cusingis, nouthir nechbouris, nor riche men; or perauentur thai bid thee agane to the feest, and it be yoldin agane to thee. [13] Bot quhen thou makis a feest, call pure men, febile, crukit, and blind, [14] And thou salbe blessit, for thai haue nocht quharof to yeeld to thee; for it salbe yoldin (*a*) to thee in the rising agane of iustmen. [15] And quhen aan of thame that sat togiddire at the met had herd thir thingis, he said to him, Blessit is he that sal ete brede in the realme of God. [16] And he said to him, ✠ A man made a gret supere, and callit mony: [17] And he send his seruand in the hour of super to say to men that war biddin to the (*b*) feest that thai suld cum, for now al thingis ar reddie. [18] And all began togiddir to excuse thame. The first said, I haue boucht a tovn, and I haue nede to ga furth and se it: I pray thee haue me excusit. [19] And that vthir said, I haue boucht five yokkis of oxin, and I ga to preue thame: I pray thee haue me excusit. [20] And ane vthir said, I haue weddit a wif, and tharfore I may nocht cum. [21] And the seruand

Mathew xxiii. b. Luc. xviii. b.

Tobie iiii. e.

Mathew xvii. a. Apoca. xix. b.

(*a*) After *yoldin*, *agane* deleted.
(*b*) After *the*, *supe* deleted.

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xiv. 11. **salbe made law**: P., 'schal be lowid'; *humiliabitur.* **mekes him self**: *se humiliat.*

12. **a dynere**: P., 'a mete'; *prandium.* **will thou nocht call**: P., 'nyle thou clepe.' **cusingis**: P., 'cosyns'; *cognatos.* **nouthir nechbouris, nor riche men**: similarly P., reading with Sixt., *neque vicinos, neque divites;* but Clem., *neque vicinos divites.* **or perauentur thai**: Vg., *ne forte . . . et ipsi.* Rh., 'lest perhaps they also.' **it be yoldin agane**: *fiat retributio;* Rh., 'recompense be made.' Cf. ver. 13.

13. **crukit**: *claudos;* and in ver. 21.

18. **a tovn**: so Wy., P.; *villam.* Rh., 'a farm.'

turnit agane and tald thir thingis to his lord. Than the housbandman was grevit, and said to his seruand,
F. 74 r. Ga furth swithe into the gret streetis and smale streetis, and bring in hiddire pure men and febile, blind and crukit. [22] And the seruand said, Lord, it is done as thou has comandit, and yit thare is a void place.
Gene. xix. a. Luc. xxiiii. c. [23] And the lord said to the seruand, Ga out into wayis and heggis, and compell men to entire, that my hous be fulfillit. [24] For I say to you, that naan of tha men that ware callit sal taast my supere. ✠ [25] And mekile pepile went with him; and he turnit, and said to thame,
Deutro. xii. b. Math. x. e. and xvi. d. [26] ‡ Gif ony man cummis to me, and hatis nocht his fadere, and moder, and wif, and sonnis, and brether, and sistris, and yit his awn life, he may nocht be my discipile. [27] And he that beris nocht his croce, and cummis eftir me, may nocht be my discipile. [28] For quha of you, willand to big a toure, quhethir gif he first sittis nocht, and commptis the expensis that ar needful, gif he haue to performe? [29] Or perauenture, eftire that he haue set the foundment and may nocht performe, alle that se begynn to scorn him, [30] And say, For this man begann to big, and mycht nocht mak ane end. [31] Or quhat king, that will ga to do a battaile aganes ane vthir king, quhethir gif he sittis nocht first and bethinkis gif he may with ten thousandis ga aganes

‡ Gif ony man cummis to me, &c. That is to saye, as Sanct Mathew exponiss it, quha sa euir luffis his fatheir and modeir, sonne or doutheir, mair thann Christ, is not mete for him. Treuth it is that euiry man is bounde to honour fatheir and mothier, and to obey them, as lang as thai command not to do aganis Goddis command and his word; bot gif thai wald haif ws doand contrarye tharto, we suld obeye God mair than menn, Actis v., and be content rather to fall in thair displeasour then for to haue the jndignatioun of God.

xiv. 21. **was grevit**: P., 'was wrooth.' **swithe**: so P.; *cito.* Wy., 'soone.' **gret streetis and smale streetis**: similarly Wy., P.; *plateas et vicos.* Rh., 'streets and lanes.' Nis. inadvertently omits *civitatis.* Wy., P., 'of the citee.'

23. **be fulfillit**: *impleatur.*

26. **hatis nocht**: Abp. Ham. (p. 76), 'Quhasa hettis nocht his father and his mother.'

28. **to big**: P., 'to bilde'; and so in ver. 30. **commptis the expensis**: P., 'countith the spensis.' **to performe**: *ad perficiendum;* Rh., 'to finish it.' Cf. ver. 29.

29. **Or perauenture**: P., 'lest.'

31. **to do a battaile**: *committere bellum.*

him that cum aganes him with xx^{m}? 32 Ellis, yit quhile he is on fer, he sending a messinger, prais tha thingis that ar of pece. 33 Sa tharfor, ilk of you that forsakis nocht al thingis that he has, may nocht be my discipile. 34 Salt is gude: bot gif salt vanyse, in quhat thing sall it be sesonnyt? 35 Nouthir in erde, nouthir in dunghill (or mydding) it is profitabile: bot it salbe castin out. He that has eris of hering, here he. Math. v. b. Mar. ix. c.

The xv chapture.

And publicanis and synnaris war neirand to him to here him. 2 And the Phariseis and the scribes gruchet, sayand, For this resaues synfulmen, and etis with thame. 3 And he spak to thame this parabile, and said, 4 Quhat man of you that has ane hundreth schepe, and gif he has tynt aan of thame, quhethir he leeues nocht nynty and nyne in desert, and gais to it that periset, till he find it? 5 And quhen he has fundin it, he ioyis, and layis it on his schuldris. 6 And he cummis hame, and callis togiddire his freendis and nechbouris, and sais to thame, Be ye glaid with me; for I haue fundin my schepe that had peryset. 7 And I say to you, sa ioy salbe in heuen on a synfulman doand penance, maire than on nynty and nyne iust, that has na nede to penance. 8 Or quhat woman, Math. ix. a. Mar. ii. c. Luc. v. d. and vii. c. Math. xviii. b. F. 74 *v.* Luce v. d.

xiv. 32. **a messinger**: *legationem.* **prais**: *rogat.*
34. **vanyse**: *evanuerit;* Rh., 'lose his virtue.' **be sesonnyt**: Wy., P., 'be sauerid'; *condietur.*
35. **dunghill (or mydding)**: P., 'donghille'; *sterquilinium.*
xv. 1. **neirand**: P., 'neiȝynge.'
2. **gruchet**: P., 'grutchiden'; *murmurabant.*
4. **has tynt**: P., 'hath lost'; *perdiderit;* so ver. 9.
6. **callis**: P., 'clepith'; and so in ver. 9. Cf. ver. 19.
7. **And**: no conjunction in Clem. or WW. **sa ioy**: Vg., *quod ita,* &c. **a**: P., 'o'; *uno;* so ver. 10.

havand ten besandis (of gold), and gif scho has tynt a besand, quhethir gif scho kendlis nocht a lanternne, and turnis vpsadoun the hous, and sekis diligentlie till that scho find it? 9 And quhen scho has fundin, scho callis togiddire freendis and nechbouris, and sais, Be ye glaid with me; for I haue fundin the besant that I had tynt. 10 Sa I say to you, Joy salbe before the angels of God on a synfulman doing penance. ✠ ✠ 11 And he saide, A man had ij sonnis: 12 And the yonngare of thame said to the fader, Fader, geue me the portionn of substance that fallis to me. And he departit to thame the substance. 13 And nocht mony dais eftire, quhen al thingis war gaderit togiddire, the yonngar sonn went furth in pilgrimage into a ferr cuntree, and thare he waistit his gudis in leving

xv. 8. **besandis (of gold)**: P., 'besauntis,' without addition; but Wy., 'dragmes, *ether besauntis*.' Vg., *drachmas*. Rh., 'groats.' **a**: P., 'oo'; *unam*. **kendlis**: P., 'teendith'; *accendit*. **turnis vpsadoun**: Wy., P., 'turneth vpsodoun,' reading, with almost all ancient MSS. of the Vulgate and most early printed editions (including Sixt.), *evertit*, instead of *everrit*. The reading supplied a favourite point to medieval commentators. The woman, in her eager search, not only swept her house, but turned it upside down. Cor. vat. (cent. xiii.) notes, 'puto quod hic debeat esse *everrit*, i.e., *scopat*. Græcus enim sonat idem cum eo quod habetur Mt. xii. *scopis mundatum*.' Hent. has *evertit* in the text, but *everrit* in the margin; and Rh. follows the latter, 'sweep the house.' The correct reading—for it is impossible to suppose that Jerome had written *everrit*, or had wittingly allowed it to pass, if such a reading had existed in the Old Latin before him—was finally restored by Clement. Yet it is curious to note that the old reading has again by a misprint crept into some more recent copies of the Vg., as, *e.g.*, that of Paris (typis Jacobi Vincent) 1741, 8°. WW. print *everrit*, but mark it as a conjectural emendation.

9. **besant**: see ver. 8.

10. **doing penance**: *pœnitentiam agente*.

11. **A man**: Vg., *Homo quidam*.

12. **substance**: P., 'catel.' Wy., 'substaunce, *ethir catel*'; *substantiæ*.

13. **went furth in pilgrimage**: *peregre profectus est*; Rh., 'went from home.' **gudis**: so P.; Vg., *substantiam*, as in ver. 12. Wy., 'substaunce,' as before.

licherouslie. [14] And eftir that he had endit al thingis, a stark hungire was made in that cuntree; and he began to haue need. [15] And he went and drew him to aan of the citezenis of that cuntre; and he send him into his tovn to fede swyne. [16] And he couatit to fill his wambe of the coddis that the hoggis ete: and na man gave to him. [17] And he turnit agane into him self, and said, How mony hyretmen in (*a*) my fadris hous has plentee of laaues, and I peryse here throu hungir. [18] I sal ryse up and ga to my fadere, and I sal say to him, Fader, I haue synnyt into heuen and before thee, [19] And now I am nocht worthie to be callit thi sonn: mak me as aan of thi hyret men. [20] And he rase up, and com to his fader. And quhen he was yit on fer, his fadere saw him, and was mouet be mercy, and he ran, and fell on his neck, and kissit him. [21] And the sonn said to him, Fader, I haue synnyt into heuen, and before thee, and now I am nocht worthie to be callit thi sonn. [22] And the fadere said to his seruandis, Suythe bring ye furthe the first stole, and cleithe ye him; and geue ye a ryng in his hand, and schoon on his feet; [23] And bring ye a fat calf, and sla ye; and ete we,

Job. xiii. b. Psal. xxxi. a.

F. 75 *r.*

(*a*) After *in*, *to* deleted.

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xv. 14. **endit al thingis**: *omnia consummasset;* Rh., 'spent all.' **a stark hungire**: P., 'a strong hungre'; *fames valida.* Rh., 'a sore famine.'

15. **tovn**: so Wy., P.; *villam.* Rh., 'farm.'

16. **his wambe**: Wy., P., 'his wombe'; *ventrem suum.* **of the coddis**: so Wy., P.; *de siliquis.* Rh., 'of the husks.' Prompt., 'Codde of frute, or pesecodde; *Siliqua.*'

17. **hyretmen**: P., 'hirid men.'

19. **And**: *Et* not in Clem., but in WW. **callit**: P., 'clepid'; so vv. 21 and 26. P., 'clepide.'

20. **mouet**: P., 'stirrid.'

21. **and now**: Vg., *jam;* no authority for 'and.'

22. **Suythe**: P., 'Swithe'; *cito.* **stole**: Wy., P., 'stoole'; *stolam.*

and mak we feest: [24] For this my sonn was deid, and has leeuet agane; he peryset, and is fundin. And almen began to ete. [25] Bot his eldar sonn was in the feeld; and quhen he com and nerit to the hous, he herde a symphony and a croude. [26] And he callit aan of the seruandis, and askit quhat thir thingis war. [27] And he said to him, Thy bruther is cummin; and thi fadere has slayn a fat calf, for he resauet him saaf. [28] And he was wrathe, and wald nocht cum in. Tharfor his fadere yede furthe, and began to pray him. [29] And he ansuerd to his fadere, and said, Lo, sa mony yeris I serue thee, and I brak neuir thi comandment; and thou neuir gaue to me a kidde, that I with my freendis suld haue eten. [30] Bot eftir that this thi sonn, that has destroyit his substance with huris com, thou has slayn to him a fat calf. [31] And he said to him, Sonn, thou art euirmaire with me, and al my thingis are thin. [32] Bot it behuvit to mak feest and to haue ioy: for this thi bruther was deid, and leevit agane; he periset, and was fundin.

xv. 24. **And almen**, &c.: Vg., *Et cœperunt epulari.*

25. **nerit**: P., 'neiȝede.' **a symphony and a croude**: P., 'a symfonye and a croude'; *symphoniam et chorum.* Rh., 'music and dancing.' Croude or crowd, a stringed instrument, a fiddle. In several MSS. of Wy., *chorum* is translated 'caroule,' with the alternative '*or croude.*' Caroule or carol, a ring dance, or dance with song, was probably derived from *chorus.* See N.E.D.

28. **yede furthe**: P., 'wente out.'

29. **And**: Vg., *At;* and so at beginning of ver. 31. **brak neuir**: P., 'neuer brak'; *nunquam . . . præterivi.* **suld haue eten**: Wy., 'schulde ete largely'; *epularer.* Rh., 'to make merry.'

30. **destroyit**: P., 'deuourid'; *devoravit.* **with huris** (P., horis): *cum meretricibus.*

32. **was fundin**: P., 'is foundun'; *inventus est.*

xvi chapture.

✠ He said alsa (*a*) to his discipilis, Thar was a richeman that had a bailye; and this was defamet to him as he had wastit his gudes. 2 And he callit him, and said to him, Quhat here I this thing of thee? yelde reknyng of thi bailyerie; for thou mycht nocht now be bailye. 3 And the bailye said within him self, Quhat sal I do, for my lord takis away fra me the bailyerie? delue may I nocht, and I schame to beg. 4 I wate quhat I sal do, that, quhen I am remouet fra the bailyerie, thai resaue me into thare hous. 5 Tharfore quhen al the dettouris of his lord ware callit to giddire, he said to the first, How mekile aw thou to my lord? 6 And he said, Ane hundreth barrels of oile. And he said to him, Tak thi caution, and sitt sone, and write fiftj. 7 Eftirwart he said to ane vthir, And how mekile aw thou? Quhilk ansuerde, Ane hundreth choris of quhete. And he said to him, Tak thi lettris, and write iiij score. 8 And the lord praysit the bailye of wickitnes, for he had done prudentlie: for the sonnis of this warld ar

(*a*) After *alsa, a liknes* deleted.

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xvi. 1. **He said alsa**: Vg., *Dicebat autem et.* **a richeman**: *Homo quiaam . . . dives;* Wy., 'sum riche man.' **a bailye**: P., 'a baili'; *villicum.* Wy., 'a fermour, *ethir a baily*'; so ver. 3.

2. **callit**: P., 'clepide.' **thi bailyerie**: *villicationis tuæ.* Wy., 'thi ferme'; so vv. 3, 4. **be bailye**: *villicare.*

3. **delue may I nocht**: *fodere non valeo;* RV., 'I have not strength to dig.' **and**: not in Wy. or P., and without Vg. authority.

4. **hous**: so P.; but Wy., 'housis.' Vg., *domos.*

5. **callit**: P., 'clepit.' **How mekile aw thou**: P., 'Hou myche owist thou.'

6. **barrels**: P., 'barelis'; *cados.* **caution**: *cautionem;* Rh., 'bill.' **sitt sone**: *sede cito.* **and write**: so P.; but no authority for the conjunction.

7. **choris**: P., 'coris'; *coros.* Wy., 'mesuris.' **And he**: so Wy., P.; but no authority for 'And.'

maire prudent in thare generatioun than the sonnis of
F. 75 *v.* lichte. [9] And I say to you, Mak ye to you freendis of
the richesse of wickitnes; that, quhen ye sal failye, thai
resaue you into euirlasting tabernacilis. [10] He that is
trew in the leest thing is trew alsa in the maire; and
he that is wickit in a litil thing, is wickit alsa in the
maire. [11] Tharfore gif ye war nocht trew in the wickit
thing of riches, quha sall betak to you that that is
verray? [12] And gif ye war nocht trew in vthir mennis
thing, quha sal geue to you that that is youris? [13] Na
Math. vi. c. seruand may serue to twa lordis: for outhir he sal haat
that ane, and luf that vther; outhir sal draw to that aan,
and despise that vther. Yee may nocht serue to God
and to riches. [14] Bot the Phariseis, that war couatous,
herd al thir thingis: and thai scornit him. [15] And he
said to thame, Ye it ar that iustifies you before men;
bot God has knawne your hartis: for that that is hie
Mathew xi. b. to men is (*a*) abhominationn befor God. [16] The law and
prophetis till to Johnne: fra that tyme the realmme
of God is euangelizet, and ilk man dois violence into
it. [17] Forsuthe it is lichtar heuen and erd to passe,
Esaie xl. a. Math. v. b. d. and xix. b. than that aa titill fall fra the law. [18] Euery man that
forsakes his wif, and weddis ane vthir, dois licherie:

(*a*) After *is*, *abhominabile before God* deleted.

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xvi. 9. **of the richesse of wickitnes**: similarly Wy., P.; *de mammona iniquitatis*. Abp. Ham. (p. 104), 'Mak your self freindis of your wyckit mammonie, . . . that quhen ye sall depart of this warld thai may resaif yow till eternal tabernaculis.'

10. **trew**: P., 'trewe'; *fidelis*. Wy., 'feithful'; so ver. 12.

11. **in the wickit thing of riches**: reading, with many Vg. MSS., *mammonæ;* but Clem., *in iniquo mammona*. Rh., 'in the unjust mammon.' **sall betak to you**: *credet vobis;* Kenrick, 'will trust you.' **that that is verray** (P., verry): *quod verum est*.

13. **that ane . . . that vther**: P., 'the toon . . . the tothir.' **to riches**: *mammonæ*.

17. **Forsuthe it is lichtar**: *Facilius est autem*.

18. **forsakes**: *dimittit*. **dois licherie**: P., 'doith letcherie'; *mœchatur*.

and he that weddis the wif forsaken of the housband Marc. x. a.
dois adultrie. ✠ [19] Thar was a richeman, and was
clethit in purpure and quhite silk, and he ete euiry
day schynynglie: [20] And thare was a beggare, Lazarus
be name, that lay at his yate, full of byles, [21] And
couatit to bee fillit of the crummis that feldoun fra the
richemannis bu[illegible]de, and na man gave to him: bot
houndis com and lickit his byles. [22] And it was done
that the beggare deit, and was born of angels into
Abrahames bosum: and the richeman was deid alsa,
and was berysit in helle. [23] And he raasit his een,
quhen he was in turmentis, and saw Abraham on fer,
and Lazarus in his bosum. [24] And he criet and said,
Fader Abraham, haue mercy on me, and send Lazarus,
that he dippe the end of his fingire in watire to cule my
tonng, for I am tormentit in this flawme. [25] And Abra- Gal. vi. a.
ham said to him, Sonne, haue mynde for thou has
resauet gude thingis in thi lif, Lazarus alsa euile thingis;
bot he is now confortit, and thou art tormentit. [26] And
in al thir thingis, a gret myrk place is stabliset betuix vs

xvi. 18. **dois adultrie**: P., 'doith auowtrie'; *mœchatur.* J. Ham. (Fac. Traict., p. 441), 'Al man wha puttis auay his wyf, and maries ane vther, committis adulterie, and wha maries hir wha is put away from hir husband, committis adulterie.'

19. **a**: so P. Vg., *quidam.* Wy., 'sum.' **and was clethit**: reading with Hent., *et* [Clem., *qui*] *induebatur.* **quhite** [P., whit] **silk**: *bysso;* Wy., 'biys, *ether whit silk.*' **schynynglie**: similarly P.; *splendide.* Rh., 'magnifically.'

20. **a**: *quidam;* Wy., 'sum.' **byles**: P., 'bilis'; *ulceribus.*

21. **bee fillit**: P., 'be fulfillid'; *saturari.* **bot houndis**: Wy., 'but and houndis.' Vg., *sed et canes.* RV., 'yea, even the dogs.'

23. **raasit his een**: P., 'reiside hise i3en.'

24. **cule**: Wy., P., 'kele'; *refrigeret.*

25. **haue mynde for**: *recordare quia.* **alsa**: *similiter.*

26. **a gret myrk place**: P., 'a greet derk place'; *chaos magnum.* Wy., as P., but adds *ether depthe*, the alternative rendering being, perhaps, based on the reading of a few MSS. (preferred by Bentley), *chasma magnum.* According to Rönsch (Itala und Vulgata, p. 251), *chaos* was an Africanism for chasm, gulf.

F. 76 r. and you: that thai that will fra hyne passe to you may nocht, nouthir fra thine passe ouir hiddir. [27] And he said than, I pray thee, fader, that thou send him into the hous of my fader. [28] For I haue five brether, that he witnes to thame, or perauenture alsa thai cum into this place of tormentis. [29] And Abraham said to him, Thai haue Moyses and the prophetis; here thai thame. [30] And he said, Nay, fader Abraham, bot gif ony of deidmen ga to thame, thai sal do pennance. [31] And he said to him, Gif thai here nocht Moyses and prophetis, nouthir gif ony of deidmen rise agane thai sal beleue to him. ⊢

xvij chap.

Ande Jesus said to his discipilis, It is impossibile that ‡ sclandris cum nocht: bot wa to that man be quham thai cum. [2] It is maire proffitabile to him gif a mylstaan be put about his neck, and he be castin into the see, than that he sclandire aan of thir litill. [3] Tak ye hede your self: gif thi bruther has synnyt aganes thee, blame him; and gif he do penance, forgeue him. [4] And gif vii tymes in the day he do synn aganes thee, and vii tymes in the day he be conuertit to thee, and say, Jt forthinkis me; forgeue thou to him. [5] And the apostlis said to the Lord, Encresse to vs faithe. [6] And the Lord said, Gif ye haue faithe as the corn of syneuey,

‡ Sclandris—that is to say, sclandris or occasionns off ewill.

Math. xviii. a. Mar. ix. e.

Math. xviii. b.

Mathew xvii. c. and xxi. c.

xvi. 26. **fra hyne . . . fra thine**: P., 'fro hennus . . . fro thennus'; *hinc . . . inde.*

27. **said than**: but P., 'seid, Thanne,' &c.; *ait: Rogo ergo.*

28. **or perauenture alsa**: P., 'lest also'; *ne et.*

30. **ony of deidmen**: *quis ex mortuis;* Rh., 'some man . . . from the dead'; similarly in next verse.

xvii. 1. **Jesus**: no authority for the insertion of the name.

2. **mylstaan**: P., 'mylne stoon'; *lapis molaris.* **of thir litill**: *de pusillis istis.*

4. **tymes**: P., 'sithis.' **Jt forthinkis me**: *pœnitet me.*

6. **corn of syneuey** (P., seneuei): *granum sinapis.*

ye sal say to this more tre, Be thou drawn vp be the rute, and be ouirplantit into the see; and it sal obey to you. [7] Bot quha of you has a seruand eerand or lesuand oxen, quhilk sais to him, quhen he turnis agane fra the feeld, Anon ga and sit to mete? [8] And sais nocht to him, Mak reddy that I soup, and belt thee, and serue me quhile I ete and drink; and eftire this thou sal ete and drink? [9] Quhethir he has grace to that seruand for he did that that he comandit him? Nay, I gesse. [10] Sa ye, quhen ye haue done al thingis that ar comandit to you, say ye, We ar vnproffitabile seruandis: we haue done that that we aw to do. ✠ [11] And it was done, the quhile Jesus went into Jerusalem, he passit throu the myddis of Samarie and Galilee. [12] And quhen he entrit into a castel, ten leprouse men com aganes him, [13] Quhilkis stude on ferr and raasit thar voce, and said, Jesu, comandour, haue mercy on vs. [14] And as he saw thame, he said, Ga ye, schaw you to the preestis. And it was done the quhile thai yede, thai war clenget. [15] And aan of thame, as he saw that he was clengeit, went agane, magnifiand Gode with a gret voce, [16] And he fell doun on the face before his feet, and did thankingis: and this was a Samaritan. [17] And

Luc. xiiii. c. F. 76 v.

xvii. 6. **more tre**: P., 'more tre'; *arbori moro.* Rh., 'mulberry tree.' Cf. Hampole (Ps. lxxvii. 52), '*moros eorum* . . . thaire mours, a manere of trese,' &c. **be ouirplantit**: *transplantare.*

7. **eerand**: P., 'erynge'; *arantem.* **lesuand oxen**: P., 'lese-wynge oxis [Wy., oxun].' Clem., *pascentem*, without addition; but St. and Sixt. read *boves.* **Anon ga and sit**, &c.: Clem., *statim transi, recumbe;* but St. reads *et* after *transi.*

9. **has grace**: *gratiam habet;* Rh., 'give . . . thanks.'

10. **Sa ye**: Vg., *Sic et vos.* Rh., 'So you also.' **we aw**: P., 'we ou3ten'; *debuimus.*

11. **Jesus**: no authority for the name here.

12. **a castel**: Wy., 'sum castel'; *quoddam castellum.* Rh., 'a certain town.' **com aganes him**: *occurrerunt ei.*

13. **comandour**: *præceptor.*

14. **yede**: P., 'wenten.' 15. **went agane**: *regressus est.*

16. **did thankingis**: *gratias agens.*

Jesus ansuerd and said, Quhethir ten ar nocht clengeit? and quhare ar the nyne? [18] Thar is naan fundin that turnit agane and gave glorie to God, bot this alien. [19] And he said to him, Rise up, ga thou; for thi faith has made thee saaf. ✠ [20] Ande he was askit of Phariseis, quhen the realmme of God cummis. And he ansuerde to thame and said, The realmme of God cummis nocht with aspying; [21] Nouthir thai sal say, Lo here! or, lo thare! for, lo, the realmme of God is within you. [22] And he saide to his discipilis, Dais sal cum, quhen ye sal desire to se aa day of mannis sonn, and ye sal nocht se. [23] And thai sal say to you, Lo here, or, lo thare. Wil ye nocht ga, nouthir follou ye. [24] For as fireflaucht, schynand fra vndir heuen, schynes into tha thingis that ar vndir heuen; sa sal mannis sonn be in his day. [25] Bot first it behuvis him to suffir mony thingis, and to be reprevit of this generatioun. [26] And as it was done in the dais of Noe, sa it salbe in the dais of mannis sonn. [27] Thai ete and drank, weddit wyues and war gevin to weddingis, till into the day in the quhilk Noe entrit into the schip, and the gret flude com, and loost alle. [28] Alsa as it was done in the dais of Lothe; thai ete and drank, bouchte and sauld, planntit and biggit; [29] Bot the day that Loth went out of Sodome the Lord raynit fire and brintstaan fra heuen, and loost alle. [30] Like this thing it salbe in quhat day mannis sonn salbe schawit. [31] In that houre, he that is in the rufe, and

Math. xxiiii. b. Luc. xiii. c.

Math. xvi. c., xvii. d., xx. b. Mar. viii. d. and ix. d. Luc. xviii. d. Gen. vii. b. Mathew xxiiii. d.

Gene. xix. c.

Math. xxiiii. d.

xvii. 18. **this alien**: *hic alienigena.*
20. **with aspying**: *cum observatione.*
23. **Wil ye nocht**, &c.: P., 'Nyle ȝe go, nether sue ȝe.'
24. **fireflaucht**: P., 'leyt'; *fulgur.*
25. **to be reprevit**: *reprobari;* Rh., 'to be rejected.'
26. **sa it salbe**: Vg., *ita erit et.* Rh., 'so shall it be also.'
27. **the grete flude**: *diluvium.* **loost**: P., 'loste'; *perdidit.*
29. **the Lord raynit**: 'the Lord reynede.' Vg., *pluit*, without *Dominus.* **brintstaan**: P., 'brymstoon'; *sulphur.*
30. **Like this thing**: Vg., *secundum hæc.* Rh., 'according to these things.'

his veschels in the hous, cum he nocht doun to tak thame away; and he that salbe in the feeld, alsa turne nocht agane behind. [32] Be ye myndful of the wife of Loth. [33] Quha euir seke to mak his life saaf sal tyne it; and quha euir tynes it sal quicken it. [34] Bot I say to you, in that nycht ij salbe in a bedde; aan salbe takin, and that vthir forsaken. [35] Ij women salbe grinding togiddir; that aan salbe taken, and that vthir forsaken. [36] Twa in a feeld; that aan salbe taken, and that vthir left. [37] Thai ansuere and say to him, Quhare, Lorde? Quhilk said to thame, Quhare euir the body salbe (*a*), thiddir salbe gaderit alsa the eglis.

Gen. xix. c. Math. x. e. Mar. viii. c. Luc. ix. c. Johan. xii. c.

Math. xxiiii. b.

F. 77 *r*.

xviii chap.

‡ That it behwffis to pray) That is to say, in the spret, Ephe. vi., for the outwarde babyling of the lyppis without vndirstanding is not acceptabile vnto God, Math. vi. and xv.

Ande he said to thame alsa a parabile, ‡ that it behuves to pray euirmair, and nocht failye; [2] And said, Thare was a juge in a citee, that dred nocht God, nouthir schamet of men: [3] And a wedo was in that citee; and scho com to him and said, Venge me of myn aduersarie. [4] And he wald nocht lang tyme. Bot eftir thir thingis he said within himself, Thouche I drede nocht God, and schame nocht of man; [5] Neuirtheles

i. Tessa. v. c.

(*a*) After *salbe*, *thare* deleted.

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xvii. 33. **tynes**: P., 'leesith.'

34. **Bot**: no equivalent in Vg. **in a bedde**: *in uno lecto.* **forsaken**: *relinquetur.*

35. **that aan . . . that vthir**: P., 'the toon . . . the tother'; *una . . . altera.*

37. **gaderit**: P., 'gaderid togidere.'

xviii. 1. **failye**: *deficere;* Abp. Ham. (p. 247), 'Ye man alwais pray and nocht cease.'

2. **a . . . in a**: so P. Vg., *quidam . . . in quadam.* Wy., 'sum . . . in sum.' **schamet of men**: *reverebatur* [some MSS., *verebatur*] *hominem.*

3. **a wedo**: P., 'a widowe.' Vg., *Vidua . . . quædam.*

4. **schame nocht of man**: *nec hominem revereor* (some MSS., *vereor*).

for this wedo is noyouse to me, I sal venge hir, that at the last scho cummyng condampne nocht me. [6] And the Lorde [said] (*a*), Here ye quhat the domesman of wickitnes sais. [7] And quhethir God sal nocht do vengeance of his chosen, criand to him day and nycht, and sal haue pacience in thame? [8] Suthlie I say to you, for sone he sal do vengeance of thame. Neuirtheles, gesses thou that mannis son cummand sal find faith in erde? ✠ [9] Ande he said alsa to sum men that traistit in thame self as thai war richtful, and despiset vthir, this parabile, sayand, [10] Twa men yede vp into the tempile to pray; that aan a Pharisee, and that vthir a publican. [11] And the Pharise stude and prayit be him self thir thingis, and said, God, I do thankingis to thee, for I am nocht as vthir men, revaris, vniust, adulteraris, as alsa this publican. [12] I fast twyes in the wolk, I geue tendis of al thingis that I haue in possessioun. [13] And the publican stude on fer, and wald nouthir raase his een into heuen, bot smaat his breest, and said, God, be merciful to me, synnare. [14] Trewlie I say to you, this

Deutro. xxvi. c. Ecclesi. vii. a.

(*a*) *said* omitted in MS.

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xviii. 5. **noyouse**: P., 'heuy.' Wy., 'heuy, *or diseseful'; molesta.* **condampne nocht**: P., 'condempne.' Wy., 'strangle'; *sugillet.* Rh., 'defame.'

6. **domesman of wickitness**: *judex iniquitatis.*

7. **vengeance**: Wy., P., 'veniaunce'; and in ver. 8.

8. **Suthlie**: *autem* in few MSS., but not in Clem. or WW. **sone**: *cito.*

9. **as thai war richtful**: P., 'as *thei weren* riȝtful'; *tanquam justi.* **vthir**: P., 'othere'; *cæteros.*

10. **yede vp**: P., 'wenten vp.' Wy., 'stiȝiden.'

11. **And the**, &c.: no conjunction in Vg., *Phariseus stans.* **and said**: no equivalent in Vg. **revaris**: P., 'raueinouris'; *raptores.* Rh., 'extortioners.' **adulteraris**: P., 'auoutreris.' Abp. Ham. (p. 221), 'I am nocht lyk uthirmen, revaris, adulteraris, and siclyk.'

12. **in the wolk**: *in sabbato.* **tendis**: P., 'tithis.'

14. **Trewlie**: *Amen,* in many MSS., but rejected by Clem. and WW.

yede doun into his hous, and was iustifijt fra that vthir: for ilk that uphies him self salbe made law; and he that mekis him salbe vphieet. ✠ [15] And thai broucht to him yonng childir, that he suld tuiche thame: and quhen the discipilis saw this thing, thai blamet thame. [16] Bot Jesus callit togiddir thame, and said, Suffir ye childir to cum to me, and wil ye nocht forbidde thame, for of sic is the kingdome of heuenis. [17] Trewlie I say to you, quha euir sal nocht tak the kingdome of God as a childe, he sal nocht entir into it. [18] And a prince askit him, and said, Gude maistir, in quhat doing sal I weeld euirlasting lijf? [19] And Jesus said to him, Quhat sais thou me gude? na man is gude, but God allaan. [20] Thou knawis the comandmentis, Thou sal nocht sla, Thou sal nocht do licherie, Thou sal nocht do thift, Thou sal nocht say fals witnessing, Wirschip thi fader and thi moder. [21] Quhilk said, I haue kepit al thir thingis fra my youthe. [22] And quhen this thing was herde, Jesus said to him, Yit aa thing failyeis to thee: selle thou al thingis that thou has, and geue to pure men, and thou sal haue tresour in heuen; and cum and follow thou me. [23] Quhen thir thingis war herde, he was soroufull, for he was ful riche. [24] And Jesus, seand him made sarie, said, How hard thai that haue money sal entir into the kingdome of God; [25] For it

Mathew xxiii. c. Mar. x. b. Math. xix. b. Marc. x. b. F. 77 *v.* Mathew xix. c. Mar. x. b. Exod. xx. c. Mathew xix. c. Mar. x. c.

xviii. 14. **iustifijt fra that vthir**: *justificatus . . . ab illo.* Abp. Ham. (p. 246), 'O God have mercye on me a synnar . . . and yeid hayme justifyit to his house.' **uphies him self**: P., 'enhaunsith hym'; *se exaltat.* **salbe made law**: *humiliabitur.* **mekis**: P., 'mekith'; *humiliat.*

16. **callit**: P., 'clepide.' **wil ye nocht**: P., 'nyle ȝe.'

18. **a prince**: *quidam princeps.* **in quhat doing**: *quid faciens* (some MSS., *faciendo*). **sal I weeld**: *possidebo.*

19. **Quhat sais thou me gude**: *Quid me dicis bonum?*

20. **do licherie**: *mœchaberis.* **Wirschip**: *honora.*

21. **youthe**: P., 'ȝongthe.'

22. **cum and follow** (P., sue): Vg., *veni, sequere.*

23. **soroufull**: P., 'soreful'; *contristatus.*

24. **made sarie**: P., 'maad sorie'; *tristem factum.*

is lichtare a camele to passe throu a needlis ee, than a riche man to entir into the kingdome of God. 26 And thai that herde thir thingis said, And quha may be made
Luc. i. c. saaf? 27 And he said to thame, Tha thingis that ar impossibile anentis men ar possibile anentis God. 28 Bot
Mathew xix. d. Mar. x. c. Petir said, Lo, we haue left al thingis and haue followit thee. 29 And he said to him, Trewlie I say to you, thare is na man that sal forsake hous, or fader and moder, or brethir, or wijf, or childer, or feeldis, for the realmme of God, 30 And sal nocht resaue mony ma thingis in this tyme, and in the warld to cummand euirlasting lijf. ✠ 31 And Jesus tuke his xij discipilis, and said to thame,
Math. xx. b. Mar. x. d. Lo, we ga vp to Jerusalem, and al thingis salbe endit that
Luc. xxiii. a. ar writin be the prophetis of mannis sonn. 32 For he salbe
F. 78 r. betrayit to hethin men, and he salbe scornit, and scourget (*a*), and bespittit: 33 And eftir that thai haue scourget, thai sal sla him, and the thrid day he sal ryse agane. 34 And thai vndirstude na thing of thir; and this worde was hid fra thame, and thai vndirstude nocht tha thingis
Luc. ii. g. that war said. 35 Bot it was done, quhen Jesus com nere
Math. xx. d. Mar. x. c. to Jerico, a blindman sat beside the way and beggit: 36 And quhen he herd the pepile passand, he askit quhat this was. 37 And thai said to him that Jesus of Nazareth passit. 38 And he criet and said, Jesu, the sonn of Dauid, haue mercy on me. 39 And thai that yede

(*a*) In catchword, *scorget*.

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xviii. 25. **lichtare**: *facilius*. **ee**: P., 'iȝe.'

27. **And**: conjunction not in Clem. or WW.

28. **followit**: P., 'sued.'

29. **sal forsake**: but Clem., *reliquit;* so WW. Rh., 'hath left.' **fader and moder**: P., 'fadir, modir.' Vg., *parentes*. **or feeldis**: so P., reading *aut agros*, but not in Vg.

31. **his xij discipilis**: Vg., *duodecim*, without *discipulos*. **salbe endit**: *consummabuntur*.

35. **Jesus**: not in Vg. **com nere**: P., 'cam niȝ'; so in ver. 40. **a blindman**: *cæcus quidam;* Wy., 'sum blynd man.'

39. **yede**: P., 'wenten.'

before blamet him, that he suld be stille; bot he criet mekile the maire, Thow sonn of Dauid, haue mercy on me. 40 And Jesus stude, and comandit him to be broucht furth to him; and quhen he com nere, he askit him, 41 And said, Quhat will thou that I sal do to thee? And he said, Lord, that I see. 42 And Jesus said to him, Behalde, thi faith has made the saaf. 43 And anon he saw, and followit him, and magnifiet God. And al the pepile, as thai saw, gave loving to Gode. ✠

The xix chapture. ✠

Ande Jesus gangand in, yede throu Jerico. 2 And, lo, a man, Zachee be name: and this was a prince of publicanis, and he was riche. 3 And he soucht to se Jesu quha he was; and he mycht nocht for the pepile, for he was litil of stature. 4 And he ran before, and yede up into a sicomour tree to se him: for he was to passe fra thine. 5 And Jesus beheld vp quhen he com to the place, and saw him, and saide to him, Zache, haast thee and cum doun; for this day I man duelle in thin hous. 6 And he hyand, com doun, and resauet him ioyand. 7 And quhen almen saw, thai murmurit, sayand, for he had turnit to a synfull man. 8 Bot Zache stude, and said to the Lorde; Lo, Lord, I gefe the half of my gudes to puremen; and gif I haue ony thing Actis xvi. c.

xviii. 42. **Behalde**: *respice;* AV., 'receive thy sight.'

43. **followit**: P., 'suede.' **gave loving**: P., 'gaf heriyng'; *dedit laudem.* Cf. Mt. xxi. 16.

xix. 1. **Jesus**: not in Vg. **yede throu**: P., 'walkide thorou'; *perambulabat.*

2. **Zachee**: P., 'Sache.'

4. **yede up**: P., 'stiȝede'; *ascendit.*

5. **beheld vp**: *suspiciens.* **I man**: P., 'Y mot'; *oportet me.*

6. **hyand**: P., 'hiȝynge'; *festinans.*

7. **murmurit**: P., 'grutchiden'; *murmurabant.* **turnit to**: *ad . . . divertisset;* Rh., 'turned in to.'

defraudit ony man, I yelde foure tymes sa mekile.
9 Jesus sais to him, For this day heile is made to this
Mar. xv. c. hous, for that he is Abrahamis sonn. 10 For mannis sonn
com to seek and mak saaf that that peryset. 11 Quhen
thai herde thir thingis, he ekit and said a parabile, for
that he was nere Jerusalem, and for thai gessit that anon
the kingdom of God suld be schawit. 12 Tharfore he
said, ✠ A worthie man went into a ferr cuntre to tak
F. 78 v. to him a kingdome, and to turne agane. 13 And quhen
Math. xxv. b. his ten seruandis war callit, he gave to thame ten besan-
Mar. xiii. d. dis, and said to thame, Do ye merchandice till I cum.
14 Bot his citezenis haatit him, and send a messingere
eftir him, and said, We will nocht that he regne on vs.
15 And it was done that he turnit agane, quhen he had
takin the kingdome, and he comandit the seruandis to
be callit, to quhilk he had gevin money, to wit how
mekile ilk had wonnyn be marchandice. 16 And the
first com and said, Lord, thi besand has wonnyn ten

xix. 8. **foure tymes sa mekile**: P., 'foure so myche.' Wy., 'the foure fold'; *quadruplum.* J. Ham. (Fac. Traict., p. 277), 'Behald, lord, I giue the half of my geir to the pure, and gif I haue defraudit ony man of ony thing, I giue to him the four fauld bak againe.'

9. **heile**: P., 'heelthe'; *salus.* **for that he is**: so P., omitting *et*=also. Vg., *eo quod et ipse . . . sit.* Wy., 'for and he is.'

10. **mak saaf**: *salvum facere.* **that that**: P., 'that thing that'; *quod.*

11. **he ekit**: P., 'he addide'; *adjiciens.* Wy., 'puttinge to.' **nere**: P., 'niȝ.'

12. **A worthie** [P., worthi] **man**: *Homo quidam nobilis;* Wy., 'Sum noble man.'

13. **callit**: P., 'clepid'; and in ver. 15. **besandis**: Wy., P., 'besauntis'; *mnas.* **Do ye merchandice**: P., 'Chaffare ȝe.' Wy., 'Marchaundise'; *negotiamini.*

14. **a messingere**: P., 'a messanger.' Vg., *legationem.* Rh., 'a legacy.' Kenrick, 'an embassage.'

15. **to wit**: *ut sciret;* Wy., 'that he schulde wite.' **had wonnyn be marchandice**: P., 'hadde wonne bi chaffaryng'; similarly Wy.; *negotiatus esset.*

16. **thi besand has wonnyn**: *mna tua acquisivit.*

besandis. 17 And he said to him, Wele be, thou gude seruand, for in litil thing thou has bene trew, thou salbe havand powere on ten citees. 18 That vthir com and said, Lord, thi besand has made five besandis. 19 And to this he saide, And be thou on five citees. 20 And the thrid com and said, Lord, lo, thi besand, that I hadde put up in a sudarie: 21 For I dredde thee, for thou art a sternne man: thou takis away that that thou has nocht settit, and thou scheris that that thou has nocht sawnne. 22 He sais to him, Wickit seruande, of thi mouth I deme thee. Wist thou that I am a steern man, takand away that thing that I haue nocht settit, and scherand that thing that I sew nocht: 23 And quhy has thou nocht gevin my money to the burde, and I cummand suld haue askit it with vsuris? 24 And he said to men standing neire, Tak ye away fra him the besand, and geue ye to him that has ten besandis. 25 And thai said to him, Lord, he has x besandis. 26 And I say to you, To ilk man that has it salbe gevin, and he sal encresse; bot fra him that has nocht, alsa that thing that he has salbe takin fra him. 27 Neuirtheles bring ye hiddir tha myn ennimyis, that wald nocht that I regnyt on thame, and sla ye before me. 28 And quhen thir thingis war saide, he went before,

ii. Reg. i. c. Math. xii. d.

Math. xiii. b. and xxv. c. Mar. iiii. c. Luc. viii. b.

xix. 17. **Wele be**: *euge.* **on**: so Wy., P.; *super;* and in ver. 19.

18. **That vthir**: omitting 'and'; P., 'And the tother.' Vg., *Et alter.*

20. **I hadde put up**: *habui repositam.* **a sudarie**: so P.; *sudario.* Wy., 'a sudarie, *ether sweting cloth.*'

21. **sternne**: Wy., 'austerne'; *austerus.* **scheris**: P., 'repist'; *metis.*

22. **I deme**: *judico.* **scherand**: P., 'repyng.'

23. **to the burde**: *ad mensam;* Rh., 'to the bank.' **and**: so Rh., with WW., *et;* but Clem., *ut.* **suld haue askit it**: with P. disregarding *utique* before *exegissem.* Wy., 'schulde haue receyued it sothli.' Rh., 'might certes . . . have exacted it.'

26. **and he sal encresse**: *et abundabit;* so in St., Sixt., and Clem., but not in Hent. or Rh.; an interpolation apparently from Mt. xiii. 12.

Math. xxi. A. Mar. xi. a. and yede up into Jerusalem. ✠ [29] And it was done, when Jesus com nere Bethphage and Bethanye, at the monnt that is called of Oliuete, he send his ij discipilis, [30] And said, Ga ye into the castell that is aganes you; into quhilk as ye entir ye sal find a colt of ane asse F. 79 r. bundin, on quhilk neuir man satte: vnbind ye him, and bring to me. [31] And gif ony man ask you, Quhy ye vnbind? thus ye sal say to him, For the Lord desires his werk. [32] And thai that war send went furthe, and fand as he said to thaim a colt standing. [33] And quhen thai vnband the colt, the lordis of him saide to thame, Quhat vnbind ye the colt? [34] And thai said, For the Lord has nede to him. [35] And thai ledde him to Jesu. And thai kest thar clathis on the colt, and Johan. xii. b. sette Jesu on him. [36] And quhen he went, thai strewit thar clathis in the way. [37] And quhen he com neire to the cummyng doun of the monte of Oliuete, alle the pepile that com doun began to ioy and to looue God with gret voce on alle the virtues that thai had seen, Luc. xiii. d. Ephe. ii. c. [38] And said, Blessit be the king that cummis in the name of the Lorde; pece in heuen, and glorie in hie thingis. [39] And sum of the Phariseis of the pepile said

xix. 29. **called**: P., 'clepit.'

30. **castell**: *castellum;* Rh., 'town.' **aganes you**: Clem., *contra;* but St., Sixt. add *vos.* **bundin**: P., 'tied'; *alligatum.* **vnbind ye**: P., 'vntie ȝe'; *solvite.* Similarly in vv. 31, 33.

31. **desires his werk**: *operam ejus desiderat;* Rh., 'needeth his service.'

35. **thai kest thar clathis . . . and sette**: P., 'thei castynge her clothis . . . setten'; *jactantes vestimenta sua . . . imposuerunt.*

36. **thai strewit**: P., 'thei strowiden'; *substernebant.*

37. **quhen he com neire** (P., nyȝ): disregarding *jam* after *cum appropinquaret.* Wy., 'whanne now he cam nyȝ.' **to the cummyng doun**: *ad descensum*; Rh., 'to the descent.' **the pepile that com doun**: reading *turbæ descendentium* with St., Hent., and Sixt.; so Rh., 'the multitudes of them that descended'; but Clem., rightly, *turbæ discentium.* Kenrick, 'multitude of the disciples.' **to looue**: P., 'to herie'; *laudare.* **virtues**: *virtutibus;* Rh., 'miracles.'

to him, Maistir, blame thi discipilis. [40] And he said to thame, I say to you, for gif thir salbe still, staanys sol cry. ✠ [41] And quhen he neirit, he saw the citee, and wepit on it, [42] And said, For gif thou had knawne, thou sulde wepe alsa; for in this day the thingis ar in pece to thee, bot now thai ar hidde fra thin een. [43] Bot dais sal cum in thee, and thin ennimyes sal cumpas thee with a vale, and thai sal ga about thee, and mak thee strait on all sides, [44] And cast thee doun to the erde, and thi sonnis that ar in thee; and thai sal nocht leeue in thee a staan on a staan; for thou has nocht knawne the tyme of thi visitatioun. [45] And he entrit into the tempile, and began to cast out men selland and byand tharin, [46] And said to thame, It is writin, that my hous is ane hous of prayer, bot ye haue made it a denn of theeues. [47] And he was teching euiry day in the tempile. ✠ And the princis of preestis and the scribes and the princis of the pepile soucht to tyne him, [48] And thai fand nocht quhat thai sulde do to him: for al the pepile was occupiit and herde him.

Abacuth. ii. c. Joh. xi. d.

Jere. lii. a. Micheas iii. c. Math. xxiiii. a. Mar. xiii. a. Luc. xxi. a.

Math. xxi. b. Mar. xi. b. Johan. ii. b.

iii. Reg. viii. d. Esay. lvi. b.

Jere. vii. a.

Math. xxi. a. Luc. xx. B. Joh. vii. c. and viii. d.

xix. 42. **gif thou had knawne, thou sulde wepe alsa**: similarly P., but underlining the words *schuldist wepe* as not in the text. Vg., *si cognovisses et tu.* Rh., 'if thou also hadst known.' **for in this day the thingis ar in pece**: Vg., *et quidem in hoc die tua, quæ ad pacem tibi.* Rh., 'and that in this thy day the things that pertain to thy peace.' Wy. renders this clause, 'For if thou haddist knowe, and thou, and sotheli in this thi day, which *is* to pees to thee, but now,' &c.

43. **Bot**: Vg., *Quia.* **sal cumpas**: P., 'schulen enuyroun'; *circumdabunt.* **with a vale**: P., 'with a pale'; *vallo.* Wy., according to FM.'s text, 'with pale'; but one MS. has 'in the vale,' and two others 'in a valei with pale.' Rh., 'with a trench.' 'Pale,' or 'a pale,' for palisade, may fairly represent *vallus* or *vallum*; but Nisbet's substitution of 'a vale' may be due to a mistake, arising, perhaps, from some reading of his copy, influenced by 'in the vale' or 'in a valei' of the Wycliffian MSS. referred to. **mak thee strait**: *coangustabunt te.*

47. **to tyne**: P., 'to lese.'

48. **was occupiit** (P., ocupied): *suspensus erat*; Rh., 'was suspense.' RV., 'hung upon him.'

The xx chapture.

Ande it was done in aan of the dais, quhen he taucht
F. 79 *v.* the pepile in the tempile, and prechit the gospell, the princis of preestis and scribes com to giddir with the eldirmen. [2] And thai said to him, Say to vs in quhat powere thou dois thir thingis? or quha is he that gave to thee this powere? [3] And Jesus ansuerde and said to thaim, And I sal ask yow aa word; ansuere ye to me: [4] Was the baptyme of Johnne of heuen or of men? [5] And thai thoucht within thameself, sayand, For gif we say, Of heuen; he sal say, Quhy than beleue ye nocht to him? [6] And gif we say, Of men; al the pepile sal staan (*a*) vs: for thai ar certane that Johnne is a prophete. [7] And thai ansuerde that thai knew nocht quharof it was. [8] And Jesus said to thame, Nouthir I
Math. xxi. d. Mar. xii. a. say to you in quhat powere I do thir thingis. [9] And he began to say to the pepile this parabile: A man plantit a wyneyarde, and set it to teelaris, and he was in pilgrimage lang tyme. [10] And in tyme of gadering of grapes he send a seruand to the teelaris, that thai suld geue to him of the frute of the wyneyard; quhilkis strake him, and leet him ga voide. [11] And he thouchte yit to send ane vthir seruand. And thai strake this and

(*a*) After *staan*, *him* deleted.

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xx. 1. **prechit the gospell**: *evangelizante.*

7. **quharof**: P., 'of whennus'; *unde.*

9. **set it to teelaris**: P., 'hiride it [Wy., settide it to ferme] to tilieris'; *locavit eam colonis.* **was in pilgrimage**: *peregre fuit;* Rh., 'was from home.'

10. **in tyme of gadering of grapes**: similarly Wy., P.; but Vg., *in tempore*, without addition. RV., 'at the season.' Perhaps Wy., P. read *in tempore fructuum* with cod. Rhedig., an Old Latin MS. of ninth century. **strake him, and leet him ga voide**: P., 'beten hym, and leten hym go voide'; *cæsum dimiserunt eum inanem.*

11. **he thouchte yit to send**: *addidit . . . mittere;* Rh., 'again he sent.' So in next ver. **thai strake**: P., 'thei beten.'

tormentit him saire and leet him ga. [12] And he thoucht yit to send the thrid; and him alsa thai wonndit, and kest out. [13] And the lorde of the wyneyarde saide, Quhat sal I do? I sal send my dereworthe sonn: perauentur quhen thai se him thai sal dreed. [14] And quhen the telaris saw him, thai thoucht within thame self, and saide, This is the aire, sla we him, that the heritage be ouris. [15] And thai kest him out of the wyneyard, and slew him. Quhat sal than the lord of the wyneyard do to thame? [16] He sal cum and distroy thir telaris, and geue the wyneyard to vtheris. And quhen this thing was herde, thai said to him, God forbede. [17] Bot he behelde thame, and saide, Quhat than is this that is writin, The staan quhilk men biggand repreuit, this is made into the hede of the conye? [18] Ilk that sal fall on that staan salbe to bresit; bot on quham it sal fall, it sal al to brek him. [19] And the princis of preestis and the scribis soucht to lay on him handis in that houre; and thai dred the pepile; for thai knew that to thame he said this liknes. [20] And thai aspiet, and send aspiers, that fenyeit thame iust, that thai suld tak him in word, and betak him to the power of the prince and to the

Johan. v. d. Roma. viii. a. Phil. ii. a.

Gene. xxxvii. d.

Psal. cxvii. e. Esaie xxviii. b. Daniel ii. a. Math. xxi. e. Mar. xii. a. Luc. xix. d.

Math. xix. b. Mar. xii. b.

xx. 11. **tormentit him saire**: similarly P.; *afficientes contumelia.* RV., 'handled him shamefully.'

13. **dereworthe**: so Wy., P.; *dilectum.* **thai sal dreed**: *verebuntur;* Rh., 'will reverence.' 15. **slew**: P., 'killiden.'

17. **biggand**: P., 'bildynge.' **repreuit**: *reprobaverant;* Rh., 'rejected.' **conye**: P., 'corner'; *anguli.* Hampole (Ps. cxvii. 21), 'The stane that the edifiand reprouyd, here it is made in heuyd of hyrne.'

18. **salbe to bresit**: P., 'schal be to-brisid'; *conquassabitur.* Rh., 'shall be quashed.' **al to brek him**: similarly P.; *comminuet illum.* Wy., 'schal breke him in to smale parties.'

20. **thai aspiet, and send aspiers**: similarly P.; *observantes miserunt insidiatores.* **that fenyeit thame**: *qui se . . . simularent.* **and betak him**: reading *et* with St., Hent., Sixt., and Rh.; but Clem., *ut traderent illum.* **to the power of the prince and to the powere of the justice**: Vg., *principatui et potestati præsidis.*

F. 80 r. powere of the justice. 21 And thai askit him and said, Maistir, we wate that richtlie thou sais and techis, and thou takis nocht the personn of man, bot thou techis in treuth the way of God: 22 Is it leefful to vs to geue tribute to the emperour, or nay? 23 And he beheld the dissate of thame, and said to thame, Quhat temp ye me? 24 Schaw ye to me a penny. Quhais ymage and superscriptioun has it? And thai ansuerd and said to him, The emperouris. 25 And he said to thame, Yeeld ye tharfore to the emperour tha thingis that ar the emperouris, and tha thingis that ar of Gode to God. 26 And thai mycht nocht repreue his worde before the pepile: and thai wonndrit in his ansuere, and held pece.

Math. xxii. c. Mar. xii. b. Actis xxiii. a. 27 And sum of the Saduceis, that denyit the agane rising, com nere; and askit him, 28 And said, Maister, Moyses wrate to vs, Gif the bruther of ony man haue a wijf and be deid, and he was without airis, that his bruther tak his wijf, and raase seed to his bruther. 29 And sa thar war vii brethir. The first tuke a wife, and is dede without airis; 30 And the bruther following tuke hir, and he is dede without sonn. 31 The thrid tuke hir; alsa and al seuen, and left nocht seede, bot ar deid.

xx. 21. **we wate**: P., 'we witen'; *scimus.* **thou takis nocht the personn of man**: *non accipis personam.*

22. **to the emperour**: *Cæsari;* similarly in vv. 24, 25.

23. **he beheld**: *considerans.* **Quhat**: *Quid* = why.

24. **a penny**: *denarium.*

26. **mycht nocht repreue**: *non potuerunt . . . reprehendere.*

27. **And sum**: *autem quidam;* but P. omits 'and.' **denyit**: P., 'denyeden.' Vg., *negant.* **the agane rising**: P., 'the aȝenrisyng fro deeth to lijf'; *resurrectionem.*

28. **without airis**: Vg., *sine liberis;* and in ver. 29, *sine filiis.*

29. **The first**: but Vg., *Et primus;* so WW.

30. **following**: P., 'suynge.'

31. **The thrid tuke hir**: P., 'and the thridde took hir.' Vg., *Et tertius accepit illam.* The omission of the conjunction on the part of Nis. seems accidental. **alsa and**: *similiter et.* **bot**: so Wy., P., 'but.' Vg., *et.*

[32] And last of al the woman is deid. [33] Tharfore in the rysing agane of dede men quhais wife of thaim sal scho be? for vij had hir to wife. [34] And Jesus said to thame, Sonnis of this warld weddis, and ar gevin to weddingis: [35] Bot thai that salbe hadde worthie of that warld, and of the rysing agane fra deid, nouthir ar weddit, nouthir weddis wyues, [36] Nouthir sal may dee maire; for thai ar euen with angels, and ar the sonnis of Gode, sen thai ar sonnis of rysing agane fra dede. [37] Alsa Moyses schewit beside the busse, as he sais the Lord God of Abraham, and God of Jsaac, and God of Jacob [38] Is nocht of deidmen, bot of levingmen: for almen levis to him. [39] And sum of scribes ansuering said, Maister, thou has wele said. [40] And thai durst na maire ask him ony thing. [41] Bot he said to thame, How sais men Crist to be the sonn of Dauid, [42] And Dauid him self sais in the buke of Psalmis, The Lord said to my Lord, sitt thou on my richt half, [43] Till that I put thin ennimyes a stule of thi feet? [44] Tharfor Dauid callis him Lord, and

i. Johan. iii. a.

Exod. iii. a.

Math. xxii. d. Mar. xii. d.

Psal. cix. a.

xx. 32. **And last . . . the woman is deid**: similarly Wy., P. Vg., *Novissime . . . est* et *mulier*. Rh., 'Last . . . the woman also died.'

33. **rysing agane of dede men**: P., 'risyng aȝen,' without addition; *resurrectione*.

35. **ar weddit . . . weddis**, &c.: reading *nubunt . . . ducunt*, with Hent. and Rh., but St., Sixt., and Clem., *nubent . . . ducent*.

36. **Nouthir**: omitting 'for' with Hent., Sixt., and Rh. Clem., *Neque enim*. **sal may dee**: P., 'schulen mowe die'; *mori poterunt*. **euen**: so P.; *æquales*. **of rysing agane fra dede**: P., 'of risyng aȝen fro deeth'; *resurrectionis*.

37. **Alsa Moyses**: here Nis. omits several words. P., 'And that deed men risen aȝen, also Moises'; *Quia vero resurgant mortui, et Moyses*, &c. **busse**: P., 'busch'; *rubum*.

38. **Is nocht**: here again Nis. inadvertently omits important words. P., 'And God is not'; *Deus autem*, &c.

43. **stule of thi feet**: Hampole (Ps. cix. 1, 2), 'Lord seyde to my lord, sytt at my ryȝt syde. Til that i set thin enemys shamel vnder thi feet.'

44. **callis**: P., 'clepith.'

Math. xxii. a. Mar. xii. a. Luc. xi. d. how is he his sonn? 45 And in hering of al the pepile, he said to his discipilis, 46 Be ye war of scribes, that will wandir in stoles, and luves salutatiouns in the mercate, F. 80 v. and the first chaeris in synagogis, and the first sitting places in feestis; 47 That deuouris the housis of wedois, and fenyeis lang praying. Thir sal tak the maire dampnationn.

xxi chapture.

Mar. xii. b. Ande he beheld, and saw tha richemen that kest thare giftis in to the tresorie. 2 Bot he saw alsa a litil pure ii. Cor. viii. B. wedo castand ij ferthingis. 3 And he said, Treulie I say to you, that this pure wedo kest maire than almen. 4 For quhy al thir of thing that was plenteous to thame kest into the giftis of God; bot this wedo of that thing that failyeit to hir kest al hir liflode that scho had. Math. xxiiii. a. Mar. xiii. a. iii. Reg. ix. b. Jere. vii. b. Luc. xix. d. 5 And quhen sum men said of the tempile, that it was apparalit with gude staanys and giftis, he said, 6 Thir thingis that ye see, dais sal cum in quhilk a staan sal nocht be left on a staan, quhilk sal nocht be destroyit. 7 And thai askit him, and said, Comandere, quhen sal thir thingis be? and quhat takin salbe quhen thai sal i. Joh. iiii. a. begynn to be done? 8 And he said, Se ye that ye be nocht dissauet; for mony sal cum in my name, sayand, For I am, and the tyme sal nere; tharfor wil ye nocht

xx. 46. **will wandir in stoles**: *volunt ambulare in stolis.* **in the mercate**: P., 'in chepyng'; *in foro.*

xxi. 2. **a litil pure wedo**: *quandam viduam pauperculam.* **ij ferthingis**: so P., 'twei ferthingis'; *æra minuta duo.* Wy., 'twei litle moneys, *ethir a ferthing.*'

4. **of thing that was plenteous**: *ex abundanti.* **of that thing that failyeit to hir**: *ex eo quod deest illi;* RV., 'of her want.' **liflode**: so P.; *victum.*

5. **was apparalit**: *ornatum esset.*

7. **Comandere**: *Præceptor.*

8. **For I am**: *quia ego sum;* Rh., 'that I am he.' **sal nere**: Wy., P., 'schal nei3e,' reading, with many MSS., *appropinquabit;* but Vg., *appropinquavit.* Rh., 'is at hand.'

ga eftire thame. [9] And quhen ye sal here batalis and strifes within, will ye nocht be affeerd: it behuves first thir thingis to be done, bot nocht yit anon is ane end. [10] Than he said to thaim, Folk sal rise aganes folk, and realme aganes realme; [11] Gret mouyngis of erd salbe be places, and pestillence, and hungris, and dreedis fra heuen, and gret taknys salbe. [12] Bot before al thir thingis, thai sal set thar handis on you, and sal persew, betaking into synagogis and kepingis, drawing to kingis and justicis for my name. [13] Bot it sal fall to you into witnessing. [14] Tharfor put ye in your hartis, nocht to think before how ye sal ansuere; [15] For I sal geue to you mouth and wisdome, to quhilk al your aduersaries sal nocht may aganestand nor aganesay. [16] And ye salbe takin of fader and moder, and brethir, ande cusingis, and frendis; and be deid thai sal torment of you. [17] And ye salbe in hatrent to almen for my name. [18] And ane haire of your hede sal nocht perise. [19] In your pacience ye sal weeld youre saulis. [20] Bot quhen ye sal se Jerusalem be environnit with ane oost, than wit ye that the desolatioun of it

Esay. xix. a.

Math. x. b. and xxiiii. a. Mar. xiii. b. Luc. xii. b. Joh. xv. b. and xvi. a.

F. 81 r.

Exo. iiii. c. Esa. liiii. c. Actis vi. b.

Mich. vii. a.

Mathew xxiiii. b. Mar. xiii. b.

xxi. 9. **strifes within** (P., with ynne): *seditiones;* no authority for 'within.' **will ye nocht**: P., 'nyle ȝe.'

11. **Gret mouyngis of erd**: similarly P., omitting the conjunction with many MSS., but Clem. and WW., *Et terræ motus magni;* so Wy., 'And grete,' &c. **be places**: *per loca.* **pestillence**: a slip of Nis. apparently for 'pestillencis.' P., 'pestilencis'; *pestilentiæ.* **hungris**: *fames.*

12. **sal persew**: *persequentur;* Rh., 'will . . . persecute.' **kepingis**: *custodias;* Wy., 'kepingis, *ether prisouns.*' **justicis**: *præsides.* 13. **it sall fall**: Wy., 'it schal bifalle'; *continget.*

15. **sal nocht may**: P., 'schulen not mowe'; *non poterunt.* **aganestand nor aganesay**: *resistere et contradicere.*

16. **cusingis**: *cognatis.* **be deid thai sal torment of you**: *morte afficient ex vobis;* AV., '*some* of you shall they cause to be put to death.'

17. **salbe in hatrent**: *eritis odio;* Rh., 'shall be odious.'

19. **sal weeld**: *possidebitis.*

20. **environnit**: P., 'enuyround.' **with ane oost**: *ab exercitu;* Wy., 'of an oost *of batel.*'

sal nere. [21] Than thai that ar in Judee fle into the montanis; and thai that ar in the myddis of it ga away; and thai that ar in the cuntreis entir nocht into it. [22] For thir ar dais of vengeance, that al thingis that ar writin be fulfillit. [23] And wa to thaim that ar with child, and nurises in tha dais; for a gret diseise salbe on the erd, and ire to this pepile. [24] And thai sal fall be scharpnes of suerde, and thai salbe led presoneris into al folkis; and Jerusalem salbe defoulit of hethin men, till the tymes of nationns be fulfillit. ✠ [25] And taknis salbe in the sonn and moone, and in the sternis; and in erde the ouirlaying of folkis, for confusioun of the sound of the see and of fludes: [26] For men sal wax dry for dreed and abiding that sal cum to al the warld; for the virtues of heuenis salbe mouet. [27] And than thai sal se mannis sonn cumming in a cloude, with gret power and maiestee. [28] Ande quhen thir thingis begynnis to be made, behald ye, and raise ye your hedis; for your redemptioun neres. [29] And he said to thame a liknes; Se ye the fig tre and al treis, [30] Quhen thai bring furth now of thame self fruit, ye wate that somere is nere. [31] Sa ye, quhen ye se thir thingis to be done, wit ye that the kingdom of God is nere. [32] Treulie I say to you,

Roma. xi. d. Ezechiel xxxviii. c. Osee x. b. Math. xxiiii. c. Mar. xiii. c. Apoca. vi. c. Esaie xix. a. Luc. xvii. c. Joh. i. e. Math. xxiiii. c. Mar. xiii. d.

xxi. 20. **sal nere**: Wy., P., 'schal neiȝe,' reading *appropinquabit;* but Clem. and WW., *appropinquavit.* Cf. ver. 8.

23. **that . . . nurises**: P., 'that . . . norischen'; *nutrientibus.* **diseise**: P., 'diseese'; *pressura.* Wy., 'tribulacioun.' AV., 'distress.' **ire**: P., 'wraththe'; *ira.*

24. **salbe defoulit**: *calcabitur;* Rh., 'shall be trodden.'

25. **sternis**: P., 'sterris.' **the ouirlaying**: P., 'ouerleiying,' omitting article; *pressura.* Rh., 'distress.' Cf. ver. 23. **for confusioun of the sound** (P., sown): *præ confusione sonitus.* **fludes**: P., 'floodis'; *fluctuum.* Wy., 'wawis.'

26. **sal wax dry**: Wy., 'waxinge drye'; *arescentibus.* Rh., 'withering.' **virtues**: *virtutes;* Rh., 'powers.'

28. **behald ye**: *respicite;* Rh., 'look up.' **neres**: P., 'neiȝeth'; *appropinquat.*

31. **Sa ye**: with P. disregarding *et.* Vg., *Ita et vos.* Wy., 'so also.'

that this generatioun sal nocht passe till al thingis be done. [33] Heuen and erde sal passe; bot my wordis sal nocht passe. ✠ [34] Bot tak ye hede to your self, or per-auentur your hart be grevit with glotony, and drunkinnes, and besynes of this lif, and that ilk day cum sodanlie on you. [35] For as a girn it sal cum on almen that sittis on (*a*) the face of all erde. [36] Tharfore walk ye, prayand in al tyme, that ye be had worthi to flee al thir thingis that ar to cum, and to stand before mannis sonn. [37] And in tha dais he was techande in the tempile; bot in nychtis he yede out, and duelt in the mont that is callit of Olyuete. [38] And al the pepile raise airlie to cum to him in the tempile, and for to here him.

Roma. xiii. b. Ecclesi. xxxvii. d.

F. 81 *v.*

Math. xxiiii. d. Mar. xiii. d. Luc. xi. d.

The xxii chapture. ✠

Ande the haly day of therf laaues, that is said pasche, nerit. [2] And the princis of preestis and the scribes soucht how thai suld sla Jesu; bot thai dredde the pepile. [3] And Sathanas entrit into Judas, that was

Math. xxvi. a. Marc. xiiii. a. Joh. vii. c., xi. c., and f.

(*a*) After *on*, *al* deleted, MS.

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xxi. 33. **Heuen**: Abp. Ham. (p. 40), 'Hevin and erd sall pas, bot my word sall nocht pas.'

34. **be grevit**: P., 'be greuyd'; *graventur.* Rh., 'be overcharged.' **besynes**: P., 'bisynessis'; *curis.* **sodanlie**: P., 'sodein'; *repentina.*

35. **a girn**: Wy., P., 'a snare'; *laqueus.*

36. **walk ye**: P., 'wake ȝe'; *vigilate.* **in al tyme**: Wy., P., 'in ech tyme'; *omni tempore.* Abp. Ham. (p. 246), 'Walk thairfor prayand all tyme that ye eschaip all the perrellis to cum, and stand saifly afore the sonne of man.'

37. **in tha dais**: 'tha,' a slip on the part of Nis. P., 'in daies,' though one MS. has 'in tho daies.' Vg., *Erat autem diebus*, &c. **callit**: P., 'clepid.'

38. **raise airlie**: P., 'roos eerli'; *manicabat.* **and for to here**: P., 'and to here'; but no authority for 'and.' Wy., 'for to heere.'

xxii. 1. **the haly day of therf laaues**: *dies festus Azymorum.*

Joh. xii. a. and xiii. c.

callit Scarioth, aan of the xij. [4] And he went and spak with the princis of preestis and with the magestratis, how he suld betray him to thame. [5] And thai ioyit, and made cumnant to geue him money. [6] And he behecht, and he soucht oportunitee to betray him without the pepile. [7] Bot the dais of therf laaues com, in quhilk it was nede that the sacrifice of pasche war slayn. [8] And he send Petir and Johne, and said to thame, Ga ye, and mak ye reddy to vs the pasche, that we ete. [9] And thai said, Quhare will thou that we mak reddi? [10] And he said to thame, Lo, quhen ye sal entir into the citee, a man berand a veschel of watire sal meet you; follou ye him into the hous to quhilk he entris. [11] And ye sal say to the housband man of the hous, The maistire sais to thee, Quhare is a chalmer quhare I sal ete pasche with my discipilis? [12] And he sal schaw to you a gret souping place strowit; and thare mak ye reddi. [13] And thai yede, and fand as he said to thame, and thai made reddi the pasche. [14] And quhen the hour was cummin, he sat to the mete, and the xij apostlis with him. [15] And he said to thame, With desire I haue desiret to ete with you this pasche before that I suffir; [16] For I say to you, that fra this tyme I sal nocht ete it till it be fulfillit in the realme of God. [17] And quhen he had takin

Math. xxvi. b. Mar. xiiii. b.

i. Cor. v. Math. xxvi. c.

xxii. 3. **callit**: P., 'clepid.'

5. **made cumnant**: P., 'maden couenaunt'; *pacti sunt.*

6. **behecht**: P., 'bihi3te'; *spopondit.*

7. **the dais**: following P., in error, 'the daies . . . camen.' Vg., *dies . . . venit.* Wy., 'the day . . . cam.' **the sacrifice of pasche**: similarly P. Vg., *pascha.* Wy., 'pask, *that is, sacrifice of pask.*'

8. **to thame**: not in Wy. or P. Vg., *dicens*, without addition.

10. **follou**: P., 'sue.'

11. **to the housband man**: *patrifamilias.* **chalmer**: P., 'chaumbre'; *diversorium.*

12. **strowit**: P., 'strewid'; *stratum.*

the cop, he did gracis, and said, Tak ye, and depart ye amang you: [18] For I say to you, that I sal nocht drink of the kynd of this wyne, till the realmme of God cum. [19] And quhen he had takin brede, he did thankingis, and brak, and gave to thame, and said, This is my body, that salbe gevin for you: do ye this thing in mynd of me. [20] He tuk alsa the coup eftire that he had soupit, and said, This coup is the new testament in my blude, that salbe schedde for you. [21] Neuirtheles, lo, the hand of him that betraies me is with me at the tabile. [22] And mannis son gais, eftir that is determynit: neuirtheles wa to that man be quham he salbe betrayit. [23] And thai began for to seek amang thame, quha it was of thame that was to do this thing. ✠ [24] And strijf was made amang thame, quhilk of thame suld be seen to be gretest. [25] Bot he said to thame, Kingis of hethin men ar lordis

Mar. xiiii. c. i. Cor. xi. c. Joh. vi. f.

F. 82 r.

Math. xxvi. b. Mar. xiiii. c.

Math. xx. d. Marc. ix. d. and x. e. Luc. ix. e.

xxii. 17. **did gracis**: so P., 'dide gracis'; *gratias egit.* **depart ye**: *dividite.*

18. **of the kynd of this wyne** (P., vyne): Wy., 'of the generacioun of this vyne'; *de generatione vitis.* No authority for 'this.'

19. **did thankingis**: P., 'dide thankyngis'; *gratias egit.* Cf. ver. 17. **salbe gevin**: so Wy., P., 'schal be 3ouun'; but Vg., *datur.* Rh., 'is given.' **in mynd of me**: Abp. Ham. (p. 203), 'Do this in my remembrance.'

20. **He tuk alsa**: so P., 'He took also'; but no authority for 'he tuk.' Vg., *similiter et calicem.* Wy., 'Also and the chalys.' **This coup is**: Vg., *Hic est calix.* Vv. 19, 20: Burne (f. 46), 'This is my body quhilk is geuin or offerit for zou. This is my blude quhilk is sched for you.'

21. **Neuirtheles**, &c.: J. Ham. (Fac. Traict., p. 381), 'Neuertheles behauld, the hand of him that betrayes me is with me in the table.'

22. **And**, &c.: with P. disregarding *quidem.* Wy., 'And sothli.' Vg., *Et quidem.* **eftir that is determynit**: P., 'aftir that it is determyned'; *secundum quod definitum est.*

24. **And strijf was made**: following P. in omitting *et*=also. Vg., *Facta est autem et contentio.* **gretest**: P., 'grettest.' Vg., *major.* Rh., 'greater.' So in ver. 26.

25. **ar lordis of**: *dominantur;* Wy., 'ben lordis, *or lordschipen,* of.'

of thame; and thai that haue power on tham ar callit
i. Pet. v. a. gude doaris. [26] Bot ye nocht sa: bot he that is
gretest amang you, be made as yonngar; and he that
is before gaer, as a seruand. [27] For quha is gretare,
he that sittis at the mete, or he that mynistars?
quhethir nocht he that sittis at the mete? and I am
in the myddis of you as he that ministaris. [28] And ye
Luc. xii. d. it ar that has duellit in me in my temptatiounns. [29] And
Math. xix. d.
Apoc. iii. d. I dispone to you, as my fader has disponit to me, a
kingdome, [30] That ye ete and drink on my burde in
my kingdome, and sitt on thrones and deme the xii
kinredis of Israel. ✠ [31] And the Lord said to Symon,
Symon, lo, Sathanas has askit you, that he suld riddil
as quhete: [32] Bot I haue prayit for thee, that thi
faith failye nocht; and thou sumtyme conuertit, con-
Math. xxvi. c.
Mar. xiiii. c. ferme thi brethir. [33] Quhilk said to him, Lord, I am
Joh. xiii. d. reddi to ga in to presoun and into deid with thee.

xxii. 25. **callit**: P., 'clepid.'

26. **be made as yonngar**: *fiat sicut minor*, reading *junior* with Hent. (and Rh., 'younger'); so WW. But St., Sixt., Clem., *minor*. **before gaer**: P., 'bifor goere'; *præcessor*. Rh., 'leader.' Vv. 24-26: Burne (f. 81), 'Thair arase ane contentione amang the Discipiles quhilk of thame appeirit to be greitast, bot he said vnto thame, The kingis of the nationis hes dominione ouer thame and thay quha hes pouar ouer thame ar called beneficent. Zit ze ar nocht sua: Bot he quha is gretar amang zou lat him be as he quha is les, and he quha is Prince lat him be seruand to the rest.'

28. **And ye it ar**: P., 'And ȝe ben'; *vos autem estis*. Wy., 'Sothli ȝe it ben.' **in me**: Wy., P., 'with me'; *mecum*.

30. **and deme**: *judicantes*. **kinredis**: so Wy., P., 'kynredis'; *tribus*.

31. **said to Symon, Symon**: similarly Wy., P., with some few MSS. and St., Sixt., *ait . . . Simoni, Simon*; but Clem., *Ait autem Dominus: Simon, Simon*. **has askit you**: *expetivit vos*; Rh., 'hath required to have you.' **suld riddil as quhete**: Wy., P., 'schulde ridile as whete'; *cribraret ut triticum*. Burne (f. 80 *v.*), 'Sathan desyrit to riddil zou as quheit, bot I prayit for the Petir, that thy fayth inlaik nocht.'

33. **in to presoun**: with P. omitting *et*=both. Wy., 'and in to presoun and,' &c.

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[34] And he said, I say to the, Petir, the cok sal nocht craw this day, till thou thries deny that thou knawis me. [35] And he said to thame, Quhen I send you without sakket, and (*a*) scrip, and schoone, quhethir ony thing failyeit to you? And thai said, Na thing. [36] Tharfor he said to thame, Bot now, he that has a sakket, tak alsa a scrippe: and he that has naan, sell his ‡ coot, and by a suerde. [37] For I say to you, that yit it behuves that thing that is writin to be fulfillit in me, And he is reput with wickitmen: for tha thingis that ar of me has end. [38] And thai said, Lord, lo, ij suerdis here. And he said to thame, ‡ It is (*b*) enew. [39] And he yede out, and went eftir the vse into the hill of Olyues; and the discipilis followit him. [40] And quhen he com to the place, he said to thame, Pray ye that ye entir nocht into temptatioun. [41] And he was takin away fra thame sa mekile as is a staanis cast, and he knelit, and prait, [42] And said, Fader, gif thou will do away fra me this chalice; neuirtheles nocht my will be done, bot thin. [43] And ane angel apperit to him fra heuen, and confortit him. [44] And he was made in ane agonie, and prayit the langare; and his suete was made as

Math. x. a. Mar. vi. a. Luc. ix. a.

Esaie liii. c.

Math. xxvi. c. Joh. xviii. a. Luc. xxi. d.

F. 82 *v.*

Mathew vi. b. and xxvi. d.

Joh. vi. d.

(*a*) *and* written over *or* deleted. (*b*) After *is*, *eneuch* deleted.

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xxii. 34. **deny**: Wy., P., 'forsake'; *abneges*.

35. **sakket**: P., 'sachel'; so ver. 36.

36. **tak alsa a scrippe**: P., 'take also and a scrippe.' Vg., *tollat, similiter et peram.* Rh., 'let him take it, likewise also a scrip.' **by**: P., 'bigge.'

37. **is reput**: P., 'is arettid'; *deputatus est.* Wy., 'is demyd.'

38. **enew**: Wy., P., 'ynowȝ'; *satis.*

39. **and the discipilis**: with P. omitting *et*=also; Vg., *autem . . . et discipuli.* Wy., 'sothli and the disciplis.' **followit**: P., 'sueden.'

40. **that ye entir nocht**: P., 'lest ȝe entren.'

42. **chalice**: Wy., P., 'cuppe.'

44. **he was made in ane agonie**: P., 'he was maad in agonye'; *factus in agonia.* Wy., 'he maad in agonye, *ether angwische.*' **suete**: P., 'swot'; *sudor.*

droppis of blude rynnand doun into the erde. 45 And quhen he was risen fra prayer, and was cummin to his discipilis, he fand thame slepand for havynes. 46 And he said to thame, Quhat slepe ye? ryse ye and pray ye, that ye entir nocht into temptatioun.
Math. xxvi. e. Mar. xiiii. c. Johan. xviii. a. 47 Yit quhile he spak, lo a cumpany, and he that was callit Judas, aan of the xii, yede before thame, and he com to Jesu to kisse him. 48 And Jesus said to him, Judas, with a kis thou betrayis mannis sonn. 49 And thai that war about him, and saw that that was to cum, said to him, Lord, quhethir we strike with suerde? 50 And aan of thame straik the seruand of the prince of preestis, and cuttit of his richt ere.
Math. xxvi. f. Mar. f. 51 Bot Jesus ansuerd and said, Suffir ye till hiddir. And quhen he had tuichet his ere, he heilit him. 52 And Jesus said to thame that com to him, the princis of preestis and magestratis of the tempile, and eldirmen, As to a theef ye haue gaan out with suerdis and staaues. 53 Quhen I was ilk day with you in the tempile, ye straucht nocht out handis into me; bot this is
Joh. xviii. b. youre houre, and the powere of mirknessis. 54 And thai tuke him, and ledde to the hous of the prince of preestis. And Petir followit him on ferr. 55 And
Math. xxvi. g. quhen a fire was kendillit in the middis of the gret

xxii. 45. **for havynes**: *præ tristitia.*

46. **and pray**: reading, with few MSS., *et;* so Wy., P., but Clem. and WW. omit.

47. **callit**: P., 'clepid.' **yede**: P., 'went.' **com to**: P., 'cam to.' Vg., *appropinquavit.* Wy., 'neiȝede to,' or 'cam niȝe to.'

48. **a kis**: Wy., P., 'a coss.' **thou betrayis**: similarly P., but in Clem. interrogative; and so Wy., 'bitrayest thou . . .?'

49. **we strike**: P., 'we smyten'; *percutimus.*

50. **straik**: P., 'smoot'; *percussit.* **cuttit**: P., 'kittide.'

51. **till hiddir**: *usque huc.*

53. **ye straucht**: P., 'ȝe streiȝlen'; *extendistis.* **mirknessis**: P., 'derknessis'; *tenebrarum.*

55. **the gret hous**: similarly Wy., P. Vg., *atrii.*

hous, and thai sat about, and Petir was in the myddis of thame, [56] Quham, quhen a damycele had seen sittand at the licht, and had behaldin him, scho said, And this was with him. [57] And he denyit him, and saide, Woman, I knaw him nocht. [58] And eftir a litil, ane vthir man saw him, and said, And thou art of thame. Bot Petir said, O man, I am nocht. [59] And quhen a space was made as of ane houre, ane vthir affermit, and said, Trewlie this was with him; for alsa he is of Galilee. [60] And Petir said, Man, I wate nocht quhat thow sais. And anon, yit quhile he spak, the cok crew. [61] And the Lord turnit agane, and beheld Petir. And Petir had mynd on the word of Jesu, as he had saide, For before the cok craw, thries thou sal deny me. [62] And Petir yede out, and wepit bittirly. [63] Ande the men that held him scornit him, and strake him. [64] And thai blindfellit him, and smate his face, and askit him, and said, Arede thou to vs, quha is he that smate thee? [65] And thai, blasphemand, said mony vther thingis aganes him. [66] And as the day was cummin, the eldirmen of the pepile, and the princis of preestis, and scribes com togiddir, and ledde into thar councele, [67] And said, Gif thou art Crist, say to vs. And he said to thame, Gif I say to yow, ye sal nocht beleue to me; [68] And gif I ask, ye sal nocht

Marc. xiiii. g.

F. 83 r.

Math. xxvi. a. Marc. xiiii. c. Luc. xxii. c. Math. xvi. c., xvii. d., and xx. b. Mar. viii. d. and ix. d.

Luc. ix. c., xvii. c., and xviii. d.

Esaie l. b.

Math. xxvi. f. Marc. xiiii. g.

xxii. 55. **and Petir**: the conjunction inserted here by mistake. It is not in P. Wy., 'and hem sittinge about, Petre was in the myddel of hem.'

56. **a damycele**: *ancilla quædam;* Wy., 'sum handmayde.'

59. **ane vthir**: *alius quidam.* **Trewlie this**: *Vere et hic;* RV., 'of a truth this man also.'

60. **I wate nocht**: P., 'Y noot'; *nescio.*

62. **yede out**: P., 'ȝede out'; *egressus foras.*

63. **strake**: P., 'smyten.'

64. **blindfellit**: P., 'blynfelden'; *velaverunt.* Wy., 'veyliden.' **Arede thou**: P., 'Arede, thou *Crist*'; *prophetiza.*

66. **ledde**: P., 'ledde hym'; *duxerunt illum.*

68. **And gif I ask**: *Si autem et interrogavero;* Wy., 'sothli and if I shal axe.'

Collo. iii. a. Hebre. i. a. and x. b.

ansuere to me, nowthire ye sal deliuere me. [69] Bot eftir this tyme mannis sonn salbe sittand on the richt half of the virtue of God. [70] Tharfor all said, Than art thou the sonn of God? And he said, Ye say that I am. [71] And thai said, Quhat yit desire we witnessing? for we our self haue herde of his mouthe.

Math. xxvi. g.

xxiii chapture.

Math. xxvii. a. Marc. xv. a. Joh. xviii. d. Math. xx. c. and xxvii. b.

And al the multitude of thame raise, and ledde him to Pilat. [2] And thai began to accuse him, and said, We haue fundin this turnand vpsadoun our folk, and forbiddand tributis to be gevin to the emperour, and sayand that him self is Crist and king. [3] And Pilat askit him, and said, Art thou king of Jewis? And he ansuerde and said, Thou sais. [4] And Pilat said to the princis of preestis and to the pepile, I find nathing of cause in this man. [5] And thai wox strangare, and said,

Math. iiii. b.

He commoues the pepile, techand throu al Judee, beginnand fra Galilee till hiddir. [6] And Pilat, herand Galilęe (*a*), askit gif he was a man of Galilee. [7] And quhen

Luc. iii. a. and xviii. d.

he knew that he was of the powere of Herode, he send him to Herode, quhilk was at Jerusalem in tha dais.

(*a*) After *Galilee, said* deleted.

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xxii. 69. **virtue**: Wy., P., 'vertu.' Rh., 'power.'

70. **Tharfor**: reading *ergo;* but Vg., *autem.*

71. **Quhat yit**: *Quid adhuc.*

xxiii. 1. **raise**: P., 'arysen.'

2. **turnand vpsadoun**: *subvertentem.* **to be gevin**: reading, with older MSS., *dari.* Clem., *dare.* **to the emperour**: *Cæsari.* **Crist and king**: so P. Vg., *Christum regem.* Wy., 'Crist king.'

4. **nathing of cause**: *nihil . . . causæ.*

5. **wox strangare**: P., 'woxen stronger'; *invalescebant.* **commoues**: P., 'moueth'; *commovet.*

7. **of the powere of H.**: *de Herodis potestate;* Rh., 'of H.'s jurisdiction.' **quhilk was**: *qui et ipse;* Wy., 'which and he was.' Rh., 'who was also himself.'

8 And quhen Herode saw Jesu, he ioyit ful mekile; for lang tyme he couatit to se him, for he herd mony thingis of him; and hopet to se sum taken (*a*) to be done of him. 9 And he askit him in mony wordis; and he ansuerde Luc. ix. a. nathing to him. 10 And the princis of preestis and the scribes stude, stedfastlie accusand him. 11 Bot Herode with his oost despiset him, and scornit him, and clethit him with a quhite clathe, and send him agane to Pilate. 12 And Herode and Pilat war made freendis fra that day; for before thai ware ennimyes to vthir. 13 And Actis iiii. c. Math. xxvii. b. Pilat callit togiddir the princis of preestis and the magestratis of the pepile, 14 And said to thame, Ye Mar. xv. a. Johan. xviii. c. haue broucht to me this man, as turnand away the F. 83 *v.* pepile: and, lo, I askand before you, find na cause in this man of thir thingis in quhilk ye accuse him: 15 Nouther Herode: for he has send him agane to vs; and, lo, nathing worthi of dede is done to him. 16 And tharfore I sal amend him, and delyuer him. 17 Bot he Joh. xix. a. behuvit delyuere to thame on need aan be the feest day. 18 And al the pepile criet togiddire, and said,

(*a*) After *taken, of him* deleted.

---

xxiii. 12. **fra that day**: with P. reading *ex* (for *in*) *ipsa die.* Wy., 'in thilke day.' **to vthir**: P., 'togidre'; *ad invicem.*

13. **callit**: P., 'clepide.' **of the pepile**: Vg., *et plebe.*

14. **askand before you**: *coram vobis interrogans.*

15. **Nouther Herode**: *Sed neque Herodes;* AV., 'No, nor yet Herod.' **he has send him agane to vs**: similarly P., reading *remisit eum ad nos;* but Clem. and WW., *remisi vos ad illum.* Rh., 'I sent you to him.' AV. is in agreement with this latter reading; RV. with the former. **is done to him**: so Rh. and all old English versions, including AV.; but Vg., *actum est ei=factum est ab eo.* RV., 'hath been done by him'; so also Kenrick. Compare WW. *in loco,* and Rönsch, 'Itala und Vulgata,' p. 436.

16. **I sal amend him, and delyuer him**: *emendatum . . . illum dimittam.* Wy., 'I shal delyuere him amended'; (some MSS. adding as a gloss), '*or delyuere him chastised.*'

17. **Bot he behuvit . . . on need**: P., 'But he moste nede'; *Necesse autem habebat.*

Math. xxvii. b. Mar. xv. b. Tak him away, and delyuer to vs Barrabas: [19] Quhilk was send into presonn for distroubling made in the citee and for manslauchtir. [20] And eftsone Pilat spak to thame, and wald delyuer Jesu, [21] And thai vndir criet, and saide, Crucifie, crucifie him. [22] And the thrid tyme he said to thame, For quhat euile has this done? I find na cause of deid in him; tharfor I sal chastise him, and I sal delyuer. [23] And thai continewit with gret voces, askand that he suld be crucifijt: and the voces Math. xxvii. c. of thame wox stark. [24] And Pilat demyt thare asking Actis iii. b. to be done. [25] And he delyuerit to thame him that for manslauchtir and seditionn was send into presoun, quham thai askit; bot he betuke Jesu to thar will. [26] And quhen thai ledde him, thai tuke a man Symon, of Cyrenen, cummand fra the toun, and thai laid on Math. xxvii. d. Johan. xix. b. Zacharie xii. c. him the croce, to bere eftir Jesu. [27] And thar followit him mekile pepile, and wymmen, that bewailit and murnit him. [28] And Jesus turnit to thame and said, Douchtris of Jerusalem, will ye nocht wepe on me, bot wepe ye on your self, and on your sonnis. [29] For, lo, dais sal cum in quhilkis it salbe said, Blessit be barane wym-

xxiii. 18. **Tak him away**: P., 'Do awei hym'; *Tolle hunc.*

19. **for distroubling**: P., 'for disturblyng'; *propter seditionem quandam.* Wy., 'for sum dissencioun'; but several MSS., 'sedicioun, *or disturblyng.*'

20. **eftsone**: Wy., 'eft'; *iterum.* **and wald**: *volens.*

21. **vndir criet**: P., 'vndurcrieden'; *succlamabant.*

22. **I sal chastise him**: *corripiam . . . eum;* Rh., 'I will correct him.'

23. **wox stark**: P., 'woxen strong'; *invalescebant.* Rh., 'prevailed.'

24. **demyt**: *adjudicavit;* AV., 'gave sentence.' **thare asking to be done**: *fieri petitionem eorum.*

25. **manslauchtir**: P., 'mansleying.' **betuke**: *tradidit.*

26. **a man Symon**: *Simonem quendam.* **fra the toun**: *de villa;* Rh., 'from the country.'

27. **followit**: P., 'suede.' **bewailit and murnit**: P., 'weiliden, and bymorneden.'

28. **will ye nocht**: P., 'nyle ȝe.'

29. **it salbe said**: *dicent;* Rh., 'they will say.'

men, and women that haue nocht born childer, and
the pappis that has nocht gevin souke. [30] Than thai Jere. viii. a. Osee x. b.
sal begynn to say to montanis, Fall ye doun on vs; and Apoc. vi. c.
to smal hillis, Hide ye vs. [31] For, gif in a grene tre
thai do thir thingis, quhat salbe done in a dry? [32] Alsa
vthir twa wickit men war ledde with him to be slanne.
[33] And eftir that thai com into a place that is callit of Esaie liii. c.
Caluarie, thare thai crucifijt him, and the theeues, aan
on the richt side, and that vthir on the lift side. [34] Bot
Jesus said, Fader, forgeue thame, for thai wate nocht Actis vii. g. Psal. xxi. b.
quhat thai do. And thai departit his clathes, and kest Math. xxvii. c.
cauillis. [35] And the pepile stude behaldand. And the Marc. xv. c. Joh. xix. c.
princis scornit him with thame, and said, He made
vthir men saif; mak he him self saif, gif this be Crist,
the chosen of God. [36] And the knichtis neret and
scornit him, and proffirit vynagre to him, [37] And said,
Gif thou art king of Jewis, mak the saif. [38] And the Math. xxvii. d.
superscriptioun was writin abone him with Greke letteris, Joh. xix. b.
and of Latyne, and of Hebrow, This is king of Jewis. F. 84 r.
[39] And aan of thir theeues that hang blasphemyt him,
and said, Gif thou art Crist, mak thi self saif and vs.

xxiii. 29. **women that haue nocht born childer**: P., 'wombs,' &c.; *ventres qui non genuerunt.* Wy., 'wombs that han not gendrid.' **the pappis**: P., 'the tetis'; *ubera.*

30. **to smal hillis**: *collibus.* **Hide ye**: P., 'Keuere ȝe'; *Operite.* Wy., 'Hile ȝe.'

33. **callit**: P., 'clepid.' **richt side . . . lift side**: Wy., P., 'riȝt half . . . left half.'

34. **cauillis**: P., 'lottis'; *sortes.*

35. **behaldand**: Clem., *spectans;* but P. (similarly Wy.), 'abidynge,' with St., Hent., *expectans,* and Rh., 'expecting.' A rare instance of Nis. following a reading different from that of P., or at least of P. as edited by FM., who here note no variant. **scornit him with thame**: *deridebant eum principes cum eis.*

36. **the knichtis neret**, &c.: P., 'the knyȝtis neiȝeden,' disregarding *et*=also; *Illudebant autem ei et milites, accedentes.* Wy., 'Forsoth and,' &c.

38. **And the**: again with P. passing over *et*=also. Vg., *Erat autem et.* Wy., 'Sothli and.'

40 Bot that vther ansuerde and said, blamand him, Nouthir thou dredis God, that art in the sammin dampnatioun? 41 Trewlie we iustlie, for we haue resauet worthi thingis to werkis; bot this did nathing of euile. 42 And he said to Jesu, Lorde, haue mynd on me quhen thou cummis into thi kingdom. 43 And Jesus said to
Math. xxvii. c.
Mar. xv. d.
him, Trewly I say to thee, this day thow salbe with me in paradise. 44 And it was almaast the sext houre, and mirknessis war made in to al the erde till into the ix houre. 45 And the sonn was made mirk, and the veile of the tempile was revyn in twa. 46 And Jesus, criand with a gret voce, saide, Fader, into thin handis I
Psal. xxx. a.
Actis vii. g.
Math. xxvii. f.
Mar. xv. d.
beteche my spirit. And he sayand thir thingis, gave vp the gaast. 47 And the centurion, seand the thing that was done, glorifijt God, and said, Verralie this man was iust. 48 And al the pepile of thame that war thare togiddir at this spectacile, and saw tha thingis that war done, strake thar breestis, and turnit agane. 49 Bot al his knawne stude on fer, and wymmen that followit him fra Galilee, seand thir thingis. 50 And,
Math. xxvii. g.
lo, a man, Josephe be name, of Arimathie, a citee of

xxiii. 40. **ansuerde and said, blamand**: P., 'answerynge, blamyde hym, and seide.' Vg., *respondens . . . increpabat eum, dicens.*

41. **Trewlie we iustlie**: omitting 'and' by mistake. P., 'And treuli we iustli,' and similarly Wy., *Et nos quidem juste.* **we haue resauet**: reading *recepimus* with few MSS. Clem. and WW., *recipimus.* Rh., 'we receive.' **worthi thingis to werkis** (Wy., dedis): *digna factis;* Kenrick, 'the due reward of our deeds.'

44. **mirknessis**: P., 'derknessis.'

45. **was made mirk**: P., 'was maad derk'; *obscuratus est.* **was revyn in twa**: P., 'was to-rent a two'; *scissum est medium.* Wy., 'was kitt the myddel.'

46. **a gret voce**: *magna voce.* **I beteche**: P., 'Y bitake'; *commendo.* **gave vp the gaast**: Vg., *expiravit.* Wy., 'sente out the spirit, *ether diede,*' reading *emisit spiritum.*

48. **the pepile of thame**, &c.: *turba eorum.* **strake**: P., 'smiten.'

49. **his knawne**: *noti ejus;* Rh., 'his acquaintance.'

Judee, that was a decurien, a gude man and a iust: Mar. xv. e. Joh. xix. d.
51 And this man consentit nocht to the connsale and to the deedis of thame; and he abade the kingdom of God. 52 This Joseph com to Pilat, and askit the body of Jesu. 53 And tuke it doun, and wand it in a cleen lynnyng clathe, and laid him in a graue hewin, in quhilk nocht yit ony man had bene laid. ✠ 54 And the day was the euen of the haly day, and the sabot (*a*) began to schyne. 55 Ande the wymen followand, that Luc. viii. a. com with him fra Galilee, saw the graue, and how his body was laide. 56 Ande thai turnit agane, and made reddi suete smelling spices and oynyementis; bot in the saboth thai restit, eftir the commandement.

xxiiii chapture.

✠ Bot in a day of the wolk, ful airlie, thai com to the Math. xxviii. a. Mar. xvi. a. Joh. xx. a. graue, and broucht the suete smelland spices that thai had arayit. 2 And thai fand the staan turnit away fra the graue. 3 And thai yede jn, and fand nocht the body of the Lord Jesu. 4 And it was done, the quhile Joh. xx. b.

(*a*) After *sabot*, *begy* deleted.

---

xxiii. 50. **decurien**: so P.; *decurio*. Wy., 'a decurioun, *ether hauynge ten undir him*.' AV., 'councillor.'

51. **And this**: P., 'this.' Vg., *hic*. No authority for 'and'; probably a slip. **and he abade**: *qui expectabat et ipse;* Rh., 'who also himself expected.'

52. **This Joseph**: P., 'This *Joseph*,' marking the proper name as not in the Latin text.

53. **wand**: Wy., P., 'wlappide'; *involvit*.

54. **the euen of the haly day**: similarly P.; Vg., *parasceves*. Wy., 'the makinge redy of pask.' Rh., 'of Parasceve.' RV., 'of the Preparation.' **began to schyne**: *illucescebat*.

55. **followand**: P., 'suyinge.'

56. **suete smelling spices**: *aromata*.

xxiv. 1. **in a day of the wolk**: *una . . . sabbati*. Cf. Mark xvi. 2. **thai had arayit** (P., arayed): *paraverant*.

thai in thoucht war abaisit of this thing, lo, ij men stude besides thame in schynand clathe. 5 And quhen thai dredde, and bowit thare semblante into the erde, thai said to thame, Quhat seke ye him that levis with
F. 84 v. deidmen? 6 He is nocht here, bot is risen: haue ye
Luc. ix. c. mynd how he spak to you quhen he was yit in Galilee, 7 And said, For it behuves mannis sonn to be betakin in to the handis of synfulmen, and to be crucifijt, and the thrid day to ryse agane. 8 And thai bethoucht on
Mathew xxviii. b. his wordis, 9 And thai yede agane fra the graue, and
Mar. xvi. b. Johan. xx. d. tald al thir thingis to the xj, and to al vtheris. 10 And thar was Marie Magdalene, and Johanna, and Marie of James, and vther wymen that war with thame, that said to the apostlis thir thingis. 11 And thir wordis war seen befor thame as madnes, and thai beleuet nocht to thame. 12 Bot Petire raise vp, and ran to the graue; and he bowit doun, and saw the lynnyng clathes liand allane, and he went be him self wonndring on that thing that was
Mar. xvi. b. done. ✠ ✠ 13 And, lo, ij of thame went in that day into a castell that was fra Jerusalem the space of sextj furlongis, be name Emaws. 14 And thai spak togiddir
Math. xxviii. c. al thir thingis that had befallin. 15 And it was done, the quhile thai talkit and soucht be thame self, Jesus him self nerit, and went with thame. 16 Bot thare een war haldin that thai knew him nocht. 17 And he said to

xxiv. 4. **in thoucht war abaisit**: P., 'weren astonyed in thouȝt'; *mente consternatæ essent.*

5. **bowit thare semblante**: P., 'boweden her semblaunt'; *declinarent vultum.* **Quhat**: *Quid*=why.

8. **thai bethoucht on**: *recordatæ sunt.*

10. **Magdalene, and Johanna**: P., 'Mawdeleyn, and Joone.'

11. **war seen befor thame**: *visa sunt ante illos.* **madnes**: *deliramentum;* Rh., 'dotage.'

12. **he bowit doun**: *procumbens;* Rh., 'stooping down.' **went be him self**: *abiit secum mirans;* Wy., 'wente, wondrynge,' &c.

13. **a castell**: *castellum;* Rh., 'a town'; so ver. 28.

15. **soucht be thame self**: *secum quærerent;* RV., 'questioned together.' 16. **that . . . nocht**: *ne;* Wy., 'lest.'

thame, Quhat ar thir wordis that ye speke to gidder wandirand, and ye ar soroufull? [18] And aan, quhais name was Cleophas, ansuerde and said, Thou thi self art a pilgrime in Jerusalem, and has thou nocht knawne quhat thingis ar done in it in thir dais? [19] To quham he said, Quhat thingis? And thai said to him, Of Jesu of Nazareth, that was a man prophete mychtj in werk and word before God and al the pepile; [20] And how the hieast preestis and our princis betuke him into dampnatioun of deid, and crucifijt him. [21] Bot we hopet that he suld haue agane boucht Israel. And now on al thir thingis, the thrid day is this day that thir thingis war done. [22] Bot alsa sum wymen of ouris made vs afferde, quhilk before day war at the graue; [23] And quhen his body was nocht fundin, thai com, and said that thai saw alsa a sicht of angelis, the quhilkis sais that he levis. [24] And sum of ouris yede (*a*) to the graue, and thai fand sa as the wymen said, bot thai fand nocht him. [25] And he said to thame, O fules, and slaw of hart to beleue in al thingis that the prophetis has spokin. [26] Quhethir it behuvit nocht Crist to suffir thir thingis, and sa to entir into his glorie? [27] And he began at Moyses and at al prophetis, and declarit to thame in al scriptouris that war of him, [28] And thai com nere the castell quhare thai went to. And he made a countenance that he wald ga ferther. [29] And thai constrenyeit him, and

Math. xxi. c.

Luc. xxiiii. a.

Joh. xx. a.

Esaye liii. a.

Gene. xix. a.

F. 85 *r.*

(*a*) After *yede*, *in* deleted.

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xxiv. 17. **wandirand**: *ambulantes.*

18. **Thou thi self art a pilgrime**: similarly P. Wy., 'Thou aloone ert a pelgrime'; *Tu solus es peregrinus.* Rh., 'Art thou only a stranger.'

20. **betuke him into dampnatioun of deid**: *tradiderunt in damnationem mortis.*

21. **suld haue agane boucht** (P., aȝenbouȝt): *esset redempturus.* **on al thir thingis**: *super hæc omnia;* Rh., 'besides all this.'

23. **a sicht**: *visionem.*

28. **made a countenance**: P., 'made countenaunce'; *se finxit.*

Luc. xiiii. c. said, Duell with vs; for it drawis to nycht, and the day
Mar. xvi. b. is now bowit doun. And he entrit with thame. 30 And
it was done, quhile he sat at the mete with thame, he
tuke brede, and blessit, and brak, and betuke to thame.
31 And the een of thame war opnyt, and thai knew him;
and he vanyschit fra thar een. 32 And thai said to-
giddir, Quhethir our hart was nocht birnand in vs,
quhile he spak in the way with vs, and opnyt to
vs scripturis? 33 And thai raise vp in the sammin
houre, and went agane into Jerusalem, and fand the
xj gaderit togiddir, and thame that war with thame,
34 Sayand, that the Lord is risen verralie, and apperit
to Symon. 35 And thai tald quhat thingis war done in
the way, and how thai knew him in breking of brede. ✠
Joh. xx. c. 36 And the quhile thai spak thir thingis, ✠ Jesus stude
in the middis of thame, and said, Pece to yow; I am,
will ye nocht drede. 37 But thai war affrait and agast,
and gessit thame to se a spirit. 38 And he said to
thame, Quhat ar ye troubilit? and thouchtis cummis vp
into your hartis? 39 Se ye my handis and my feet, for I
am my self. Feel ye, and se ye; for a spirit has nocht
flesch and baanis, as ye se that I haue. 40 And quhen
he had said this thing, he schewit handis and feet to
tham. 41 And yit quhile thai beleuet nocht, and wonndrit
for ioy, he saide, Haue ye here ony thing that salbe
Joh. xxi. b. eten? 42 And thai offrit to him a part of fisch rostit,

xxiv. 29. **Duell**: *mane;* Rh., 'tarry.' **is . . . bowit doun**: *inclinata est.*

30. **betuke to thame**: *porrigebat illis.*

32. **birnand**: P., 'brennynge'; *ardens.*

36. **thai spak**: Vg., *loquuntur;* but few MSS., *loquerentur.* **I am**: *ego sum;* Rh., 'it is I.' **will ye nocht**: P., 'nyle ȝe.'

37. **affrait and agast**: *conturbati . . . et conterriti;* Wy., 'troublid and agast.' **gessit thame**: *existimabant se.*

39. **I am my self**: P., 'Y my silf am'; *ego ipse sum.*

41. **beleuet nocht, and wonndrit for ioy**: similarly Wy., P. Vg., *non credentibus et mirantibus præ gaudio.* The Old Latin, *non credentibus illis præ gaudio et mirantibus*, &c.

and ane hony came. 43 And quhen he had eten before thame, he tuke that that left, and gave to thame. 44 And said to thame, Thir ar the wordis that I spak to you, quhen I was yit with yow, for it is nede that all thingis be fulfillit that ar writin in the law of Moyses, and in prophetis, and in psalmes, of me. 45 Than he opnyt to thame wit, that thai suld vndirstande scripturis, 46 And he said to thame, For thus it is writtin, and thus it behuvit Crist to suffir, and ryse agane fra deid in the thrid day: 47 And pennance and remissioun of synnis to be prechit in his name into al folkis, begynnand at Jerusalem. ☩ 48 And ye ar witnessis of thir thingis. 49 And I sal send the promitt of my fader into you: bot sit ye in the citee, till that (*a*) ye be clethit with virtue fra on hie. 50 And he ledde thame furth into Bethany; and quhen his handis war liftit vp, he blessit thame. 51 And it was done, the quhile he blessit thame, he departit fra thame, and was born into heuen. 52 And

Math. xvi. c.

Actis xvii. a.

Michias iiii. a.

Actis i. a. and ii. a.

Joh. xiiii. c., xv. c., and xvi. a.

Mar. xvi. c. Actis i. b.

(*a*) *that* added in margin.

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xxiv. 42. **hony came**: *favum mellis;* Wy., 'coomb of hony.'

43. **he tuke that that left, and gave to thame**: similarly P.; *sumens reliquias dedit eis.* Wy., 'he takynge the relyfs ȝaf to hem.' The words *reliquias dedit eis* are not represented in AV. or in critical editions of the Greek.

45. **wit**: *sensum.* J. Ham. (Fac. Traict., p. 65), 'then he opinnit thair vnderstanding.' Gau (p. 61), 'he opnit thair wittis yat thay micht onderstand ye scripturs and said to thayme, this is vritine and this bwit christ to sufer and to risz agane ye thrid day and that repentence and remissione of sinnis suld be prechit in his nayme amangis al nacions.'

49. **I sal send**: following P., reading *mittam* with St., Sixt.; but Clem., WW., *mitto.* Wy., 'I sende.' **the promitt**: P., 'the biheest.' **sit ye**: *sedete;* Rh., 'tarry.' **ye be clethit with virtue**: *induamini virtute.* Abp. Ham. (p. 194), 'I sal send to yow my fatheris promis, sit ye, or remane ye, in the citie quhil ye be cled with strenth fra abone.'

51. **he departit**: *recessit.* Gau (p. 49), 'quhen he haid blissit thayme he vesz borne wp in the heuine.'

thai wirschipand went agane into Jerusalem with gret joy: 53 And war euirmaire in the tempile, lovand and blessand God.

xxiv. 52. **thai wirschipand went,** &c.: P., 'thei worschipiden, and wenten'; *ipsi adorantes regressi sunt.*

53. **lovand**: *laudantes;* P., 'heriynge.' **God**: Vg. and AV. add *Amen.* Wy., P. omit, with Rh. and RV.

END OF THE FIRST VOLUME.

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BEING

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BY

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PREFATORY NOTE.

CIRCUMSTANCES, which would have caused considerable delay in the progress of this work had I kept it entirely in my own hands, have led me to avail myself gladly of the generous offer of Mr Joseph Hall to complete for me the Annotations, on the lines which had been already laid down.

It must be observed, therefore, that the Notes in the present volume, from the beginning of ii. Corinthians, are almost entirely from the hand of Mr Hall, who has added to the critical sources previously used by me many others of interest and value. As in the first volume, Mr Hall is responsible for the text.

The abbreviations, indicating the several codices of the Latin text, or the patristic and medieval writers, occasionally referred to, hardly need explanation; but as these authorities (though some of them may be quoted but once) comprise an almost complete *apparatus criticus* for the study of the Latin text of the Epistles, the list which follows may be found useful.

T. G. L.

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S. Aug., Speculum. S. Aureli Augustini Liber qui appellatur Speculum, recensuit Franciscus Weihrich. Vindobonae, 1887.

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Regin. Codex Reginensis, in Corssen., *ut supra.*
Sarum Breviary. Breviarium ad usum insignis ecclesiae Sarum, ed. F. Procter and C. Wordsworth. Cambridge, 1879-86.
Sarum Missal. Missale ad usum insignis et praeclarae Ecclesiae Sarum, ed. F. H. Dickinson. Burntisland, 1861-83.
Sedulius. Sedulii Scoti Collectanea in omnes B. Pauli epistolas. Migne, P.L. No. 103.
Surtees Psalter, in Richard Rolle of Hampole, ed. C. Horstman, vol. ii. London, 1896.
Tertullian. Das Neue Testament Tertullian's . . . reconstruirt von Hermann Roensch. Leipzig, 1871.
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Tolet. Codex Toletanus. Collation reprinted in Migne, P.L. No. 29.
Victorinus. Marii Victorini Afri Commentarii in Epistulas ad Galatas, ad Philippenses, ad Ephesios. Migne, P.L. No. 8.
Ziegler's Fragments. Italafragmente der Paulinischen Briefe . . . veröffentlicht von L. Ziegler. Marburg, 1876.

John.

THIS is Johne euangelist, aan of the disciplis of the Lorde, quhilk is a virgin chosen of God, quham God callit fra the spousalis quhen he wald be weddit. And doubile witnes of virginitee is gevin to him in the euangell in this, that he is said luvit of God before vthere discipilis. And our Lord, hangand on the croce, betaucht his moder to him in keping, that a virgine suld kepe a virgine. This Johnne in the evangele beginnis allaan the work of vncorruptabile worde, and witnessis that the kyndly sonn of God is made man, and that licht was nocht takin of mirknessis. And he schewis the first miracile quhilk God did at the weddingis, to schew quhare the Lord is prait to the feest the wyne of the weddingis aucht to failye; that quhen ald thingis ar changet al new thingis that ar ordanyt of Crist appere. Johnne wrate this euangele in Asie, eftir that he had writtin the Apocalips in the Ile of Pathmos. Neuirtheles, he wrate the euangele eftire all euangelestis, that alsa ane vncorruptibile end be a virgine in the Apocalips to him to quham ane vncorruptibile beginnyng is gevin in Genesis, in the begynnyng of halie scripture; for Crist in the Apocalips sais, I am the beginnyng and the end. And this Johne is he that knew that the day of his departing was cummin. And he callit togiddir his discipilis in Ephesie, and schewit Crist be mony previngis of myraciles; and yede doun into a doluen place of his berysing. And quhen he had made prayer he was put to his fadris, and was als mekile without sorow of deid as he is fundin cleen fra corruptioun of flesch. (*a*) F. 85 *v.*

(*a*) The Latin original of this prologue, which is substantially that found in both Wy. and P., appears in many early printed editions of the Vulgate, and is frequently but erroneously attributed to St Jerome. It is assigned by WW. (p. 485) to an earlier age.

Of Sancte Johnne the first chapture.

Gene. i. a. Prouerb viii. c. Joh. v. c., vii. b., ix. a., xii. e., and xiiii. a.

IN the begynnyng was the word, and the word was at God, and God was the word. 2 This was in the begynnyng at God. 3 Al thingis war made be him, and without him was made na thing. 4 That thing that was made (*a*) in him was lijf: and the lijf was the licht of men: 5 And the licht schynes in mirknessis, and mirknessis comprehendit nocht it. 6 A man was send fra God, to quham the name was

Johan. v. d.

Johne. 7 This man com into witnessing, that he suld bere witnessing of the licht, that al men suld beleue be him. 8 ‡ He was nocht the licht, bot that he suld

F. 86 *r.*

bere witnessing of the licht. 9 Thare was a verray licht, quhilk lichtnys ilk man that cummis into this warld. 10 He was in the warld, and the warld was

‡ He was nocht the lycht.) Treuth it is that Jhonne the Baptist was anne byrnyng and a schynyng lycht, Joh. v.; and Christ callit the ministers of his word the lycht of the warld, Math. v., becauss thai had Godis word, and war send to beare witness of the lycht, as was John, Jhonn i. Bot nothir Jhonn nor

(*a*) *made* added in margin, MS.

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i. 1. **at God**: *apud Deum.* **God was the word**: so Wy., P., and Rh.; *Deus erat verbum.* Gau (p. 37), 'The word wesz in the beginning, and this word wesz with God, and this word wesz God, this word vesz in the beginning with God, al thing wesz maid be this word.'

3, 4. **na thing. That thing that was made in him was lijf**: P. (as printed by FM.), 'no thing, that thing that was maad. In hym was lijf,' in agreement with the modern division of AV.; and FM., strange to say, make no reference to any variation in the punctuation of their MSS. here. But undoubtedly many copies, both of Wy. and P., divide the clauses as above in Nisbet. Almost all ancient MSS. of the Vg., and the majority of printed editions, including St. and Sixt., divide the clauses thus: *sine ipso factum est nihil. Quod factum est in ipso vita erat*, &c. So Rh., 'without him was made nothing. That which was made in him was life,' &c. Clem. left the sense ambiguous, punctuating thus, *nihil, quod factum est, in ipso vita erat* (though ver. 4 is marked to begin with *in ipso*); but modern reprints generally point, '*est. In ipso*,' &c. RV. places in the margin, as an alternative reading, 'was not anything made. That which hath been made was life in him,' in accordance with the critical editions of the Greek by Tregelles and Westcott and Hort.

5. **mirknessis**: P., 'derknessis'; *tenebris.*

7. **into witnessing**: *in testimonium.*

ony vthir sanct can gif lycht vnto othir menn, for thair is bot ane quhilk of him self is the onlye trew lycht of the warld, ewin Christ, Joh. xii., that schawis the lycht of his word onn to all menn, Joh. i.

‡ Grace for grace). The grace, mercy, and gudness that we haif is gewin vs be the meanis of the jnestimable luf, fauour, and kyndness of God in Christ, and for his saik.

‡ Na mann hes seyn God

made be him, and the warld knew him nocht. 11 He com into his awn thingis, and his resauet him nocht. 12 Bot how mony euire resauet him, he gafe to thame powere to be made the sonnis of God, to thame that beleuet in his name; 13 The quhilkis nocht of bludes, nouther of the will of flesch, nouther of the will of man, bot ar born of God. 14 And the word was made man, and has duelt amang vs, and we haue seen the glorie of him, as the glorie of the aan begottin sonn of the fader, full of grace and of treuth. ✠ ✠ 15 Johnne beris witnessing of him, and cries, and sais, This is quham I said, He that sal cum eftir me, is made before me, for he was before me; 16 And of the plentee of him we all haue takin, ‡ and grace for grace. 17 For the law was gevin be Moyses; bot grace and treuth is made be Jesu Crist. 18 ‡ Na man saw euir God: bot the aan begottin sonn that is in the bosum of the fader he has tald out. ✠

Esay. lvi. b. Osee. i. a.
Roma. viii. b.
Gall. iiii. a. Baruch. ii. e. Math. xvii. a. ii. Pet. i. c.
i. Joh. i. a. Math. iii. b. Ma. i. a. Collo. ii. b.
Deutro. iiii. b., v. c.
i. Joh. iiii. b.

i. 11. **his awn thingis**: *propria.* **his**: *sui.*

12. **beleuet**: P., 'bileueden'; but Vg., *credunt.* Abp. Ham. (p. 141), 'He hais gevin powar to thame to be sonnis of God, quhilk beleivis in his name.' Gau (p. 38), 'God has giffine to sa mony as trowis in his nayme to be the barnis of God.'

13. **of bludes**: *ex sanguinibus.*

14. **was made man**: J. Ham. (Cath. Traict., f. 58 *v.*), 'The vord vas maid flesch and it duelt in vs.' **aan begottin**: P., 'oon bigetun'; *unigeniti.*

15. **This is quham I said**: similarly P. Wy., 'This it was whom I seide'; *hic erat quem dixi vobis.* **before me**: P., 'tofor me'; *ante me.*

16. **of the plentee**: Abp. Ham. (p. 178), 'of his fulnes all we have ressavit.'

17. **bot grace**: Vg., *gratia*, some few MSS. adding *autem.* J. Ham. (Fac. Traict., p. 245), 'The law was gevvin be Moyses, grace and veritie was maid be Iesus Christ.'

18. **bot the aan begottin sonn**: Vg., *unigenitus filius;* but several ancient MSS. add *nisi.* **he has tald out**: *ipse enarravit;* Abp. Ham. (p. 150), 'Na man hes sein God at ony tyme, the only begottin sonne, quhilk is in the bosum of the father, he hais declarit the same to us.'

Joh. v. d. ✠ [19] And this [is] the witnessing of Johnne, quhen Jewis send fra Jerusalem preestis and deknys to him, that
Joh. iii. b. thai suld ask him, Quha art thou? [20] And he knawlechit, and denyit nocht. And he knawlechit, For I
Deut. xviii. e. am nocht Crist. [21] And thai askit him, Quhat than? Art thou Hely? And he said, ‡ I am nocht. Art thou a prophet? And he ansuerd, Nay. [22] Tharfore thai said to him, Quha art thou? that we geue ane ansuere to thir that send vs. Quhat sais thou of thi
Math. iii. a. Mar. i. a. Luc. iii. a. self? [23] And he said, I am a voce of a criar in desert, Dresse ye the way of the Lord, as Esaie, the
Esay. xl. a. prophet, said. [24] And thai that war send war of the Phariseis. [25] And thai askit him, and said to him, Quhat than baptyses thou, gif thou art nocht Crist, nowthir Hely, nouthir a prophet? [26] Johnne an-
Math. iii. b. Mar. i. a. Luc. iii. c. Actis xix. a. suerde to tham, and said, I baptyse in watir, bot in the middis of you has standin aan that ye knaw nocht; [27] He it is, that sall cum eftir [me], that was made before me, of quham I am nocht worthi to lows
Jhonn iii. d. and x. d. the thuang of his scho. [28] Thir thingis war done in Bethany beyond Jordan, quhare Johnne was baptys-
Esaie liii. b. and. ✠ ✠ [29] Ane vthir day Johne saw Jesu cum-
i. Cor. v. b. mand to him, and he said, Lo! the lambe of God; lo! he that takis away the synnis of the warlde.

at ony tyme.) The nature and substance of God, sa excellent ane maiestye that na corporal eye can se him sa parfitlye as he is. Quhair as the scripture sayis that Habram, Jacob, Moyses, Josue, Job, Esaie, Micheas, and other had the sycht of God, and that sum of them saw him face for face, it was bot in a glass, ymage and symilitude, i. Cor. xiii. throu his word be the ministratiounn of angellis: for na man lywyng can see the face of God in his awin nature, Exod. xxxiii.

‡ I am not.) Jhonne denyit not bot that he is the samme Elias that was promised, Malci. iii.,

i. 19. **deknys**: so P., 'dekenes'; *levitas.*

20. **And he knawlechit**: similarly Wy. (at the beginning of the verse). Vg., *et confessus est;* but P., 'He knoulechide,' omitting 'and.'

23. **And he said**: Wy., P. omit 'and.' Vg., *Ait.* **I am a voce of a criar**: P., 'Y *am* a vois of a crier'; *Ego vox clamantis.* Wy., 'I a vois of the crying.'

25. **Quhat than**: *Quid ergo.*

26. **in the middis**: P., 'in the myddil'; *medius.* Wy., 'the myddil *man.*'

27. **the thuang of his scho**: Wy., P., 'the thwong of his scheo'; *corrigiam calciamenti.*

29. **Ane vthir day**: P., 'Anothir day'; *altera die.* Rh., 'the next day'; so ver. 35. **takis away**: P., 'doith awei'; *tollit.*

that suld turnne the hartis of the faderis vnto the childyr, as the angel said, Luc. i., and that was comme alreddy, as Christ promittit of him, Math. xi. Bot Jhon denyed him self to be that Elias quhilk was taynne wp in the fyrye carte, iiii. Reg. iii., of quhom the Jewes had anne opynioun, that he suld walk in the earth befor the cummyng of Messias.

30 This is he that I said of, Eftir me is cummin a man, quhilk was made before me; for he was rathare than I. 31 And I knew him nocht, bot that he be schewit in Jsrael, tharfor I am baptizing in watire. 32 And Johnne baire witnessing, and said, That I saw the spirit cummande doun as a dow fra heuen, and duellit on him. 33 And I knew him nocht; bot he that send me to baptize in watire said to me, On quham thou seis the Spirit cummyng doun, and duelling on him, this is he that baptizis in the Haligaast. 34 And I saw, and baire witnessing, that this is the sonn of God. ✠ ✠ 35 Ane vthir day Johnne stude, and twa of his discipilis, 36 And he beheld Jesu gangand, and said, Lo! the lambe of God. 37 And twa discipilis herd him spekand, and followit Jesu. 38 And Jesus turnit, and saw thame followand him, and said to thame, Quhat seke ye? And thai said to him, Rabbi (that is to say, Maistir), quhare duellis thou? 39 He sais to thame, Cum ye and se. And thai com, and saw quhare he duellit; and duelt with him that day. And it was as the tent houre. 40 And Andro, the bruther of Symon Petir, was aan of the twa that herde of Johnne and had followit him. 41 This fand first his bruther Symon, and he said to him, We

F. 86 *v.* Math. iii. b. Mar. i. a. Luc. iii. c.

Exod. xii. a. Esaye liii. b.

i. 30. **rathare than I**: P., 'rather than Y'; *prior me erat.*

31. **I am baptizing**: a slip of the copyist. P. (similarly Wy.), 'Y cam baptising'; *veni ego . . . baptizans.*

32. **a dow**: P., 'a culuer'; *columbam.* Compare c. ii., ver. 16.

33. **thou seis**: so P., 'thou seest'; but Wy., more correctly, 'thou schalt se.' Vg., *videris.*

35. **Ane vthir day**: see ver. 29. **Johnne stude**: with W. and P., and one or two ancient MSS., omitting *iterum.*

36. **beheld . . . and said**: P., 'biheeld . . . and seith'; *respiciens . . . dicit.* **gangand**: P., 'walkinge.'

38. **followand**: P., 'suyinge.'

39. **He sais**: so Wy., 'He seith.' Vg., *Dicit.* But P., 'And he seith.' **And thai com**: P., 'And thei camen'; but Vg., *Venerunt.* Wy., 'Thei camen.'

40. **followit**: P., 'sued.'

haue fundin Messias, that is to say, Crist; 42 And he ledde him to Jesu. And Jesus beheld him, and
Math. xvi. c. saide, Thou art Symon, the sonn of Johanna; thou salbe callit Cephas, that is to say, Petir. 43 And on
Joh. xii. c. the morn he wald gaan out into Galilee, and he fand Philip, and he sais to him, Follou thow me. 44 Philip was of Bethsaida, the citee of Andro and of Petir. 45 Philip fand Nathanahel, and said to him,
Jho. xxi. a. Gene. iii. c., xxii. c., and xlix. b. Deut. xviii. c. Esaie vii. c. and ix. b. We haue fundin Jesu, the sonn of Joseph, of Nazareth, quham Moyses wrate in the law and the prophetis. 46 And Nathanahel said to him, Of Nazareth may sum gude thing be? Phillip said to him, Cum and se. 47 Jesus saw Nathanael cumming to him, and said of(*a*)
Joh. vii. c. him, Lo! verralie a man of Israel, in quham is na gile. 48 Nathanahel said to him, Quharof has thou knawne me? Jesus ansuerde, and said to him, Before that Phillip callit thee, quhen thou was vndir the fig tre, I saw thee. 49 Nathanahel ansuerde to him, and said, Rabbi, thou art the sonn of God, thou art king of Israel. 50 Jesus ansuerde, and said to him, For I said to thee I saw thee vndir the fig tre, thou beleues; thou sal se maire than thir thingis.

(*a*) *of* written above *to* deleted.

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i. 42. **beheld him, and saide**: *intuitus . . . dixit.* **sonn of Johanna**: *filius Jona.* **salbe callit**: P., 'schalt be clepid.'

43. **And on the morn**: P., 'And on the morewe.' Vg., *In crastinum*, without conjunction. **he wald gaan out**: P., 'he wolde go out'; *voluit exire.* **he sais**: so P., 'he seith.' Vg., *dicit . . . Jesus.* Wy., 'Jhesu seith.' **Follou**: P., 'sue.'

45. **quham Moyses wrate**: *quem scripsit Moyses.* **and the prophetis**: Wy., P. omit article.

46. **may sum gude thing be**: *potest aliquid boni esse?* **Phillip said to him**: so P., 'Filip seide to hym'; but Vg., *dicit ei Philippus.* Wy., 'Philip seith,' &c.

47. **of him**: so Wy. Vg., *de eo*; but P., 'to him.'

48. **Quharof has thou knawne me?** similarly Wy., P. Vg., *unde me nosti.* Rh., 'How knowest thou me.' **callit**: P., 'clepide.'

51 And he said to thame, Trewlie, trewlie, I say to yow, ye sal se heuen opnyt, and the angels of God ascending and cummyng doun on mannis sonn. ✠

The secunde chapture.

✠ Ande the thrid day weddingis war made in the Chane of Galilee; and the moder of Jesu was thare. 2 And Jesus was callit, and his discipilis, to the weddingis. 3 And quhen the wyne failyeit, the moder of Jesu said to him, Thai haue nocht wyne. 4 And Jesus said to hir, Quhat to me and to thee, woman? my houre com nocht yit. 5 His moder sais to the mynistaris, Quhat euir thing he say to you, do ye. 6 And thar war set sex staan cannis, eftir the clenge- F. 87 r.
ing of the Jewis, haldand ilkaan ij or thre metretis. 7 And Jesus sais to thame, Fill ye the pottis with watire. And thai fillit thame vp to the mouth. 8 And Jesus said to thame, Draw ye now, and bere ye to the architriclyn. And thai baire. 9 And quhen

i. 51. **said to thame**: similarly Wy., P., 'seide to hem'; but Vg., *dicit ei.* Rh., 'saith to him.' **ascending**: P., 'stiynge vp'; *ascendentes.*

ii. 1. **weddingis war made**: similarly Wy., P.; *nuptiæ factæ sunt.* **in the Chane**: P., 'in the Cane.' Wy. adds, '*or town.*'

2. **And Jesus was callit**: P., 'And Jhesus was clepid'; *Vocatus est autem et Jesus.* Rh., 'And Jesus also was called.'

3. **the wyne**: P., 'wijn,' without article.

4. **said**: P., 'seith.' Vg., *dicit.*

6. **sex staan cannis**: P., 'sixe stonun cannes' (Wy., pottis); *lapideæ hydriæ sex.* **clengeing**: P., 'clensyng'; *purificationem.* **ij or thre metretis**: P., 'tweyne ether thre metretis' (Wy., mesuris); *metretas binas vel ternas.*

7. **And Jesus**: so Wy., P.; Clem., WW. omit conjunction. **pottis**: so Wy., P.; *hydrias.* **vp to the mouth**: so P.; *usque ad summum.* Wy., 'til to the hiȝeste part.'

8. **said**: so P., 'seide.' Vg., *dicit.* Wy., 'seith.' **architriclyn**: so P. Wy. adds gloss, '*that is, prince in the hous of thre stagis.*' Rh., 'chief steward.'

the architriclyne had taastit the watir made wyne, and wist nocht quharof it was, bot the ministaris wist that drew the watire, the architriclyn callit the spouse, [10] And sais to him, Ilk man settis first gude wyne, and quhen men ar fulfillit, than that that is wers; bot thou has kepit the gude wyne into this tyme. [11] Jesus did this the beginnyng of signes in the Chane of Galilee, and schewit his glorie; and his
Math. iiii. b. Mar. i. b. Luc. iiii. d. discipilis beleuet into him. ✠ [12] Eftir thir thingis he com doun to Capharnaum, and his moder, and his brether, and his discipilis; and thai duelt nocht thare
Math. xxi. b. Mar. xi. b. Luc. xix. d. mony dais. ✠ [13] And the pasche of Jewis was neire, and Jesus went vp to Jerusalem. [14] And he fand in the tempile men selland oxen, and schepe, and dowis, and changeris sittand. [15] And quhen he had made as it war a scurge of smal cordis, he draue out all of the tempile, and oxen and schepe; and he sched the money (*a*) of changeris, and turnit vpsadoun the burdis. [16] And he said to thame that sald culueris (or dowis), Tak away fra hyne thir thingis, and will ye nocht mak the hous of my fader ane hous of merchandice. [17] And his discipilis had mynd, for it was writtin,

(*a*) *money* written above *mony* deleted.

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ii. 9. **callit**: Wy., P., 'clepith'; *vocat.*

10. **ar fulfillit**: P., 'ben fulfillid'; *inebriati fuerint.*

11. **beginnyng of signes**: *initium signorum.* **in the Chane**: see ver. 1.

12. **thir thingis**: reading *hæc* with St., Sixt.; but Clem. and WW., *hoc.*

13. **neire**: P., 'ny3.'

14. **dowis**: P., 'culueris'; *columbas.* But see ver. 16, 'culueris (or dowis).' **changeris**: P., 'chaungeris'; *nummularios.*

15. **and oxen and schepe**: similarly Wy., P. Vg., *oves quoque et boves.* **turnit vpsadoun the burdis**: *mensas subvertit.*

16. **culueris (or dowis)**: see ver. 14. **fra hyne**: P., 'fro hennus.' **and will ye nocht**: Wy., P., 'and nyle 3e'; so Clem., but WW. omit *et.*

17. **for**: *quia*=that.

The feruent lufe of thin hous has eten me. [18] Thar- Psal. lxviii. b.
for the Jewis ansuerd, and said to him, Quhat takin Math. xxvi. a.
schewis thou to vs that thou dois thir thingis? Joh. vi. b.
[19] Jesus ansuerd, and said to thame, Vndo ye this Math. xxvi. f.
tempile, and in thre dais I sal raase it. [20] Tharfor i. Esd. v., vi.
the Jewis said to him, In fourty and sex yeris this tempile was biggit, and sal thou in thre dais raase it? [21] Bot he said of the tempile of his body. [22] Tharfore quhen he was risen fra deid, his discipilis hadde mynd that he said thir (*a*) thingis of his body; and thai beleuet to the scripture, and to the word that Jesus said. [23] And quhen that Jesus was at Jerusalem in the pasche, in the feest day, mony beleuet in his name, seand the signes he did. [24] Bot Jesus Jere. xvii. b. Apoc. ii. d.
trowit nocht him self to thame, for he knew al men; [25] And for it was nocht nede to him that ony man suld bere witnessing, for he wist quhat was in man. ✠

The iij chapture.✠

And thar was a man of the Phariseis, Nichodeme be name, a prince of the Jewis. [2] And he com to Joh. vii. e. and xix. d.
Jesu be nycht, and said to him, Rabbi, we wate that thou art cummyn fra God maister; for na man may

(*a*) *thir* corrected out of *this*: *thingis* added above the line.

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ii. 17. **the feruent lufe**: Wy., 'the feruour of loue'; *zelus*.

19. **Vndo ye**: *solvite*. Gau (p. 46), 'braik dune this tempil and I sal big it wp agane in iii dais.'

20. **biggit**: P., 'bildid.'

22. **thir thingis**: similarly P.; but Vg., *hoc*. Wy., 'this thing.' **of his body**: so one MS. of Wy. (*Q.*); underlined in P. as a gloss. Not in Vg.

23. **Jesus**: so Wy. and P., but not in Vg.

25. **bere witnessing**: similarly P.; but Vg. adds, *de homine*. Wy., correctly, 'bere witnessing of man.'

iii. 2. **And he com**: similarly P. Vg., *hic venit*, omitting conjunction. Wy., 'He cam.' **fra God maister**: similarly P.; *a Deo . . . magister*. Wy., 'of God thou hast come a maistir.'

do thir signes that thou dois, bot gif God be with
Joh. ix. d. him. [8] Jesus ansuerde, and said to him, Treulie, treulie,
I say to thee, bot gif a man be born agane, he may
nocht se the kingdome of God. [4] Nicodeme said to
him, ‡ How may a man be born quhen he is ald?
F. 87 v. quhethir may he entir agane into his moderis wambe,
Joh. iiii. b. and vii. d. Titum iii. a. and be born agane? [5] Jesus ansuerd, Treulie, treulie,
I say to thee, bot a man be born agane of watir and
of the Haligast, he may nocht entir into the kingdome
of God. [6] That that is born of flesch, is flesch; and
Roma. viii. a. that that is born of the spirit, is spirit. [7] Wonndir thou
nocht for I said to thee, It behuves you to be born
Ecclesiastes xi. a. agane. [8] The spirit inspires quhare he will, and thou
heris his voce, bot thou wate nocht quhar fra it
cummis, na quhare he gais; sa is ilk man that is
born of the spirit. [9] Nicodeme ansuerde, and said to
him, How may thir thingis be done? [10] Jesus ansuerde,
and said to him, Thou art a maistir in Jsrael, and
knawis nocht thir thingis? [11] Treulie, treulie, I say
to thee, for we speke that that we wate, and we
witnes that that we haue seen, and ye tak nocht oure
witnessing. [12] Gif I haue said to you erdlie thingis,
and ye beleue nocht, how gif I say to you heuenlie
Ephe. iiii. a. Nu. xxi. b. thingis, sall ye beleue? [13] And na man ascendis into
heuen, bot he that com doun fra heuen, mannis sonn

‡ How may a man.) Their wordis of Nichodemus declaris playnly that warldly wisdomme, the naturall reasoun, and fre will of man hes na knawlege of the grace and jnwart werkis of God, ye the doctrynne thairof semyss bot fwlyschness befor him, 1. Cor. ii.

iii. 4. **said**: so Wy., P., 'seide.' Vg., *dicit.*

5. **Haligast**: so Clem., *Spiritu sancto;* but Rh., following Hent. (with WW.), omits 'holy.' Abp. Ham. (p. 186), 'Except ilk man and woman be borne agane be wattir and the haly spreit, he may nocht entir into the kingdome of God.' Burne (f. 10 *r.*), 'Except ane man be borne of valter and the spreit, he may not enter in the kingdome of God.'

6. **of flesch . . . of the spirit**: P., 'of the fleisch . . . of spirit.'

7. **for**: *quia* = that; so in ver. 19.

8. **inspires**: P., 'brethith'; *spirat.* Some MSS. of Wy., 'brethith, *or quykeneth.*'

13. **ascendis**: P., 'stieth'; *ascendit.*

that is in heuen. [14] And as Moyses raasit a serpent in desert, sa it behuves mannis sonn to be raasit, [15] That ilk man that beleues in him perise nocht, bot haue euir lasting lif. ✠ [16] For God luvet sa the warld, that he gafe his aan begottin sonn, that ilk man that beleues in him perise nocht, bot haue euirlastand lif. [17] For God send nocht his sonn into the warld that he iuge the warld, bot that the warld be sauet be him. [18] He that beleues in him is nocht demyt; bot he that beleues nocht is now demyt, for he beleues nocht in the (*a*) name of the aan begottin sonn of God. [19] And this is the dome, for licht com into the warld, and men luvit maire mirknessis than licht; for thar werkis war euile. [20] For ilk man that dois euile hatis the licht; and he cummis nocht to the licht, that his werkis be nocht repreuet. [21] Bot he that dois treuth, cummis to the licht, that his werkes be schewit, that thai ar done in God. ✠ [22] Eftir thir thingis Jesus com, and his discipilis, into the land of Judee, and thare he duelt with thame, ‡ and baptizit. [23] And Johnne was baptizand in Ennon, beside Salem, for mony watris war thare; and thai com, and ware baptizit. [24] And Johnne was nocht yit send into presoun.

Joh. viii. c. and xii. d.

Roma. v. a. i. Joh. iiii. b.

Mar. vi. b. Luc. xix. a.

Joh. i. a. and xi. f.

Ephe. v. b.

Joh. iiii. a. Math. iii. a. Mar. i. a. Luc. iii. a. Math. iii. b.

‡ And baptizit.) Jesus baptizit nocht him self, bot his dispillis, as

(*a*) After *the*, *aan begottin* deleted.

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iii. 14. **raasit**: P., 'areride'; *exaltavit.*

15. **ilk man that beleues**: Gau (p. 74), 'he that trowis in the sone of god he hesz the euerlastand liff.'

16. **God luvet sa**: Abp. Ham. (p. 44), 'Sa God hais luffit the warld, that he hais gevin his awin sone, that quhasaevir beleiffis in him can nocht perisch, bot mone haif the lyif eternal.'

18. **is nocht demyt**: *non judicatur.* **is now demyt**: Gau (p. 27), 'he yat trowis noth he is now condamnit.'

19. **the dome**: *judicium.* **for**: *quia* = because. **maire mirknessis than**: P., 'more derknessis than'; *magis tenebras quam.*

23. **And Johnne was**: similarly P.; but Vg., *erat autem et J.* Rh., 'And John also was.'

24. **And Johnne**: similarly P.; but Vg., *enim.* Rh., 'For John,' &c.

✠ 25 Tharfore a questioun was made of Johnnis discipilis with the Jewis, of the purificatioun. 26 And thai com to Johnne, and said to him, Maister, he that was with the beyonde Jordan, to quham thou has born witnessing, lo! he baptizis, and al men cummis to him. 27 Johnne ansuerde and said, A man may nocht tak ony thing, bot it be gevin to him fra heuen. 28 Ye you self beris witnessing to me that I said, I am nocht Crist, bot that I am send before him. 29 He that has a wif is the husbande; bot the frende of the spouse that standis, and heris him, joyis with joy for the voce of the spouse. Tharfor in this thing my ioy is fulfillit. 30 It behuvis him to wax, bot me to be made lesse. 31 He that com fra abone, is aboue all; he that (*a*) is of the erde, spekis of the erde; he that cummis fra heuen, is abone alle. 32 And he witnessis that thing that he has seen, and herde, and na man takis his witnessing. 33 Bot he that takis his witnessing, ‡ has confermyt that God is suthfast. 34 Bot he quham God has send spekis the wordis of God; for nocht to mesure God gevis the spirit. 35 The fader luvis the sonn, and he has gevin althingis in his hand. 36 He

Joh. iiii. a.

Joh. i. b.

F. 88 *r.*

Ro. iii. a. Esay. lxi. a. Math. xi. e. Luc. x. c. Joh. vi. f. i. Joh. v. b.

Sanct Jhonne sayis in the iiii. chapture. Neuirtheless, quhiddir a mann do a thing be himself or be his seruand, it is callit his deid.

‡ Hes confirmit that God, &c.) That is to say, he feillis it prewit in his hart be the experience of faith that God is trew, as Christ sayis, Joh. vii., Gif ony man will do the wil of the fader, he sal knaw quhyddir this doctrynne be of God, &c.

(*a*) After *that*, *spek* deleted.

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iii. 26. **Maister**: *Rabbi.*

29. **a wif is the husbande**: *sponsam, sponsus est;* Wy., 'a spousesse, *or wyf*, is the spouse, *or hosebonde.*' **Tharfor in this thing my ioy**: similarly Wy., P. Vg., *Hoc ergo gaudium meum.* Rh., 'This my joy therefore.'

31. **he that is of the erde, spekis**, &c.: both Wy. and P. omit the clause *de terra est, et.* Rh., 'He that is of the earth, of the earth he is, and of the earth he speaketh.'

33. **Bot he that takis**: Clem., *qui accepit.* St., Sixt. add *autem.* Rh., 'He that hath received.' WW., *qui accipit*, without *autem.* **has confermyt**: *signavit.* Wy., 'hath markid.' RV., 'hath set his seal to *this*.'

34. **nocht to mesure**: Abp. Ham. (p. 141), 'God gaif nocht his spret . . . efter mesour, bot abone all mesour.'

that beleues in the sonn, has euirlastand lif; bot he that is vnbelefull to the sonn, sal nocht see euirlastand lif, bot the ire of God duellis on him. ✠

The iiij chaptur.

✠ Tharfor as Jesus knew, that the Phariseis herde, that Jesus makis and baptizis ma discipilis than Johnne, [2] Thouch Jesus baptisit nocht, bot his discipilis, [3] He left Judee, and went agane into Galilee. [4] And it behuvit him to passe bee Samarie. [5] Tharfore Jesus com into a citee of Samarie, that is said Sychar, beside the place that Jacob gafe to Joseph, his sonn. [6] And the well of Jacob was thare; and Jesus was wery of the journay, and sat thus vponn the well. And the houre was, as it war the sext. [7] And a woman com fra Samarie to draw watir. And Jesus sais to hir, Gefe me drink. [8] And his discipilis war gaan into the citee to by mete. [9] Tharfore that ilk woman of Samarie sais to him, How thou, sen thou art a Jew, askis of me drink, that am a woman of

Math. iiii. b.

Gene. xlviii. d.

iii. 36. **vnbelefull**: *incredulus.* **euirlastand lif**: similarly Wy., P., with Cor. vat.; but Vg., *vitam*, without *æternam* on the second occurrence of the word. Abp. Ham. (p. 48), 'Quhasa beleivis in the sonne, hais eternal lyfe, he that beleivis nocht in the sonne, sal nocht see lyfe, bot the wraith of God abydis apon him.'

iv. 1. **as**: *ut* = when.

5. **beside the place**: *juxta prædium;* Wy., 'besydis the manere, *or feeld.*'

6. **and Jesus**: reading, apparently with some MSS. and St., *autem.* Vg., *Jesus ergo fatigatus.* **And the houre**: reading, with St. and Sixt., *autem.* Clem., *Hora erat.*

7. **And a woman**: again reading *autem*, with Sixt. Clem., *Venit mulier.* **And Jesus**: Clem., *dicit ei Jesus*, few MSS. reading *et.*

8. **And his discipilis**: with several MSS. reading *autem* for *enim.* Vg., *discipuli enim.*

9. **that ilk**: P., 'thilke'; *illa.* **sen thou art**: P., 'whanne thou art'; *Judæus cum sis.* **drink**: so P., 'drynk.' Vg., *bibere.* Wy., 'for to drynke.'

iiii. Reg. xvii. e. Joh. viii. c. Samarie; for Jewis vsit nocht to mele with Samaritanis. [10] Jesus ansuerde, and said to hir, Gif thou wist the gift of God, and quha is he that sais to thee, Gefe me drink, thou perauenture wald haue askit of him, and he suld haue gevin to thee quick watir. [11] The Jere. ii. b. Joh. vii. d. woman sais to him, Sire, thou hast nocht quharin to draw, and the pitt is deep; quharof than has thou quick watir? [12] Quhethir gif thou art gretare than oure fader Jacob, that gafe to vs the pitt? and he drank tharof, and his sonnis, and his beestis. [13] Jesus ansuerde, and said to hir, Ilk man that drinkis of this watire Joh. iii. a. Titum iii. d. sal (*a*) threst eftsone; ‡bot he that drinkis of the watire that I sal gefe to him, sall nocht threst withoutin end; [14] Bot the watir that I sal gefe to him salbe made in him a well of watir, springand vp into euirlasting lif. Joh. vi. d. [15] The woman sais to him, Sir, geue me this watire, that I threst nocht, nouther cum hiddir to draw. [16] Jesus sais to hir, Ga, call thin husband, and cum hiddir. [17] The woman ansuerde, and saide, I haue naan husband. Jesus (*b*) sais to hir, Thou said (*c*) wele, That I haue naan husband; [18] For thou has had five husbandis, and he that thou has now, is nocht thin husband. This (*d*) Luc. vii. d. iii. Reg. ix. a. thing thou has said trewlie. [19] The woman sais to him, Lord, I se that thou art a prophete. [20] Oure

‡ Bot he that drynkis.) That is to saye, quha sa euir felis his saluatiounn, mercy, and gudness of God in Christ, and hes the trew taist of his word, sal not trist nor desire efter other consolatiounn or strange doctrynne. Bot hes he felis and hes experiens of jncressing of the Haly

(*a*) *sal . . . watire* added in margin.
(*b*) After *Jesus, ansuerd and said* deleted.
(*c*) *said* corrected out of *sais*. (*d*) After *this, tho* in MS.

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iv. 9. **vsit nocht to mele with**: P., 'vsiden not *to dele* with'; *non couturtur.*

11. **Sire**: so Wy., P.; *Domine;* but see ver. 19.

13. **sal threst eftsone**: P., 'schal thirste eft soone'; *sitiet iterum.*

14. **salbe made in him**: *fiet in eo;* Rh., 'shall become in him.'

16. **call**: P., 'clepe'; *voca.*

17. **Thou said**: Wy., P., 'thou seidist'; *dixisti.*

18. **he that thou has now**: *nunc, quem habes;* but Wy., P. omit 'now.' **trewlie**: P., 'sotheli'; *vere.*

19. **Lord**: so Wy., P.; *Domine;* but see ver. 11.

ist, sua the luf l desyre art him l his word rease ıa, as it rrittin, :lesi. iii. They t eatis me hunger mair, le thai t drynkis sal thrist mair.

fadris wirschippit in this hill, and ye say that at Jerusalem is a place, quhare it behuvis to wirschip. [21] Jesus sais to hir, Woman, beleue thou to me, for the houre sal cum, quhen nouthir in this hill, nouthir in Jerusalem, ye sall wirschip the fadere. [22] Ye wirschip that ye knaw nocht; we wirschip that that we knaw; for heil is of the Iewis. [23] Bot the tyme is cummin, and now it is, quhen trew wirschipparis (*a*) sal wirschip the fader in spirit and treuth; for alsa the fader sekes sic that wirschippis him. [24] God is a spirit, and it behuvis thame that wirschippis him, to wirschip in spirit and treuth. [25] The woman said to him, I wate that Messias is cummin, that is said Crist; tharfore quhen he cummis, he sall tell vs al thingis. [26] Jesus sais to hir, I am he, that spekis with thee. [27] And anon his discipilis com, and wonndrit that he spak with the woman; neuirtheles na man said to him, Quhat sekis thou, or, Quhat spekis thou with hir? [28] Tharfore the woman left hir watir pott, and went into the citee, and said to tha men, [29] Cum ye, and se ye a man that said to me all thingis that I haue done; quhethir gif he be Crist? [30] And thai went out of the citee, and com to him. [31] In the meyn-quhile his discipilis prait him, and said, Maister, ete.

ii. Par. vii. c.

Gene. xxii. c. Roma. i. a. ii. Cor. iii.

F. 88 *v.*

Math. xxvi. f. Mar. xiiii. g. Luc. xxii. e. Joh. ix. d. and x. c.

(*a*) *wirschippars* in catchword.

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iv. 20. **is a place**: so Wy., P.; *est locus*. Rh., 'is the place.'

21. **for**: *quia*=that. **sal cum**: reading *veniet* with Hent., St., Sixt., but Clem., *venit*. J. Ham. (Cath. Traict., f. 109 *v.*), 'The tyme sall cum yat nather in yis hill nor zit in Ierusalem ze sall vorship ye father bot ye treu vorshipperis sall adore him in spreit and veritie.'

22. **heil**: P., 'helthe'; *salus*.

24. **a spirit**: Abp. Ham. (p. 24), 'God is ane spret.'

27. **said to him**: reading *ei* with some MSS., but Vg. omits.

29. **quhethir gif he be Crist?** P., 'whether he be Crist?' *numquid ipse est Christus?*

30. **And thai went out**: Vg., *exierunt ergo*, some MSS. reading *et exierunt*.

31. **his discipilis**: Vg. omits *ejus*.

32 Bot he said to thame, I haue mete to ete, that ye knaw nocht. 33 Tharfore the discipilis said togiddir, Quhethir gif ony man has broucht him mete to ete? 34 Jesus sais to thame, My mete is that I do the will of him that send me, that I performe the werk of him. 35 Quhethir ye say nocht, that yit iiii monethis are, and ripe corn cummis? Lo! I say to you, lift
Math. ix. d. Luc. x. a. vp youre een, and se ye the feeldis, for now thai ar quhite to schere. 36 And he that scheris takis hyre, and gadris fruit into euirlasting lif; that bathe he that sawis, and he that scheris, haue ioy togiddir. 37 In this thing is the word trew, for ane vther is that sawis, and ane vthir that scheris. 38 I send you to schere, that ye haue nocht labourit; vther men haue laborit, and ye haue entrit into thare trauales. 39 And of that citee mony Samaritanis beleuet into him, for the word of the woman that baire witnessing, That he said to me althingis that I haue done. 40 Tharfor quhen Samaritanis com to him, thai prait him to duelle thare; and he dwellit thare ij dais. 41 And mony ma beleuet for his word, 42 And said to the
Joh. xvii. b. woman, That now nocht for thi speche we beleue; for we haue herde, and we wate, that this is verralie
Math. xiii. g. Mar. vi. a. Luc. iiii. c. the saluatour of the warld. ✠ 43 And eftir twa dais he went out fra thynne, and went into Galilee. 44 And he baire witnessing, that a prophet in his awn cuntre has na honoure. 45 Tharfore quhen he com into Galilee,

iv. 32. **he said**: Sixt., Clem., *dicit.*

33. **the discipilis**: P. omits 'the.' **has broucht him mete to ete**: *attulit ei manducare.*

35. **ripe corn**: *messis.* **the feeldis**: *regiones.* **to schere**: P., 'to repe'; *ad messem.*

36. **he that scheris** (P., repith): *qui metit.*

37. **In this thing**: Vg., *In hoc enim.* Rh., 'For in this,' &c.

39. **beleuet into him**: P., 'bileueden in hym.' **for**: *propter.*

42. **saluatour**: Wy., P., 'sauyour.'

43. **fra thynne**: P., 'fro thennus'; *inde.*

44. **And he**: but Vg., *Ipse enim Jesus.* Wy., 'Sothli Jhesu.'

men of Galilee resauet him, quhen thai had seen althingis that he had done in Jerusalem in the feest day; for alsa thai had cummin to the feest day. [46] Tharfore he com eftsone into the Chaan of Galilee, quhare he had made the watire wyne. ✠ And a litile king was, quhais sonn was seke at Capharnaum. [47] Quhen this had herde, that Jesus suld (*a*) cum fra Iudee into Galilee, he went to him, and prait him, that he suld cum doun, and heil his sonn; for he began to dee. [48] Tharfore Jesus said to him, Bot gif ye se taknis and gret wonndris, ye beleue nocht. [49] The litil king sais to him, Lord, cum doun, before (*b*) that my sonn dee. [50] And Jesus sais to him, Ga, thi sonn levis. The man beleuet to the word that Jesus said to him, and he went. [51] And now quhen he com doun, the seruandis com agane him, and tald to him, and said, That his sonn levit. [52] And he askit of thame the houre in quhilk he was amendit. And thai said to him, For yistirday in the vij houre the feuer left him. [53] Tharfore the fader knew that the ilk houre it was in quhilk Jesus said to him, Thi sonn levis; and he beleuet, and al his hous. ✠ [54] Jesus did eftir this secund takin, quhen he com fra Judee into Galilee.

Joh. ii. a. y

F. 89 r.

Actis xviii. a.

(*a*) After *suld*, *com* deleted.
(*b*) *before* added above the line.

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iv. 46. **the Chaan**: so P., 'the Cane'; but Wy., without the article, 'Cana.' **quhare he had made**: Wy., P., 'where he made'; *ubi fecit.* **And a litile king was**: similarly P. Vg., *Et erat quidam regulus.* Wy., 'And sum litil king was.' Rh., 'And there was a certain lord.'

48. **gret wonndris**: so Wy., P., 'grete wondris'; *prodigia.*

49. **The litil king**: *regulus.*

50. **And Jesus sais**: Wy., P. rightly omit 'And.'

51. **com agane him**: P., 'camen aȝens hym'; *occurrerunt ei.*

52. **And he askit**: so P., 'And he axide'; but Vg., *Interrogabat ergo.* Wy., 'Therfor he axide.' **For yistirday**: *quia heri.*

54. **eftir**: Wy., P., 'eft'; *iterum.* Rh., 'this again the second sign,' &c.

The v chapture. ✠

Eftir thir thingis thar was a feest day of the Iewis, and Jesus went vp to Jerusalem. 2 And in Jerusalem is a (*a*) wesching place, that in Hebrew is namet Bethsaida, and has five porches. 3 In thire lay a multitude of seekmen, blynd, cruket, and dry, abidand the mouyng of the watire. 4 For the angell of the Lord com doun certane tymes into the watire, and the watir was mouet; and he that first com doun into [the] cisternn, eftire the mouyng of the watire, was made haal of quhat euir seeknes he was haldin. 5 And a man was thare, having aucht and thretty yeris in his seeknes. 6 And quhen Jesus had seen him liand, and had knawne that he had mekile tyme, he sais to him, Will thou be made haal? 7 The sekeman ansuerd to him, Lord, I haue na man, that quhen the watir is mouet, to put me into
Math. ix. a. cisterne; for the quhile I cum, ane vthir gais doun

(*a*) After *a*, *duelling* deleted.

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v. 2. **a wesching place**: P., 'a waissynge place.' Wy., 'a stonding watir of beestis.' Clem. (with St., Sixt.), *Probatica piscina.* Kenrick, 'a pool, Probatica.' But WW. read *super probatica, piscina*, with most MSS. and Hent.; so Rh., 'upon Probatica, a pond.' RV., 'by the sheep *gate*, a pool.'

3. **a multitude**: P., 'a greet multitude.' Vg., *multitudo magna;* but some MSS. omit *magna.* **and dry**: similarly P. Vg., *aridorum*, without conjunction. Rh., 'withered.'

4. **certane tymes**: Vg., *secundum tempus.* Rh., 'at a certain time.' **into the watire**: similarly P.; *in piscinam.* Wy., 'in to the stonding watir.' **into cisternn**: Wy., P., 'in to the sisterne'; *in piscinam.* A marginal gloss in one MS. of P. explains *sisterne*—'that is, a watir gederid togidere, hauinge no fiȝss.'

5. **a man**: *quidam homo.* **yeris**: P., 'ȝeer.'

6. **liand**: P., 'liggynge'; *jacentem.* **that he had mekile tyme**: omitting 'now.' Vg., *quia jam multum tempus haberet.* Wy., 'for now he hadde moche tyme.'

7. **that quhen . . . to put**: similarly P.; *ut, cum turbata fuerit aqua, mittat.* **into cisterne**: P., 'in to the cisterne'; *in piscinam.*

before me. [8] Jesus sais to him, Ryise vp, tak thi bedde, Mar. ii. a.
and ga. [9] And anon the man was made haal, and tuke Luc. v. c.
vp his bedde, and yede furth. And it was sabot in
that day. [10] Tharfor the Iewis said to him that was Math. xii. a.
made haal, It is sabot, it is nocht leefful to thee to Mar. i. c. and iii. a.
tak away thi bedde. [11] He ansuerde to thame, He Luc. vi. a., xiii. b., and xiiii. a.
that made me haal said to me, Tak thi bedde, and
ga. [12] Tharfor thai askit him, Quhat man is that that Joh. vii. b. and ix. b.
said to thee, Tak vp thi bedde, and ga? [13] Bot he
that was made haal, wist nocht quha it was. And Jesus Johan. vi. a.
bowit away fra the pepile, that was sett in the place.
[14] Eftirwart Jesus fand him in the tempile, and said to
him, Lo! thou art made haal; now will thou nocht Joh. viii. a.
do synn, or perauenture ony werse thing befall to thee.
[15] That ilk man went, and tald to the Iewis, that it
was Jesus that made him haal. [16] Tharfore the
Iewis persewit Jesu, for he did this thing in the
sabot. [17] And Jesus ansuerde to thame, My fader i. Cor. xii. a.
wirkis till now, and I wirk. [18] Tharfor the Jewis F. 89 *v.*
soucht maire to sla him, for nocht anly he brak the Math. xxvi. f. Mar. xiiii. g. Luc. xxii. c.
saboth, bot he said that God was his fader, and made Joh. ix. a.
him euen to God. [19] Tharfor Jesus ansuerd, and said
to thame, Treuly, treuly, I say to you, The sonn may
nocht of him self do ony thing, bot that thing that he

v. 9. **yede furth**: P., 'wente forth'; *ambulabat.* **sabot in that day**: similarly P.; *sabbatum in die illo.*

13. **bowit away**: P., 'bowide awei'; *declinavit.* Rh., 'shrunk aside.' **fra the pepile, that was sett in the place**: similarly P.; *a turba constituta in loco.* Rh., 'from the multitude standing in the place.'

14. **will thou nocht do synn**: P., 'nyle thou,' &c.; *noli peccare.* **or perauenture**: P., 'lest'; *ne.* Gau (p. 65), 'nou thou art hail tak tent that thow sine na mair sua yat it happine noth ye var.'

16. **persewit**: P., 'pursueden'; *persequebantur.* **this thing**: so Wy., P. Vg., *hæc.*

18. **Tharfor**: *Propterea ergo;* Wy., 'Therfore thanne.' **bot he said that**: Vg., *sed et . . . dicebat.* Nis., P. neglect *et*=also. Wy., 'but and he seide.' **made him euen to**: *æqualem se faciens.*

seis the fader doand; for quhat euir thingis he dois, the sonn dois in like maner tha thingis. [20] For the fader luvis the sonn, and schewis to him althingis that he dois; and he sal schew to him gretar werkis than thir, that ye wonndir. [21] For as the fader rases deidmen, and quiknis, sa (*a*) the sonn quiknis quham he will. [22] For nouther the fader iuges ony man, bot he has gevin ilk dome to the sonn, [23] That almen honour the sonn as thai honour the fadere. He that honouris nocht the sonn, honouris nocht the fadire that send him. [24] Treulie, treulie, I say to you, he that heris my word, and beleues to him that send me, has euirlasting lif, and he cummis nocht into dome, bot passis fra deid into lif. [25] Treulie, I say to you, for the houre cummis, and now it is, quhen deidmen sal here the voce of Goddis sonn, and (*b*) thai that heres sal leef. [26] For as the fader has lif in him self, sa he gave to the sonn, for (*c*) to haue lif in him self; [27] And he gave to him powere to mak dome, for he is mannis sonn. [28] Will ye nocht wonndire this, for the houre cummis, in quhilk almen that ar in birielis sal here the voce of Goddis sonn.

Math. xi. e. Luc. x. c.

Joh. viii. Luc. xxiii. d.

Mar. v. e. Joh. x. e. ii. Tessa. iiii. c.

Joh. i. and xiiii. a.

Math. xxv. d. Daniell xii. a.

(*a*) *sa* corrected out of *so*. (*b*) After *and*, *that* deleted.
(*c*) *for* added above the line.

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v. 19. **in like maner tha thingis**: similarly P., disregarding *et*. Vg., *hæc et filius similiter facit*. Wy., 'thes thingis and the sone also doith.'

20. **that ye wonndir**: *ut vos miremini*.

21. **sa the sonn**: again with P. overlooking *et*. Rh., 'so the son also.' Wy., 'so and the sone.'

22. **ilk dome**: *omne judicium*.

24. **Treulie**: Gau (p. 72), 'Veralie, veralie i say to zow quhay heris my vord and trowis in hime yat send me he hes ye euerlestand liff and he sall notht cum to condemnatione bot he sal pas fra deid to ye euerlestand liff.'

25. **Treulie**: Wy., P. rightly repeat 'treuli'; *Amen, Amen*.

26. **sa he gave**: with P. omitting *et*=also. Wy., 'so he ȝaf and,' &c.

28. **in birielis**: so P.; *in monumentis*.

29 And thai that haue done gude thingis sal ga into agane rising of lif; bot thai that haue done euile thingis, into agane rising of dome. 30 ‡ I may do nathing of myself, bot as I here, I deme, and my dome is iust, for I seek nocht my will, bot the will of the fadere that send me. 31 ‡ Gif I beire witnessing of myself, my witnessing is nocht trew; 32 Ane vthir is that beris witnessing of me, and I wate that his witnessing is trew, that he beris of me. 33 Ye send to Johnne, and he baire witnessing to treuth. 34 Bot I tak na witnessing of man; bot I say thir thingis, that ye be saaf. 35 He was a lanterne birnand and schynand; bot ye wald glaid at ane hour in his licht. 36 Bot I haue maire witnessing than Johnne, for the werkis that my fader gave to me to parforme thame, tha ilk werkis that I do beres witnessing of me, that the fader send me. 37 And the fader that send me, he baire witnessing of me. Nouthir ye herde euir his voce, nouthir ye saw his liknes. 38 And ye haue nocht his word duelling in you; for ye beleue nocht to him, quham he send. 39 ‡ Seek ye scripturis, in quhilk ye gesse to haue euirlasting lif; and tha it ar, that beres witnessing of me. 40 And ye will nocht cum to me, that ye haue lif. 41 I tak nocht clernes of men; 42 Bot I

Joh. viii. b. c.

Joh. i. b. a.

i. Joh. v. a. Joh. x.

F. 90 r.

Math. iii. b. and xvii. a. Joh. viii. b. Deutro. v. c. Joh. i. b. and vi. e. i. Joh. iiii. b.

Actis xvii. b. Deut. xviii. c.

Joh. xii. f.

‡ I may do nathing.) Their wordis ar of meikness in Christ, quhilk ofttymes ascrivis al glore and pouer vnto his father, to certifye uss of his manheid. Neuirtheless, in other places he declaris his pouer to be equall with the fader, to the jntent that we suld nocht doute bot that he is weray God; for he sayis, Joh. x., Na man takis my lif fra me, bot I leaue it of myself. I haif pouer to leaue it, and I haif power to tak it agaynne.

‡ Gif I beir, &c.) That is to saye, gif I as anne privat personne suld commend or magnifye myself efter the carnell maner of men, quhilk be nature ar lyers, Psal. cxv., my witness war of na valour. Bot becauss I amm nocht only man, bot equall with the fader, weray God and man, the lycht of the warld, and the treuth itself, tharfor thocht I beare recorde of myself, yit is my recorde treu, Joh. viii., for I am Godis sonn, quhilk cann nocht lee.

‡ Seek the

v. 30. **bot as I here**: similarly Wy., P., reading *sed* on insufficient authority. Vg., *sicut audio.*

32. **his witnessing**: reading *ejus* with Wy., P., St., Sixt. Clem., WW. omit.

34. **that ye be saaf**: *ut vos salvi sitis.*

35. **birnand and schynand**: P., 'brennynge and shynynge.' **ye wald glaid**: *voluistis . . . exultare.*

37. **his liknes**: *speciem ejus.* Wy., 'his licnesse, *or foorme.*' RV., 'his form.'

39. **Seek ye scripturis**: *scrutamini scripturas.* **in quhilk**: similarly Wy., P., reading *in quibus;* but Vg., *quia.* Rh., 'for you think in them,' &c.

41. **I tak nocht clernes** [P., clerenesse] **of men**: *Claritatem ab hominibus non accipio.* RV., 'I receive not glory from men.'

haue knawne you, that ye haue nocht the lufe of God in you. 43 I com in the name of my fadere, and ye
ii. Tessa. ii. a. i. Joh. ii. c. tuk nocht me. Gif ane vthir cum in his awne name, ye sal resaue him. 44 How may ye beleue, that resaues glorie ilk of vthir, and ye seek nocht the glorie that is of God allaan? 45 Will ye nocht gesse, that I com to accuse you anentis the fadere; it is Moyses that accusis
Deutro. xviii. e. you, in quham ye hope. 46 For gif ye beleuet to Moyses, peraueuture ye suld beleue alsa to me; for he wrate of me. 47 Bot gif ye beleue nocht to his lettris, how sal ye beleue to my wordis?

vi chap.

Math. xiiii. q. Mar. vi. d. Luc. ix. b. Eftir thir thingis Jesus went ouir the see of Galilee, that is Tyberiadis. 2 And a gret multitude followit him; for thai saw the taknis that he did on thame that war seek. 3 Tharfore Jesus went into ane hill, and sat thare with his discipilis. 4 And the pasche
Exod. xii. a. Math. xiiii. b. was full nere, a feest day of the Iewis. ✠ 5 Tharfore quhen Jesus had liftit vp his een, and had sene, that a gret multitude com to him, he sais to Philip,
Mar. vi. d. Luc. ix. b. Quharof sal we by laaues, that thir men ete? 6 Bot he said this thing, tempting him; for he wist quhat he was to do. 7 Philip ansuerde to him, The laaues of twa hundreth pennyis suffices nocht to thame, that

scripturis.) Thocht it be sua that almychty God monn writ his law in our hartis, Jere. xxxi., and thocht thai monn be jnwartly teachit be God to cum to his knawlege, Joh. vi., yit awcht nocht menn to dispyse prophecyes, i. Tessa. v., bot alway to excerse them selfis in the scripture, ethyr be redyng, be exhortyng, or teaching other, i. Thy. iiii.; for the scripture is the jnstrument of Gode ordanit tharto. As for other vesynes or apperyng dreames, thay ar deceatful. And quha sa euer regardis sic, takis hald of a schedow, and followis efter the wynd, Ecclesi. xxxiiii.

v. 43. **ye tuk nocht**: reading, with St., Sixt., *non accepistis.* Clem., with WW., *non accipitis.* Rh., 'you receive me not.'

45. **Will ye nocht gesse**: P., 'Nyle ȝe gesse'; *nolite putare.*

47. **his lettris**: *illius literis;* Rh., AV., 'his writings.'

vi. 1. **that is Tyberiadis**: so Wy. P., 'that is Tiberias'; *quod est Tiberiadis.*

2. **followit**: P., 'suede.'

4. **full nere**: P., 'ful niȝ'; *proximum.*

5. **gret**: *maxima;* Rh., 'very great.' **he sais**: reading *dicit* with WW., Hent., and Rh.; but Clem., *dixit.*

7. **laaues of twa hundreth pennyis**: P., 'looues of tweyn hundrid pans.' Rh., 'two hundred pennyworth of bread.'

ilk man tak a litil quhat. [8] Aan of his discipilis, Andro, the bruther of Symon Petir, sais to him, [9] A child is here, that has five bere laaues, and ij fischis; bot quhat ar thir amang sa mony? [10] Tharfor sais Jesus, Mak ye thame sitt to mete. And thare was mekile hay in the place. And sa men sat to the mete in novmer as five thousande. [11] And Jesus tuke five laaues, and quhen he had done thankingis, he departit to men that sat to mete, and alsa of the fisches als mekile as thai walde. [12] And quhen thai war fillit, he said to his discipilis, Gader ye the relefis thatt ar left, that thai perische nocht. [13] And sa thai gaderit, and fillit xij coffynis of brokin mete of the five barlie laaues and ij fisches, that left to thame that had eten. [14] Tharfore tha men, quhen thai had seen the signe that he had done, said, For this is verralie the prophet that is to cum in this warlde. [15] And quhen Jesus had knawne that thai war to cum to tak him, and mak him king, he fledde allaan agane into an hill. [16] And quhen euentide was cummin, his discipilis went doun into the see. [17] And

iiii. Reg. iiii. e.

F. 90 v.

Luc. vii. B. Joh. iiii. c.

vi. 7. **a litil quhat**: *modicum quid.*

9. **bere laaues**: P., 'barli looues'; *panes hordeaceos.* Compare ver. 13, 'barlie laaues.'

10. **sais**: reading *dicit* with St., Hent. So Rh., 'saith'; but Clem., WW., *dixit.* **sitt to mete**: *discumbere.* **mekile hay**: P., 'myche hey'; *fœnum multum.* **And sa**: Vg., *ergo.*

11. **And**: so P.; but Vg., *ergo.* Wy., 'therefore.' **five laaues**: similarly Wy., P.; but Vg., *panes*, without *quinque.* **had done thankingis**: *gratias egisset.* **departit**: *distribuit.*

12. **the relefis**: P., 'the relifs'; *fragmenta.*

13. **And sa**: Vg., *ergo.* **coffynis of brokin mete**: P., 'cofyns of relif'; *cophinos fragmentorum.* **and ij fisches**: reading, with St., Sixt., *et duobus piscibus*; not in Clem. or WW. **that left**: *quæ superfuerunt.*

14. **he**: Clem., *Jesus.* **in this warlde**: but Wy., P., 'in the world.' Vg., *in mundum.*

15. **And quhen**: similarly P. Vg., *ergo cum.* Wy., 'Therfore whanne.' **he fledde**: P., 'he fleiȝ.'

Joh. v. a. Math. xiiii. e. Mar. vi. e.

thai went vp into a boot, and thai com ouere the see into Capharnaum. And mirknessis war made than, and Jesus was nocht cummin to thame. [18] And for a gret wynd blew, the see raase up. [19] Tharfor quhen thai had rollit as xxv furlongis or thretty, thai saw Jesu gangand on the see, and to be nere the boot; and thai dredde. [20] And he said to thame, I am; will ye nocht drede. [21] Tharfore thai wald tak him into the boot, and anon the boot was at the land to quhilk thai went. [22] On that vthir day the pepile, that stude ouir the see, saw that thare was naan vthir boot thare bot aan, and that Jesus entrit nocht with his discipilis into the boot, bot his discipilis allaan went. [23] Bot vthir bootis com fra Tyberiadis beside the place, quhare thai had eten breid, and did thankingis to God. [24] Tharfore quhen the pepile had seen that Jesus was nocht thare, nouthir his discipilis, thai went vp into bootis, and com to Capharnaum, sekand Jesu. [25] And quhen thai had fundin him ouir the see, thai said to him, Rabbi, how com thou hiddire? [26] Jesus ansuerd to

vi. 17. **mirknessis war made than**: P., 'derknessis weren maad thanne' (Wy., now); *tenebræ jam factæ erant.*

18. **And for**, &c.: 'For'=by reason of; *mare autem vento magno flante.* Wy., 'Forsothe a greet wynde blowynge, the see,' &c.

19. **had rollit**: Wy., P., 'rowid'; *remigassent.* Compare Mark vi. 48, 'rowing.' **gangand**: P., 'walkynge'; *ambulantem.*

22. **On that vthir day**: so P., 'on the tother dai'; *altera die.* Rh., 'the next day.'

23. **fra Tyberiadis**: P., 'fro Tiberias' (Wy., Tiberiade); *a Tiberiade.* **and did thankingis to God**: similarly P.; Wy., 'doynge thankingis to God'—both reading, with the large majority of ancient MSS., and with St., Sixt., *gratias agentes Domino.* But Hent., Clem., with WW., *gratias agente Domino—i.e.*, the Lord giving thanks.

25. **how**: so Wy., P., 'hou,' reading *quomodo;* but Vg., *quando.* Rh., 'when camest thou,' &c.

thame, and said, Treulie, treulie, I say to yow, ye seek nocht me for ye saw the myracilis, bot for ye ete of laaues and war fillit. ✠ [27] Wirk ye nocht mete that perisches, bot that duellis into euirlasting lif, quhilk mete mannis sonn sal geue to you; ‡ for God the fader has merkit him. [28] Tharfore thai said to him, Quhat sal we do, that we wirk the werkis of God? [29] Jesus ansuerde, and said to thame, This is the werk of God, that ye beleue to him quham he send. [30] Tharfore thai said to him, Quhat takin than dois thou, that we se, and beleue to thee? quhat wirkis thou? [31] Oure fadris ete manna in desert, as it is writtin, He gave to thame breid fra heuen to ete. [32] Tharfor Jesus sais to thame, Treulie, treulie, I say to yow, Moyses gave you nocht breid fra heuen, bot my fader gevis you verray breid fra heuen; [33] For it is verray breid that com doun fra heuen, and gevis lif to the warld. [34] Tharfore thai said to him, Lord, euir geue vs this breid. [35] And Jesus said to thame, I am breid of lif; he that cummis to me, sal nocht hungire; he that beleues in me, sal neuir threst. ✠ [36] Bot I said to you, that

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F. 91 r.

Math. xvi. a. Mar. viii. b. Joh. ii. c.

Exo. xvi. a. Psal. lxxvii. c.

Joh. iiii. b.

vi. 26. **ye seek nocht me for ye saw**: P., 'ȝe seken me, not for ȝe sayn'; similarly Wy.; *quæritis me, non quia vidistis.*

27. **Wirk ye**: J. Ham. (Cath. Traict., f. 41), 'virk the breid that perishis not, bot remanis in lyf euerlesting quhilk the sone of man sall gif zou.' **quhilk mete**: P., 'which *mete*'; *quem.* **for God the fader has merkit** [Wy., betokenede, *or markede*] **him**: *hunc enim Pater signavit Deus.* Rh., 'For him the Father, God, hath signed.'

29. **beleue to him**: *credatis in eum.* Gau (p. 75), 'that is the vark of god that ze trow in hime quhome the fader send.'

32. **sais**: reading *dicit* with Wy., P.; but Vg., *dixit.*

33. **For it is verray breid**: reading, with St., Sixt., *Panis enim verus est;* but Hent., Clem., *panis enim Dei est.* J. Ham. (Fac. Traict., p. 361), 'the braid of God is that whilk descendit from heauin and gevvis lyf to the warld.'

35. **he that beleues**: Nis., with Wy., P., omits conjunction. Vg., *et qui credit.*

ye haue seen me, and ye beleue nocht. 37 Al thing, that the fader gevis to me, sal cum to me; and I sal nocht cast him out that cummis to me. 38 For
Luc. xxii. c. Joh. x. c. and xviii. a. I com doun fra heuen, nocht that I do my will, bot the will of him that send me. 39 And this is the will of the fader that sende me, that althing that the fader gave to me, I tyne nocht of it, bot agane raase it in the last day. 40 And this is the will of
Joh. v. c. my fader that send me, that ilk man that seis the sonn, and beleues in him, haue euirlasting lif; and I sall agane raise him in the last day. 41 Tharfore the
Math. xiii. c. Joh. vi. g. I. Tessal. iii. a. Esaie liiii. c. Jere. xxxi. f. Iewis gruchet of him, for he had said, I am breid that com doun fra heuen. 42 And thai said, Quhethir this is nocht Jesus, the sonn of Joseph, quhais fadere and modere we haue knawne. How than sais this, That I com doun fra heuen? 43 Tharfore Jesus an-
Math. xi. c. Luc. x. c. Deutro. v. b. and vi. b. Joh. iii. e. I. Joh. v. b. suerde, and said to thame, Will ye nocht murmure (or gruche) togiddire. ✠ 44 Na man may cum to me, bot gif the fader that send me draw him; and I sal agane raise him in the last day. 45 It is writin in prophetis, And al men salbe abile for to be taucht of God. Ilk man that herd of the fadere, and has

vi. 36. **that ye haue seen me**: similarly P. Vg., *quia et vidistis me*.

39. **that the fader gave**: similarly Wy., P.; but Vg., *quod dedit mihi*, omitting *Pater*. **tyne**: P., 'leese'; *perdam*.

40. **this is the will**: Abp. Ham. (p. 259), 'This is the will of my father quhilk send me, that all man that seis the sonne . . . and trowis in him . . . he may have the lyfe eternal.'

41. **gruchet** [P., grutchiden] **of him**: *murmurabant de illo*. See ver. 43. **I am breid**: omitting *vivus*, with Wy., P. So Hent., WW., and Rh.; but St., Sixt., Clem., *ego sum panis vivus*.

43. **Will ye nocht murmure (or gruche)**: P., 'Nyle ȝe grutche'; *Nolite murmurare*.

44. **Na man**: Gau (p. 68), 'na man cane cum to me bot giff my fader draw hime and I sal raisz hime vp apone the later day of dume.'

45. **abile for to be taucht of God**: *docibiles Dei*. Rh., 'docible of God.'

leirit, cummis to me. [46] Nocht for ony man has seen the fader, bot this that is of God has seen the fadere. [47] Suthlie, suthlie, I say to you, he that beleues in me has euirlasting lif. [48] I am breid of lif. [49] Your fadris ete manna in desert, and ar deid. [50] This is breid cummand doun fra heuen, that gif ony man ete tharof, he de (*a*) nocht. [51] I am leevand breid, that com doun fra heuen. [52] Gif ony man ete of this breid, he sal leef withoutin end. And the breid that I sal geue, is my flesch for the lif of the warld. ✠ [53] Tharfore the Iewis chidet togiddir, and said, How may this geue to vs his flesch to ete? [54] Tharfore Jesus sais to thamme, Treuly, treuly, I say to you, ‡ bot ye ete the flesch of mannis sonn, and drink his blude, ye sal nocht haue lif in you. [55] He that etis my flesch, and drinkis my blude, has euirlasting lif, and I sal agane raise him in the last day. ✠ [56] For my flesch is verray mete, and my blude is verray drink. [57] He that etis my flesch, and drinkis

F. 91 *v.*

i. Joh. iiii. b.

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vi. 47. **Suthlie, suthlie**: *Amen, amen.* See ver. 54.

52. **Gif ony man**: *Si quis*, &c. Clem. and FM. divide the verse here, making these words the beginning of ver. 52; but Hent. and Rh., in agreement with AV., make no such division, and so count seventy-one verses altogether in the chapter, instead of seventy-two. Vv. 51, 52: Abp. Ham. (p. 208), 'I am the leving breid that is come doune fra hevin, gif ony man eit of this breid, he sal leif evirmair. . . . And the breid that I sal geve is my flesche, for the lyfe of the warld.'

53. **chidet togiddir**: P., 'chidden togidere'; *litigabant . . . ad invicem.*

54. **sais**: so Wy., P., 'seith'; but Vg., WW., *dixit.* **Treuly, treuly**: *Amen, amen.*

55. **sal agane raise**: *resuscitabo.*

56. **is verray mete . . . verray drink**: similarly P., reading *verus* with some ancient MSS.; but Vg., *vere est cibus*, &c. Wy., correctly, 'is verily mete.' Rh., 'is meet indeed.' Burne (f. 151 *v.*), 'My flesche is verie meat.' Vv. 54-57: Abp. Ham. (p. 202), 'Verily verily I say unto yow, except that ye eit the bodye of the

my blude, duellis in me, and I in him. [58] As my fadere leeuand send me, and I leeue for the fadere, and he that etis me, he sal leeue for me. [59] This is breid, that com doun fra heuen. Nocht as youre fadris ete manna, and ar deid; he that etis this breid, sal leeue withoutin end. ✠ [60] He said thir thingis in the synagog, techeand in Capharnaum. [61] Tharfor mony of his discipilis herand, said, This word is hard, quha may here it? [62] Bot Jesus wittand at himself, that his discipilis murmurit of this thing, said to thame, This thing sclanndris you? [63] Tharfor gif ye se mannis sonn ascending, quhare he was before? [64] It is the spirit that quiknis, the flesch proffitis na thing; the wordis that I haue spokin to you, ar spirit and lif. [65] Bot thare ar sum of you that beleues nocht. For Jesus wist fra the beginnyng quhilkis ware trowand, and quha was

Math. xvi. f. Actis i. b.

sonne of man and drink his blud ye sall nocht have lyfe in yow. He that eitis my body and drinkis my blud hes eternal lyfe. And I sall raise him up agane in the last day. My body is verrai meit and my blud is verrai drink. He that eitis my body and drinkis my blude he dwellis in me, and I in him.' J. Ham. (Fac. Traict., p. 297), 'my flesche is trevvlie fuid, and my bluid is treulie drink.'

vi. 58. **my fadere leeuand**: P., 'my fadir lyuynge'; *vivens pater.* Rh., 'the living father.' Burne (f. 37), 'As the leuing father hes send me, and I leue be the father, euin sua he quha eitis me, sal leue be me also.' **he sal leeue**: Vg., *et ipse vivet.* Rh., 'the same also shall live.'

59. **Nocht**: Burne (f. 37 *v.*), 'Not as zour fathers eitit Manna and deit.'

61. **quha may**: similarly Wy., P., omitting conjunction with WW.; but Vg., *et quis potest.* J. Ham. (Cath. Traict., f. 44 *v.*), 'Thir wordis ar hard, and quha may heir and abyd the same.'

62. **wittand at himself**: *sciens . . . apud semetipsum.* **murmurit**: P., 'grutchiden'; *murmurarent.*

63. **ascending**: P., 'stiynge.'

64. **It is the spirit**: J. Ham. (Cath. Traict., f. 45 *v.*), 'it is the spreit that quickins and the flesch proffettis na thing. The vordis quhilk I haue spokin to zou ar spreit and lyff.'

65. **ware trowand**: so Wy., P., 'weren bileuynge,' reading *essent credentes* with St., Sixt., and WW. But Hent., Clem., *essent non credentes.*

to betray him. 66 And he said, Tharfore I said to
t na nay Their s ex- the r that for in am ur, Na an e to me t the ' t hed ne, him,
you, ‡ that na man may cum to me, bot it war Joh. vi. e.
geuen to him of my fader. 67 Fra this tyme mony
of his discipilis went abak, and yede nocht now with
him. 68 Tharfore Jesus said to the xij, Quhethir ye
will alsa ga away? 69 And Symon Petir ansuerde
to him, Lord, to quham sal we ga? Thou has
wordis of euirlasting lif; 70 And we beleue, and
haue knawnne, that thou art Crist, the sonn of God.
71 Tharfore Jesus ansuerde to thame, Quhethir I
chesit nocht you xij, and aan of you is a feend?
72 And he saide this of Judas of Symon Scarioth, Jhonne xiii. a. b. and xviii. a.
for this was to betray him, quhen he was aan of
the xij.

The vii chapture.

✠Eftir thir thingis Jesus yede into Galilee, for he
wald nocht gang into Judee, for the Iewis soucht to
sla him. 2 And thare was nere a feest day of the
Iewis, Scenophegia. 3 And his brethir said to him, Leui. xxiii. f.
Passe fra hyne, and ga into Judee, that alsa thi F. 92 r.

vi. 67. **went abak**: *abierunt retro.* **yede**: P., 'wenten.'

69. **And Symon**: P., 'And Symount'; *ergo . . . Simon.* Wy., 'Therfore Symovnt.'

70. **we beleue**: reading *credimus* with St., Hent., Sixt., and Rh.; but Clem., *credidimus.* Wy., 'we han bileuyd.'

71. **Tharfore**: reading *ergo.* Omitted by Vg. and WW. **I chesit**: Kenn. (p. 136), 'Zow twelf have I chosin and ane of zow is ane devyll.'

72. **of Judas of Symon Scarioth**: similarly P., reading, with Sixt., *de Juda Simonis Iscariotis* (St., *Iscariote*). Clem., *Judam Simonis Iscariotem.* Rh., 'he meane Judas Iscariot, Simon's son.' **quhen he was**: *cum esset;* Rh., 'whereas he was.'

vii. 1. **Eftir thir thingis**: with P. and WW. omitting conjunction. Vg., *Post hæc autem.* Wy., 'Forsothe aftir.' **yede**: P., 'walkide'; *ambulabat.* **gang**: P., 'walke'; *ambulare.*

2. **nere**: P., 'niȝ'; *in proximo.* **Scenophegia**: so Sixt.; Clem., *Scenopegia.* P., 'Senofegia.' Wy., 'Scenofegia, *that is, a feeste of tabernaclis.*'

disciplis se thi werkis that thou dois; [4] For na man dois ony thing in hidlis, and him self seekis to be opin. Gif thou dois thir thingis, schew thi self to the warlde. [5] For nouthir his brethir beleuet in him. [6] Tharfore Jesus sais to thame, My tyme com nocht yit, bot your tyme is euirmaire reddy. [7] The warld may nocht haat you, suthlie it haatis me; for I beire witnessing tharof, that the werkis of it ar euile. [8] Ga ye vp to this feest day, for my tyme is nocht yit fulfillit. [9] Quhen he had said thir thingis, he duelt in Galilee. [10] And eftir that his brether war gaan up, than he yede up to the feest day, nocht opinlie, bot as in preuatee. [11] Tharfore the Iewis soucht him in the feest day, and said, Quhare is he? [12] And mekile murmure was of him amang the pepile. For sum said, That he is gude; and vthere said, Nay, bot he dissaues the pepile; [13] Neuirtheles na man spak opinlie of him, for drede of the Iewis. [14] Bot quhen the middil feest day com, Jesus went up into the tempile and taucht. [15] And the Iewis wonndrit, and said, How can this man lettris, sen he has nocht leirit? [16] Jesus ansuerd to thame, and said, My doctrine is nocht myn, bot his that send me. [17] Gif ony man will do his will, he sal knaw

Joh. xv. b. Sapi. ii. e.

Joh. xi. f.

Math. xxi. c. Joh. vi. b. and vii. d. and xii. f.

vii. 4. **in hidlis**: P., 'in hiddlis'; *in occulto.* Wy., 'in hid place, *or priuy.*' **to be opin**: *in palam esse.*

7. **suthlie**: P., 'sothely'; *autem.*

8. **for my tyme**: Nis. here inadvertently omits a clause: *Ego autem non ascendo* [St., Sixt., *ascendam*] *ad diem festum istum.* P., 'but Y schal not go vp to this feeste dai.'

10. **And eftir**: *Ut autem.* **he yede up**: with P. disregarding *et*; Vg., *tunc et ipse ascendit.* Rh., 'then he also went up.' Wy., 'thanne and he stiȝede vp.'

12. **murmure**: P., 'grutchyng'; *murmur.*

14. **quhen the middil feest day com**: similarly P.; *Jam . . . die festo mediante.* Wy., 'now the feeste day medlinge, *or goynge betwixe.*' Rh., 'when the festivity was now half done.'

15. **How can** [Wy., kan] **this man lettris**: *Quomodo hic literas scit.*

of the teching quhethir it be of God, or I spek of my self. [18] He that spekis of him self, seekis his awn glorie; bot he that seekis the glorie of him that send him, is suthfast, and vnrichtwisnes is nocht in him. [19] Quhethir Moyses gaue nocht to you a law, and naan of you dois the law? [20] Quhat seek ye to sla me? And the pepile ansuerde, and said, Thou has a deuile; quha seekis to sla thee? [21] Jesus ansuerd, and said to thame, I haue done aa werk, and all ye wonndire. [22] Tharfor Moyses gave to you circumcisioun; nocht for it is of Moyses, bot of the fadris; ande in the saboth ye circumcidit a man. [23] Gif a man tak circumcisioun in the saboth, that the law of Moyses be nocht brokin, haue ye indignatioun to me, for I made alle a man haal in the saboth? [24] Will ye nocht deme eftir the face, bot deme ye a richtfull dome. [25] Tharfore sum of Jerusalem said, Quhethir this is nocht he, quham the Iewis seekis to sla? [26] Lo! he spekis opinlie, and thai say na thing to him. Quhethir the princes knew verralie, that this is Crist? [27] Bot we knaw this man, of quhyn he is; bott quhen Crist sal cum, na man wate of quhyn he is. [28] Tharfor Jesus criet in the tempile, techeing, and said, Ye knaw me, and ye knaw of quhyn I am;

Exod. xx. e. Leui. xxiiii. d.

Math. xii. b. Mar. iii. a. Joh. v. a.

Gene. xvii. b.

Deutro. i. b.

Math. xiii. g. Mar. vi. a. Luc. iiii. c.

F. 92 *v.*

Jhon. viii. b.

vii. 18. **is suthfast**: P., 'is sothefast.' Vg., *hic verax est.* Wy., 'this is sothfast.'

20. **Quhat**: *quid*=why. **And the pepile**: similarly P.; but Vg., WW., and Wy. omit the conjunction.

22. **nocht for it is**: *non quia;* Rh., 'not that it is.' **ye circumcidit**: P., 'circumciden.' Clem., *circumciditis.* Rh., 'you circumcise'; but Wy., 'circumsididen.'

23. **haue ye indignatioun to me**: *mihi indignamini.* **for**: *quia.* **alle a man**: *totum hominem.*

24. **Will ye nocht**: P., 'Nile ȝe'; *nolite.* **eftir the face**: *secundum faciem;* AV., 'according to appearance.'

26. **Lo**: Wy., P., 'And lo.' Clem., WW., *Et ecce.*

27. **of quhyn**: P., 'of whennus'; *unde.*

28. **Ye knaw me**: similarly P.; but Vg., *Et me scitis.* Rh., 'Both me you do know, and,' &c.

Luc. xix. d., xx. b., and xxii. a. Joh. viii. b. c. and xi. e.

and I com nocht of my self, bot he is trew that send me, quham ye knaw nocht. I knaw him, and gif I say that I knaw him nocht, I salbe like to you, a leare. [29] Bot I knaw him, for of him I am, and he send me. [30] Tharfore thai soucht to tak him, and na man set on him handis, for his houre com nocht yit. [31] And mony of the pepile beleuet in him, and said, Quhen Crist sal cum, quhethir he sal do ma taknis than tha that this dois? [32] Phariseis herd the pepile musand of him thir thingis; ande the princis and Phariseis send mynisteris, to tak him. [33] Tharfore Jesus sais to thame, Yit a litil tyme I am with you, and I ga to the fader, that send me. [34] Ye sal seek me, and ye sal nocht find; and quhare I am, ye may nocht cum. [35] Tharfore the Iewis said to thame self, Quhare sall this ga, for we sal nocht find him? quhethir he wil ga into the scattering of hethin men, and will teche the hethin men? [36] Quhat is this word, the quhilk he said, Ye sal seek me, and ye sal nocht fynd; and quhare I am, ye may nocht cum? [37] Bot in the last day of the gret feest, Jesus stude, and criet, and said, Gif ony man thristis, cum he to me, and drink. [38] He that beleues in me, as the scripture sais, fludes of quik watire sal flow fra his wambe. [39] Bot he said this thing of the spirit, quham men that beleuet in

i. Reg. xix. d. Math. xxii. b. Mar. xii. b.

Luc. xx. c. Joh. xvi. b. Jere. xxvi. e. Joh. viii. b. and xiii. d.

Esaie lv. a.

Esaie xii. a.

vii. 28. **and gif I say . . . [29.] Bot I knaw him**: similarly Wy., P., reading with St. and some ancient MSS., *et si dixero quia nescio eum ero similis vobis mendax, sed scio eum.* But the clause is rejected by Clem. and WW.

32. **musand**: P., 'musinge'; *murmurantem.*

35. **Quhare sall this ga**: P., 'Whidur schal this gon'; *Quo hic iturus est.* **into the scattering of hethin men**: *in dispersionem gentium.*

37. **Bot in the last day of the gret feest**: similarly Wy., P., *in novissimo autem die magno festivitatis.* Rh., 'And in the last, the great day of the festivity.'

38. **his wambe**: P., 'his wombe'; *ventre ejus.*

him suld tak; for the spirit was nocht yit gevin, for Jesus was nocht yit glorifijt. [40] Tharfor of that cumpany, quhen thai had herde thir wordis of him, thai said, This is verrali a prophet. [41] Vtheris said, This is Crist. Bot sum said, Quhethir Crist cummis fra Galilee? [42] Quhethir the scripture sais nocht, that of the seed of Dauid, and of the castell of Bethleem, quhare Dauid was, Crist cummis? [43] Tharfore dissensioun was made amang the pepile. [44] For sum of thame wald haue takin him, bot na man sette handis on him. [45] Tharfore the ministeris com to the bischopis and the Phariseis, and thai said to thame, Quhy broucht ye nocht him? [46] The ministeris ansuerde, Neuir man spak sa, as this man spekis. [47] Tharfore the Phariseis ansuerde to thame, Quhethir ye ar desauet alsa? [48] Quhethir ony of the princis or of the Phariseis beleuet in him? [49] Bot this pepile, that knawis nocht the law, ar cursit. [50] Nicodeme sais to thame, he that com to him be nycht, that was aan of thame, [51] Quhethir oure law demys a man bot it haue first herde of him, and knaw quhat he dois? [52] Thai ansuerde, and said to him, Quhethir thou art a man of Galilee alsa? Seek thou scripturis, and se thou that a prophet ryses nocht of Galilee. [53] Ande thai turnit agane, ilk into his hous.

Joell ii. f. Joh. iii. a. and iiii. b. Actis ii. a.
Math. xxi. b. e.
Luc. vii. b. Joh. ix. b., x. b., ande xii. b.
Math. xvi. e. Joh. i. e., vi. g.
Psal. cxxxi. b.
Micheas v. a.
Math. ii. a.
Math. xxi. e. Mar. xi. c. Luc. xix. d. Joh. viii. b.
F. 93 r.
Joh. xii. f.
i. Cor. i. d.
Joh. xix. d., iii. a.
Exod. xxii. a.
Leui. xix. d.
Joh. i. c.

vii. 39. **suld tak**: *accepturi erant.*

42. **the castell of Bethleem**: *de Bethlehem castello;* Rh., 'from Bethlehem the town.'

43. **amang the pepile**: Nis. omits 'for hym,' which is in P. Vg., *in turba propter eum.*

45. **the bischopis**: *pontifices.*

46. **as this man spekis**: reading, with St., *sicut hic loquitur.* Hent., Sixt., Clem., *sicut hic homo.*

50. **sais**: so WW., *dicit.* Clem., *dixit.*

51. **bot it haue first herde of him**: *nisi prius audierit ab ipso.*

52. **Seek thou scripturis**: so St., Sixt., Clem., *scrutare scripturas*, but Hent., with WW., omits *scripturas.* Rh., 'Search and see.'

viii chapture.

✠ Bot Jesus went into the mont of Olyuete. [2] And airlie he com agane into the tempile; and al the
Math. xxi. b. Mar. xii. b. pepile com to him; and he sat, and taucht thame. [3] And scribes and Phariseis bringis a woman takin in adultrie, and thai sett hir in the myddis, [4] And thai sayd to him, Maister, this woman is now takin in
Leui. xx. b. adultrie. [5] And in the law Moyses comandit vs for to staan sic; tharfore quhat sais thou? [6] And thai said this thing tempting him, that thai mycht accuse him. And Jesus bowit him self doun, and wrate with his fingire in the erde. [7] And quhen thai abade askand him, he raasit him self, and said to thame, He of you that is without synn, first cast a staan into hir. [8] And he bowit agane him self, and wrate in the erde. [9] And thai herand thir thingis, went away aan eftire ane vthir, and thai began fra the eldermen; and Jesus duelt allaan, and the woman standand in the myddis. [10] And Jesus raasit him self, and said to hir, Woman, quhare are thai that accusit thee? Na man has condampnit thee. [11] Scho said, Na man, Lord. Jesus sais to hir, Nore yit I sal condampne thee; ga thou, and now eftir-
Joh. v. b. Joh. i. a., x. a., and xii. c. wart wil thou nocht syn na maire. ✠ ✠ [12] Tharfore eftirwart Jesus spak to thame, and said, I am the

viii. 2. **agane**: P., 'eft'; *iterum.*

3. **adultrie**: P., 'auoutrie,' and so in next verse.

7. **And quhen**: Clem., *cum ergo.* **thai abade**: *perseverarent.*

8. **he bowit agane him self**: P., 'eft he bowide hym silf'; *iterum se inclinans.*

9. **thir thingis**: so in St., Sixt., *hæc;* but Clem. omits.

10. **has condampnit**: P., 'hath dampned.'

11. **condampne**: P., 'dampne.' **wil thou nocht syn na maire**: P., 'nyle thou synne more.' Gau (p. 65), 'pasz thy vay and sine na mair.'

12. **eftirwart**: P., 'eft'; *iterum.*

licht of the warld; he that followis me gais nocht in
mirknessis, bot sal haue the licht of lif. 13 Tharfore
the Phariseis said, Thou beris witnessing of thi self; Joh. v. e. and vii. c.
thi witnessing is nocht trew. 14 Jesus ansuerde, and
said to thame, And gif I bere witnessing of my self,
my witnessing is trew; for I wate fra quhyn I com, F. 93 v.
and quhare I ga. Bot ye wate nocht quharfra I com,
nore quhare I ga. 15 For ye deme eftir the flesch,
‡ bot I deme na man; 16 And gif I deme, my
dome is trew, for I am nocht allaan, bot I and the
fader that send me. 17 And in youre law it is writin, Deutro. xvii. a. and xix. g.
that the witnessing of (a) twa men is trew. 18 I am, that Math. iii. b. and xvii. a.
beris witnessing of my self, and the fader that send Joh. v. d.
me, beris witnessing of me. 19 Tharfore thai said to Math. xi. e. Luc. x. c.
him, Quhare is thi fader? Jesus ansuerd, Nouthir Joh. vii. c.
ye knaw me, nouthir ye knaw my fadere; gif ye
knew me, perauenture ye suld knaw alsa my fadere.
20 Jesus spak thir wordis in the tresorie, techeing in
the tempile; and na man tuke him, for his hour com
nocht yit. ✠ 21 Tharfore eft Jesus said to thame,
✠ Lo! I ga, and ye sal seek me, and ye sal dee Joh. vii. d. and xiii. d.
in youre synn; quhare I ga, ye may nocht cum.
22 Tharfore the Iewis said, Quhethir he sal sla him
self, for he sais, Quhare I ga, ye may nocht cum?
23 And he said to thame, Ye ar of benethe, I am of
abone; ye ar of this warld, I am nocht of this warld.

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(a) After *of*, *trew* deleted: *twa* added above line.

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viii. 12. **followis**: P., 'sueth.' **mirknessis**: P., 'derknessis'; *tenebris*.

14. **fra quhyn**: P., 'fro whennus'; *unde*. **quhare**: P., 'whidur'; *quo*.

15. **For . . . bot**: Vg. reads neither conjunction.

21. **eft**: so P., *iterum*. **Lo!** so P., but no authority for the interjection. **quhare**: P., 'whidur'; *quo*.

22. **sais**: reading *dicit* with WW., Hent., Rh.; but Clem., *dixit*.

[24] Tharfore I said to you, ye sal dee in youre synnes; for ye beleue nocht that I am, ye sall dee in youre
Math. xvi. b. Joh. iii. c. and vi. f. synn. [25] Tharfor thai said to him, Quha art thou? Jesus said to thame, The begynnyng, quhilk alsa
i. Joh. v. c. spekis to yow. [26] I haue mony thingis to spek, and to deme of you, bot he that send me is suthfast;
Joh. xv. b. and I speke in the warld thir thingis, that I herd of him. [27] And thai know nocht that he callit his fadere God. [28] Tharfore Jesus sais to thame, Quhen ye haue araasit mannis sonn, than ye sall knaw that I am, and of my self I do nathing; bot as my fader
Nu. xvi. b. Joh. iii. b. and xxi. d. and xiiii. a. taucht me, I spek thir thingis. [29] And he that send me is with me; and left nocht me allaan; for I
Joh. vii. c. do euirmaire tha thingis that ar pleising to him. ✠ [30] Quhen he spak thir thingis, mony beleuet in him. ✠ [31] Tharfore Jesus said to the Iewis that beleuet in him, Gif ye duell in my word, verralie ye salbe my discipilis; [32] And ye sal knaw the treuth, and the
Ro. vi. b. and viii. a. Galla. iiii. a. treuth sal mak you fre. [33] Tharfore the Iewis ansuerde to him, We ar the seed of Abraham, and to neuir man we seruit; how sais thou, That ye salbe fre? [34] Jesus ansuerde to thame, Treulie, treulie, I say to you, ilk man that dois synn, is seruand of
Rom. vi. b. ii. Pet. ii. b. synn. [35] And the seruand duellis nocht in the hous withoutin end, bot the sonn duellis withoutin end. [36] Tharfore gif the sonn mak you fre, verralie ye salbe fre. [37] I wate that ye ar Abrahames sonnis, bot ye

viii. 24. **ye sal dee**: P., 'that ȝe schulen die'; *quia moriemini.* Gau (p. 74), 'bot giff ze trow not that i am . . . ze sal de in zowr sinnis.' **for ye beleue**: P., 'for if ȝe bileuen'; *si enim*, &c.

25. **The begynnyng**, &c.: *Principium, qui et loquor vobis.*

27. **know**: Vg., *cognoverunt.* **callit**: P., 'clepide.'

28. **sais**: Vg., *dixit.*

33. **Tharfore the Iewis**: similarly Wy., P.; but Vg., *Responderunt ei*, without addition. **to neuir man we seruit**: P., 'we serueden neuere to man'; *nemini servivimus unquam.*

36. **Tharfore**: Burne (f. 7), 'Gif the sone put zou to libertie ze ar frie in verie deid.'

seek to sla me, for my word takis nocht in you.
38 I speke tha thingis that I saw at my fader; and
ye do tha thingis that ye saw at youre fadere. F. 94 r.
39 Thai ansuerd, and said to him, Abraham is oure
fader. Jesus sais to thame, Gif ye ar the sonnis of
Abraham, do ye the werkis of Abraham. 40 Bot now
ye seek to sla me, a man that has spokin to you
treuth, that I herde of God; Abraham did nocht this Joh. iii. c. and vii. b.
thing. 41 Ye do the werkis of your fader. Tharfor
thai said to him, We ar nocht born of fornicatioun;
we haue aa fadere God. 42 Bot Jesus sais to thaim,
Gif God ware youre fadere, suthlie ye suld luf me;
for I passit furth of God and I com; for nouthir I
com of myself, bot he send me. 43 Quhy knaw ye
nocht my speche? for ye may nocht here my word.
44 Ye ar of the fader the deuile, and ye will do the
desires of youre fader. He was a manslaere fra the Gene. iii. a. i. Joh. iii. b.
begynnyng, and he stude nocht in treuth; for treuth
is nocht in him. Quhen he spekis lesing, he spekis
of his awn; for he is a leare, and fader of it.
45 Bot for I say treuth, ye beleue nocht to me. ✠
✠ 46 Quha of you sal repreve me of synn? gif I say Joh. x. a.
treuth, quhy beleue ye nocht to me? 47 He that is i. Joh. iiii. a.
of God, heris the wordis of God; tharfore ye here
nocht, for ye ar nocht of God. 48 Tharfore the Iewis Joh. iiii. a. ande x. b.
ansuerde, and said, Quhethir we say nocht wele, that

In margin opposite vv. 39-45, in the first hand of John Neisbit, *it telees in the tuntie and tuo chapter of the numbers How the angel of the Lord stod in the way of slaater.*

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viii. 37. **takis nocht in you**: *non capit in vobis.*
42. **Bot Jesus sais**: Vg., *Dixit ergo Jesus.*
44. **ye will do**: *vultis facere.* **lesing**: P., 'lesyng'; *mendacium.*
45. **Bot for I say treuth**: similarly P., reading, with Hent., WW., *Ego autem quia*, &c. Rh., 'But because I say the verity.' Clem., *si* for *quia.*
46. **I say**: Clem., *dico vobis.* Hent., WW., Rh. omit.
48. **said**: Clem., WW. add *ei.*

thou art a Samaritan, and has a deuile? [49] Jesus ansuerde, and said, I haue nocht a deuile, bot I honour my fadere, and ye haue vnhonourit me.
Joh. v. c. [50] For I seke nocht my glorie; thare is he that sekes, and demes. [51] Treulie, treulie, I say to you, gif ony man kepe my word, he sall nocht taast deid
Math. ix. d. and xii. c. Mar. iii. b. Joh. vii. b. withoutin end. [52] Tharfore the Iewis said, Now we haue knawne that thou has a deuile. Abraham is deid, and the prophetis, and thou sais, Gif ony man kepe my word, he sal nocht taast deid withoutin end. [53] Quhethir thou art gretare than oure fadere Abraham, that is deid, and the prophetis ar deid;
Joh. v. c. quham makis thou thi self? [54] Jesus ansuerde, Gif I glorifie my self, my glorie is nocht; my fader is that glorifies me, quham ye say, that he is youre God. [55] And ye haue nocht knawne him, bot I haue
Gene. xvii. and xxii. Heb. xi. c. knawne him; and gif I say that I knaw him nocht, I salbee a leare like to you; bot I knaw him, and I kepe his word. [56] Abraham, your fader, glaidit to se my day; and he saw and ioyit. [57] Than the Iewis said to him, Thou has nocht yit fiftj yeres, and has thou seen Abraam? [58] Tharfor Jesus said to thame,
Exod. iiii. Joh. x. c. Luc. iiii. d. Treulie, treulie, I say to you, before Abraham suld be, I am. [59] Tharfore thai tuke staanys, to cast into him; bot Jesus hidde him, and went out of the tempile. ✠

viii. 49. **vnhonourit**: Wy., P., 'vnhonourid'; *inhonorastis.*
50. **For I**: *Ego autem.*
51. **sall nocht taast**: but Vg., *non videbit.*
54. **is nocht**: P., 'is nouȝt'; *nihil est.*
56. **glaidit**: P., 'gladide'; *exultavit.* **and**: so Hent., Rh., WW.; but Clem. omits *et.*
58. **Tharfor**: reading *ergo;* omitted by Vg.

ix chapture.

✠Ande Jesus passand, saw a man blind fra the birth. [2] And his discipilis askit him (and said), Maister, quhat synnit this man, or his elderis, that he suld be born blind? [3] Jesus ansuerde, Nouthir this man synnit, nouthir his elderis, bot that the werkis of God be schewit in him. [4] It behuvis me to wirk the werkis of him that send me, als lang as the day is; the nicht sal cum, quhen na man may wirk. [5] Alslang as I am in the warld, I am the licht of the warld. [6] Quhen he had said thir thingis, he spittit into the erd, and made clay of the spettill, and anoyntit the clay on his een, [7] And said to him, Ga, and be thou weschin in the watire of Siloe, that is to say, Send. Than he went, and waischit, and com agane seand. [8] And sa nechbouris, and thai that had sene him before, for he was a beggare, said, Quhethir this is nocht he, that sat and beggit? And vthir men said, That this it is; [9] Vthir men said, Nay, bot he is like to him. Bot he said, That I am. [10] Tharfore thai said to him, How ar thin een opnyt? [11] He ansuerd, That ilk man, that is said Jesus, made clay, and anoyntit myn een, and said to me, Ga thou to the watire of Syloe, and waisch; and I went, and waischit, and saw. [12] And thai said to him, Quhare is he? He said, I wate nocht. [13] Thai ledde him that was blind to the Phariseis. [14] And it was sabot,

Joh. xi. a. and v. d.
F. 94 *v.*
Joh. i. a., viii. b., and xii. c.
Esaie viii. b.
Math. xii. a. Mar. ii. e. Luc. vi. c.

ix. 2. **(and said)**: no 'and said' in Wy., P., nor in Clem., WW.

7. **Ga, and be thou weschin**: Vg., *vade, lava.* **com agane seand**: Wy., P., 'cam seynge.' Vg., *venit videns.*

8. **for**: *quia*=that. **That this it is**: *quia hic est.*

9. **said**: not in the text. P. italicises '*seyden.*'

11. **and saw**: so Rh., reading *vidi* with Hent. and WW. St., Sixt., Clem., *video.*

Joh. v. a. and vii. b. quhen Jesus made clay, and opnit his een. 15 Eftsone the Phariseis askit him, how he hadd sene. And he said to thame, He laid to me clay on the een; and I waischit, and I se. 16 Tharfore sum of the Phariseis said, This man is nocht of God, that kepis nocht the sabot. Vther men said, How may a synfull man do thir thingis. And strijf was amang thame. 17 Tharfor thai say eftsone to the blind man, Quhat sais thou of him, that opnyt thin een? And he said, That he is a prophet. 18 Tharfore the Iewis beleuet nocht of him that he was blind, and had seen, till thai callit his fadere and modere, that had seen. 19 And thai askit thame, and said, Is this your sonn, quhilk ye say was born blynd? how than seis he now? 20 His fader and moder ansuerde to thame, and said, We wate that this is our sonn, and that he was born blynd; 21 Bot how he seis now, we wate neuir, or quha opnit his een, we wate neuir; ask ye him, he has age, speke he of him self. 22 His fadere and modere said thir thingis, for thai dredde the Iewis; for than the Iewis had conspirit that gif ony man knawlechet him Crist, he suld be done out of the synagog. 23 Tharfore his fadere and moder said, That he has age, ask ye him. 24 Tharfore eftsone thai callit the man that was blynd, and said to him, Geue thou glorie to God; we wate that this man is a synnare. 25 Than he said, Gif he is a synnare, I wate neuir; aa thing I wate, that quhen I was blynd, now I se. 26 Tharfore

Joh. vii. d., x. b., ande xii. b.

Joh. vii. d.

Joh. xii. b.

Josue vii. d. Actis xii. d.

ix. 15. **Eftsone**: P., 'Eft'; *Iterum ergo.* **laid to me clay**: *lutum mihi posuit.*

16. **thir thingis**: a slip of Nis. P., 'these signes'; *hæc signa.* **strijf**: *schisma.*

18. **callit**: P., 'clepiden.' **fadere and modere**: *parentes;* so in vv. 20, 22, 23.

21. **we wate neuir**: P., 'we witen neuer'; *nescimus.*

22. **than**: *jam.*

24. **callit**: P., 'clepiden.'

25. **he said**: Vg. adds *eis.* **quhen**: *cum;* Rh., 'whereas.'

thai said to him, Quhat did he to thee? how opnit he thin een? [27] He ansuerde to thame, I said to you now, and ye herde; quhat will ye agane here? quhethir ye wilbe made his discipilis? [28] Tharfore thai cursit him, and said, Be thou his discipile; we ar discipilis of Moyses. [29] We wate that Godd spak to Moyses; bot we knaw nocht this, quharof he is. [30] That ilk man ansuerd, and said to thame, For in this is a wonndirful thing, that ye wate nocht quharof he is, and he has opnit myn een. [31] And we wate that God heres nocht synful men, bot gif ony man is wirschipare of God, and dois his will, he heres him. [32] Fra the warld it is nocht herde that ony man opnit the een of a blind born man; [33] Bot this war of God, he mycht nocht do ony thing. [34] Thai ansuerd, and said to him, Thou art all born in synnis, and techis thou vs? And thai putt him out. [35] Jesus herde that thai had put him out; and quhen he had fundin him, he said to him, Beleues thou in the sonn of God? [36] He ansuerd, and said, Lord, quha is he, that I beleue in him? [37] And Jesus said to him, And thou has seen him, and he it is that spekis with thee. [38] And he said, Lord, I beleue, and he fell doun, and wirschipit him. ✠ [39] Tharfor Jesus said to him, ‡I com into this warld, into dome, that thai that seis nocht, se, and thai that seis, be made blynd. [40] And sum of the

F. 95 r.

‡I comme into this warld.) Thocht Christ our saluiour comm nocht into the warld to judge the warld or to condampt, Joh. xii., bot to saue alss mony as belewis in him, Joh. iii., yit for the vnbeleifers he is cum to judgment; for as he is the vprising of mony, sua is the fall of siclik as belewis nocht and resistis his worde, Luc. ii.

Math. xxvi. f. Mar. xiiii. g. Joh. iiii. d.

ix. 27. **quhat**: *quid*=why.

28. **we ar**: Vg., *nos autem.*

29. **quharof**: P., 'of whennus'; and so in next verse.

31. **we wate**: Abp. Ham. (p. 246), 'We knaw that God heiris nocht synnaris.'

32. **Fra the warld**: *A sæculo.* **blind born man**: P., 'blynd borun man.'

33. **Bot this war**: *Nisi esset hic.*

34. **Thou art all born**: *natus es totus.*

37. **And thou has seen him, and**: *Et vidisti eum, et.* Rh., 'Both . . . and.'

39. **Tharfor**: Vg., *et.*

Phariseis herd that ware with him, and thai said to
Joh. xv. c. him, Quhethir we ar blynd? 41 Jesus said to thame,
Gif ye war blynd, ye suld nocht haue synn; bot now
ye say, That we se, youre synn duellis still.

x chapture.

✠ Treulie, treulie, I say to you, he that cummis nocht
in be the dure into the fauld of schepe, bot gais vp
be ane vthir way, is a nycht theef and a day theef.
2 Bot he that entris be the dure is the scheephird of
Joh. viii. d. the schepe. 3 To this the portare opnis, and the schepe
Prouerb xxvii. c. heres his voce, and he callis his awn schepe be name,
and leidis thame out. 4 And quhen he has ledde out
his awn schepe, he gais before thame, and the schepe
followis him; fore thai knaw his voce. 5 Bot thai follow
nocht (*a*) ane alien, bot fleis fra him; for thai haue
nocht knawne the voce of alienis. 6 Jesus said to thame
this prouerbe; bot thai knew nocht quhat he spak to
thame. 7 Tharfore Jesus said to thame eftsone, Treulie,
Joh. xiiii. a. treulie, I say to you, that I am the dure of the schepe.
8 Als mony as haue cummin, war nycht theues and
day theues, bot the schepe herde nocht thame. 9 I
am the dure. Gif ony man sal entire be me, he salbe
sauet; and he sal ga in, and sal ga out, and he sal
finde lesues. 10 A nycht theef cummis nocht, bot that

(*a*) *nocht* added above the line.

x. 1. **gais vp**: P., 'stieth'; *ascendit.* **nycht theef . . . day theef**: similarly Wy., P.; *fur . . . latro.* See ver. 8. J. Ham. (Fac. Traict., p. 406), 'Quha entres not in the scheipfauld be the dur, is ane theif and throtcutter.'

3. **callis**: P., 'clepith.'

4. **ledde out**: P., 'don out'; *emiserit.* Wy., 'sent out.' **followis**: P., 'suen.'

5. **follow**: P., 'suen.'

8. **war nycht theues and day theues**: similarly Wy., P.; *fures sunt et latrones.* **bot**: Vg., *et.*

9. **lesues**: P., 'lesewis'; *pascua.*

‡ Anne gude scheipherd.) Gif persecutiounn or trubile be donne only to the ministers of Godis worde, and not to the floke, than may thai flee the tyrannye of tyranness according to the wordis off Christ, Math. x. Bot gif the fleyng away wer the distructiounn of the flock, and we with our abiding mycht withstand the samm be the worde of God, doutless we awtht to gif our lyuess for the bretheir, i. Joh. iii.

‡ And jt sal

he steil, sla, and tyne; and I com, that thai haue lif, and haue maire plenteouslie. ✠ [11] I ✠ am a gude schepehird; ‡ a gude schepehird gevis his (*a*) lif for his schepe. [12] Bot ane hyret hyne, and that is nocht the schepehird, quhais ar nocht the schepe his awn, seis a wolf cummand, and he levis the schepe, and fleis; and the wolf ravisis and disparpilis the schepe. [13] And the hyret hyne fleis, for he is ane hyret hyne, and it pertenis nocht to him of the schepe. [14] I am a gude schephird, and I knaw my schepe, and my schepe knawis me. [15] As the fader has knawn me, I knaw the fadere; and I put my lif for my schepe. [16] I haue vthir schepe, that ar nocht of this fald, and it behuvis me to bring thame togiddire, and thai sal here my voce; ‡ and it salbe made aa fald and aa schephird. ✠ [17] Tharfor the fader (*b*) luvis me, for I put my lif, that eftsone I tak it. [18] Na man takis it fra me, bot I put it of my self. I haue powere to put it, and I haue powere to tak it agane. This comande I haue (*c*)

Ezechiell xxxiiii. d. Micheas v. a.

i. Thymo. ii. b. Math. xi. c. Luc. x. c. Mar. x. e.

F. 95 *v.*

(*a*) *his* added in margin.
(*b*) *fader* added above the line.
(*c*) *haue* added above the line.

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x. 10. **steil, sla, and tyne**: similarly P. Vg., *furetur, et mactet, et perdat.* **I com**: J. Ham. (Cath. Traict., sig. T *v.*), 'I come yat yaj micht haue lyff, and yat in gretar aboundance.'

12. **ane hyret hyne**: P., 'an hirid hyne'; *mercenarius;* so in ver. 13. **ar nocht the schepe his awn**: *non sunt oves propriæ.* **ravisis and disparpilis**: P., 'rauyschith and disparplith'; *rapit et dispergit.*

13. **it pertenis nocht to him of the schepe**: *non pertinet ad eum de ovibus.*

14. **my schepe**: reading *oves* with St., Sixt. Clem., *cognosco meas et cognoscunt me meæ.*

15. **I put my lif**: *animam meam pono.*

16. **I haue**: Vg., *Et . . . habeo.*

17. **I put**: *Ego pono;* similarly in next verse.

18. **I haue powere**: Clem. (but not WW.) prefixes *et.* Abp. Ham. (p. 160), 'I have powar to leve my lyfe and I have powar to tak it agane.' **comande**: P., 'maundement.'

takin of my fadere. 19 Eftir dissensionn was made amang the Iewis for thir wordis. 20 And mony of thame said, He has a deuile, and gais wod; quhat here ye him? 21 Vthir men said, Thir wordis are nocht of a man that has a feend. Quhethir the deuile may opin the een of blyndmen? ✠ 22 Bot the feestis of hallowing of the tempile war made in Jerusalem, and it was wintere. 23 And Jesus yede in the tempile, in the porche of Salomon. 24 Tharfore the Iewis com about him, and said to him, How lang takis thou away our saule? Gif thou art Crist, say thou to vs opinlie. 25 Jesus ansuerd to thame, I speke to you, and ye beleue nocht; the werkis that I do in the name of my fadere, beris witnessing of me. 26 Bot ye beleue nocht, for ye ar nocht of my schepe. 27 My schepe heres my voce, and I knaw thame, and thai follow me. 28 And I geue to thame euirlasting lif, and thai sal nocht perise withoutin end, and naan sal ravise thame fra my hand. 29 That thing that my fadere gave to me, is maire than al thingis; and na man may ravise fra my fadris hande. 30 I and the fader ar aan. 31 The Iewis tuke vp staanis, to staan him. 32 Jesus ansuerd to thame, I haue schewin to you mony gud werkis of my fadere, for quhilk werk of thame staan ye me? 33 The Iewis ansuerde to him, We staan the nocht of gude werk, bot of blasphemy, and for thou, sen thou art a man, makis thi self God. 34 Jesus ansuerd to thame, Quhethir it is nocht writin

Math. ix. d. Mar. iii. c. Joh. vii. d., viii. e., and ix. b.

ii. Macha. x. b. iii. Reg. vi. a.

Joh. v. d.

Joh. xiiii. a. and xvii. c.

Joh. v. b.

Psal. lxxxi. a.

be maid.) That is it say, thar salbe anne kyrke or congregatiounn, and anne faith, of all sick as belewis, quhiddir thai be heythenn menn or Jewes; nocht that all the heythenn nor all the Jewes sall convert, for thair sal be still waiddis amangis the cornne, Math. xiii. Bot thir wordis of Christ agreis with the prophecye of Chayphas, quhilk he spak by the Haly Gaist, as the ewangelist exponyt it, and said that Jesus was for to dee for the peopill, namelye, of the Jewes. And nocht for thaim only, bot that he suld gadder to gyddir the childyr of God quhilkis was skatterit abrade, Joh. xi.; for Christ is our peace, quhilk of the Jewes and Gentiles had maid anne, and

x. 19. **Eftir**: P., 'Eft'; *iterum.*

20. **gais wod**: P., 'maddith'; *insanit.* **quhat**: *quid*=why.

22. **the feestis of hallowing of the tempile**: *Encænia;* Rh., 'the Dedication.'

23. **yode**: P., 'walkide'; *ambulabat.*

24. **takis thou away our saule**: *animam nostram tollis;* Rh., 'dost thou hold our soul in suspense.'

27. **follow**: P., 'suen.'

28. **sal ravise**: *potest rapere.*

33. **sen**: P., 'sithen'; *cum.*

in youre law, That I said, Ye are goddis? [35] And gif he said that thai war goddis, to quhilkis the word of God was made, and scripture may nocht be vndone, [36] He quham the fadere has hallowit, and has send into the warld, ye say, That thou blasphemys, for I said that I am Goddis sonn? [37] Gif I do nocht the werkis of my fader, will ye nocht beleue to me; [38] Bot gif I do, thouche ye will nocht beleue to me, beleue ye to the werkis; that ye knaw and beleue, that the fadere is in me, and I in the fadere. [39] Tharfore thai soucht to tak him, and he went out of thar handis. [40] And he went agane ouir Jordan, into that place quhare Johnn was first baptizand, and he duelt thare. [41] And mony com to him, and said, For Johnne did na miracile; [42] And all thingis quhat euere Johnne said of this, ware suthe. And mony beleuet in him.

Math. xxvi. g. Mar. xiiii. g. Luc. xxii. c. Joh. ix. a. and xv. c.

Math. xxi. a.

Mar. iii. a. Joh. vii. b. and i. a.

Joh. v. d.

xi chap.

Ande thar was a seekman, Lazarus of Bethanie, of the castell of Marie and Martha, his sistris. [2] And it was Marie, quhilk anoyntit the Lord with onyement, and wipet his feet with hir hairis, quhais bruther Lazarus was seek. [3] Tharfor his sistris send to him, and said, Lord, lo! he quham thou luvis is seek. [4] And Jesus herde, and said to thame, This seeknes

F. 96 r.

Joh. ix. a.

x. 35. **And**: P. and Vg. omit conjunction.

36. **He quham**: P., 'thilke that'; *quem.* **that I am**: 'that' not in P. nor in Vg.

38. **ye will nocht**: P., 'nyle ȝe.'

40. **agane**: P., 'eftsoone'; *iterum.*

41. **For Johnne**: with P. disregarding *quidem.* Rh., 'that John indeed did no sign.'

42. **ware suthe**: *vera erant.*

xi. 1. **a seekman**: *quidam languens.* **of the castell**: *de castello;* Rh., 'of the town.' **his sistris**: reading, with St., Sixt., *sororum ejus;* but Clem., WW., *sororis ejus.* Rh., 'her sister.'

is nocht to the deid, bot for the glorie of God, that mannis sonn be glorifijt be him. [5] And Jesus luvit Martha, and hir sister Marie, and Lazarus. [6] Tharfor quhen Jesus herd that he was seek, than he duelt in the sammin place twa dais. [7] And eftir thir thingis he said to his discipilis, Go we agane into Judee.
Joh. vii. e., viii. c., x. c. [8] The discipilis said to him, Maistir, now the Iewis soucht for to staan thee, and gais thou thiddire agane? [9] Jesus ansuerde, Quhethir thar be nocht xij houris of the day? Gif ony man gangis in the day, he hurtis nocht, for he seis the licht of this warld. [10] Bot gif he wandire in the nycht, he stummeris, for licht is nocht in him. [11] He sais thir
Math. ix. c. Mar. v. e. Luc. viii. f. thingis, and eftir thir thingis he sais to thame, Lazarus, our freend, slepis, bot I ga to raase him fra slepe. [12] Tharfore his discipilis said, Lord, gif he slepis, he salbe saaf. [13] Bot Jesus had said of his deid; bot thai gessit that he had said of sleping of sleep. [14] Than tharfore Jesus said to thame opinlie, Lazarus is deid; [15] And I haue ioy for you, that ye beleue, for I was nocht thare; bot go we
Joh. xx. e. to him. [16] Tharfore Thomas, that is said Dydimus, said to condiscipilis, Go we alsa, that we dee with him. [17] And sa Jesus com, and fand him having than iiii dais in the graue. [18] And Bethany was

xi. 6. **than**: Vg., *tunc quidem.*

7. **And**: Vg., *deinde.* **agane**: P., 'eft.'

8. **gais thou thiddire agane**: P., 'eft goist thou thidir.'

9. **gangis**: P., 'wandre'; *ambulaverit.* See ver. 10. **he hurtis nocht**: P., 'he hirtith not'; *non offendit.* Rh., 'he stumbleth not.' See next verse.

10. **wandire**: P., 'wandre'; *ambulaverit.* **stummeris**: P., 'stomblith'; *offendit.*

11. **sais**: Vg., *dixit.*

13. **of sleping of sleep**: *de dormitione somni;* Abp. Kenrick, 'of the repose of sleep.'

15. **for**: *quoniam;* Rh., 'because.'

16. **to condiscipilis**: P., 'to euen disciplis'; *ad condiscipulos.*

17. **having than iiii dayis**: *quattuor dies jam . . . habentem.*

beside Jerusalem, as it war xv furlongis. [19] And mony of Iewis com to Marie and Martha, to confort thame of thare bruther. [20] Tharfore as Martha herde that Jesus come, scho ran to him, bot Marie satt at haam. ✠ [21] Tharfor Martha said to Jesu, Lord, gif thou had been here, my bruther had nocht bene deid. [22] Bot now I wate that quhateuir thingis thou sal ask of Gode, God sal geue to thee. [23] Jesus sais to hir, Thi bruther sal ryse agane. [24] Martha sais to him, I wate that he sal ryse agane in the agane rysing in the last day. [25] Jesus sais to hir, I am agane rysing and lif; he that beleues in me, ya, thouche he be deid, he sal leeue; [26] ‡ And ilk that leeues, and trowis in me, sal nocht dee withoutin end. Beleues thou this thing? [27] Scho sais to him, Ye, Lord, I haue beleuet that thou art Crist, the sonn of leevand God, that has cummin into this warld. ✠ [28] And quhen scho had said thir thingis, scho yede, and callit Marie, hir sistire, in silence, and said, The maister cummis, and callis thee. [29] Scho, as scho herde, raase sone, and com to him. [30] And Jesus com not yit into the castell, bot he was yit in that place, quhare Martha had cummin aganes him. [31] Tharfore the Iewis that war with hir

Joh. xi. d.

Joh. iii. b., vi. f., and xiiii. a.

Ro. i. b.

ilk wis.)
it vnto at thai ce de ally, . ix. tha sa the of , and is hed iting d sal cum umpna- ; bot s cor- deathe sis to l lyf, -, ande ner de ernall euir- : is uall na- , and it the le ii.

xi. 20. **ran to him**: *occurrit illi;* Rh., 'went to meet him.'

22. **Bot now I wate**: Vg., *sed et nunc scio.* Rh., 'But now also I know.'

24. **in the agane rysing**: *in resurrectione.* Vv. 23, 24: Gau (p. 69), 'thy broder sal risz vp fra deid. Scho answert to hime, I vait weil that he sal risz vp againe apone the later day.'

25. **sais**: Vg., *dixit.* **I am agane rysing**: Gau (p. 68), 'I am ye resurrexione and liff, quhay trowis in me he sal liff supposz he var deid.' **ya**: P., 'ȝhe'; *etiam.*

28. **callit**: P., 'clepide.' **callis**: P., 'clepith.'

29. **raase**: P., 'aroos,' reading, with St., Sixt., *surrexit.* Clem., Hent., *surgit.* **sone**: P., 'anoon'; *cito.*

30. **And . . . not yit**: Vg., *Nondum enim.* **the castell**: *castellum;* Rh., 'the town.' **had cummin aganes him**: *occurrerat ei;* Rh., 'had met him.'

in the hous, and confortit hir, quhen thai saw Marie that scho raase swithe, and went out, thai followit hir, and said, For scho gais to the graue, to wepe thare. [32] Bot quhen Marie was cummin quhare Jesus
F. 96 v. was, scho seand him fel doun to his feet, and said
Joh. xi. c. to him, Lord, gif thow had bene here, my bruther had nocht bene deid. [33] Tharfore quhen Jesus saw hir wepand, and the Iewis wepand that war with hir, he made noise in spirit, and trubilit him self, [34] And said, Quhare haue ye laid him? Thai say to him,
Luc. xix. d. Lord, cum and se. [35] And Jesus wepit. [36] Tharfor the Iewis said, Lo! how he luvit him. [37] And sum
Joh. ix. a. of thame said, Quhethir this man that opnyt the een of the born blindman, mycht nocht mak that this suld nocht dee? [38] Tharfore Jesus agane makand noise in him self, com to the graue. And thare was a denn, and a staan was laid tharon. [39] And Jesus sais, Tak ye away the staan. Martha, the sistire of him that was deid, sais to him, Lord, he stinkis now, for he has lyin now iiii dais. [40] Jesus sais to hir, Haue I nocht said to thee, that gif thou beleues, thou sal se the glorie of God? [41] Tharfor thai tuke away the staan. And Jesus liftit vp his een, and said, Fader, I do thankingis to thee, for thou
Joh. xii. d. has herde me; [42] And I wist, that euirmaire thou heres me, bot for the pepile that standis about, I said, that thai beleue that thou has send me. [43] Quhen he had said thir thingis, he criet with a

xi. 31. **swithe**: so P.; *cito.* **followit**: P., 'sueden.'

32. **said**: with WW.; Clem., *dicit.*

33. **made noise in spirit**: *infremuit spiritu;* Rh., 'groaned in spirit.'

37. **born blindman**: P., 'borun blynde *man*'; *cæci nati.*

38. **makand noise in him self**: *fremens in semetipso;* Rh., 'groaned in himself.' **a denn**: *spelunca*; Rh., 'a cave.'

39. **And**: Clem., WW. omit conjunction. **he has lyin now iiii dais**: *quatriduanus est;* Rh., 'he is now of four days.'

41. **I do thankingis**: *gratias ago.*

gret voce, Lazarus, cum thou furth. 44 And anon he that was deid com out, bundin the handis and feet with bandis, and his face bundin with a sudarie. And Jesus sais to thame, Vnbind ye him, and suffire ye him to ga furth. 45 Tharfor mony of Iewis that com to Marie and Martha, and saw quhat thingis Jesus did, beleuet in him. 46 Bot sum of thame went to the Phariseis, and said to thame, quhat thingis Jesus had done. ✠ ✠ 47 Tharfor the bischopis and the Phariseis gaderit a consale aganes Jesu, and said, Quhat do we? for this man dois mony miracilis. 48 And gif we leif him thus, almen sal beleue in him; and Romanis sal cum, and sall tak oure place, and oure folk. 49 Bot aan of thame, Caiphas be name, quhen he was bischop of that yere, said to thame, Ye wate na thing, 50 Nore thinkis that it spedis to you, that aa man dee for the pepile, and that al folk peryse nocht. 51 Bot he said nocht this of him self, bot (*a*) quhen he was bischop of that yere, he propheciet that Jesus was to dee for the folk, 52 And nocht aanly for the folk, bot that he suld gadere into aan the sonnis of God that ware scatterit. 53 Tharfor fra that day thai thoucht for to sla him. 54 Tharfore Jesus yede nocht than opinlie amang the

Joh. v. c.
Joh. vii. c.
Psal. ii. a. Math. xxvi. a.
Mar. xiiii. a.
Luc. xx. b. Actis iiii. b.
Daniel ix. d.
Joh. xviii. b.
Math. xii. b. Mar. iii. a.
Joh. x. d.

(*a*) After *bot*, *quhat* deleted.

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xi. 44. **with bandis**: P., 'with boondis'; *institis*. Rh., 'with winding bands.' **his face bundin**: similarly P.; but Vg., *facies illius . . . erat ligata*. Wy., 'his face was boundun.' **with a sudarie**: *sudario*; Wy., 'sudarie, *or sweting cloth*.' **And Jesus sais**: but Vg., *Dixit*, and without conjunction.

47. **bischopis**: *pontifices*; so ver. 56. **aganes Jesu**: similarly Wy., P., but without authority.

48. **And**: not in P. or Vg. **we leif**: *dimittimus*.

49. **bischop**: *pontifex*; so in ver. 51.

50. **it spedis to you**: *expedit vobis*; Rh., 'it is expedient for us,' reading *nobis* with Hent. **al folk**: P., 'al the folc'; *tota gens*.

54. **yede nocht than**: P., 'walkide not thanne'; *jam non . . . ambulabat*.

Iewis; bot he went into a cuntre beside desert, into a citee, that is said Effrem, and thare he duelt with his discipilis. ✠ [55] And the pasche of Iewis was nere, and mony of the cuntre went vp to Jerusalem before the pasche, to hallow thame self. [56] Tharfore thai socht Jesu, and spak togiddire, standing in the
Joh. vii. a. and xix. c. tempile, Quhat gesse ye, for he cummis nocht to the feest day? For the bischopis and Phariseis had gevin a command, that gif ony man knew quhare he
F. 97 r. is, that he schew, that thai tak him.

xii chaptur. ✠

Math. xxvi. a. Mar. xiiii. a. Luc. xxii. a. Tharfor Jesus before sex dais of pasche com to Bethany, quhar Lazarus had bene deid, quham Jesus raasit. [2] And thai made to him a supere thare, and Martha mynisterit to him; and Lazarus was aan of
Luc. vii. d. men that sat at the mete with him. [3] Tharfore Marie tuke a pund of onyement of trew narde preciouse, and anoyntit the feet of Jesu, and wipet his feet with hir hairis; and the hous was full of the sauour of the onyement. [4] Tharfor Judas Scarioth, aan of his discipilis, that was to betray him, said, [5] Quhy is nocht this onyement sald fore thre hundreth pennyis, and is gevin to (*a*) misterfull men? [6] Bot he

(*a*) *to* added above the line.

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xi. 55. **nere**: P., 'niȝ'; *proximum.* **of the cuntre**: *de regione.*

56. **a command**: P., 'a maundement.'

xii. 1. **before sex dais of pasche**: *ante sex dies paschæ;* Rh., 'six days before the Pasche.'

2. **to him**: similarly P., but without good authority.

3. **of trew narde preciouse**: similarly P.; *nardi pistici, pretiosi.* Rh., 'of right spikenard, precious.' Wy., 'spikenard, *or trewe narde,* precious.'

5. **to misterfull men**: P., 'to nedi men'; *egenis.* So in next verse.

said this thing, nocht for it pertenit to him of misterful men, bot for he was a theeff, and he had the pursis, and baire tha thingis that ware send. [7] Tharfor Jesus said, Suffir ye hir, that into the day of my berising sche kepe that; [8] For ye sal euirmaire haue pure men with you, bot ye sal nocht euirmaire haue me. [9] Tharfore mekile pepile of the Iewis knew that Jesus was thare; and thai com, nocht aanly for Jesus, bot to se Lazarus, quham he had raasit fra deid. [10] Bot the princis of preestis thoucht to sla Lazarus, [11] For mony of Iewis went away for him, and beleuet in Jesu. [12] Bot on the morn a mekile pepile, that com to giddire to the feest day, quhen thai had herd that Jesus com to Jerusalem, [13] Tuke branches of palmes, and com furth aganis him, and criet, Osanna, blessit is the king of Israel, that cummis in the name of the Lord. [14] And Jesus fand (*a*) a yonng asse, and sat on him, as it is writin, [15] Douchter of Syon, will thou nocht dreed; lo! thi king cummis, sitting on ane asse and the fool of ane asse. [16] His discipilis knew nocht first thir thingis, bot quhen Jesus was glorifijt, than thai had mynd

Joh. xiii. c.

Joh. xi. e.

Math. xxi. a. Mar. xi. a. Luc. xix. c.

Psal. cxvii. c.

Esaie lxii. c.

Zacharie ix. b.

(*a*) *fand* added above the line.

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xii. 6. **nocht for it pertenit to him**: *non quia . . . pertinebat ad eum;* Rh., 'not because he cared for.' **the pursis**: *loculos.* **that ware send**: *quæ mittebantur;* Rh., 'the things that were put in.'

7. **my berising**: P., 'my biriyng'; *sepulturæ meæ.*

8. **ye sal . . . haue**: *habebitis*, with St., Sixt.; but Hent., Clem., *habetis.* **ye sal . . . haue me**: *habebitis*, with St., Sixt., Hent.; so Rh. Clem., *habetis.*

10. **to sla Lazarus**: Vg., *ut et L. interficerent.* Rh., 'for to kill L. also.'

11. **for him**: *propter illum.*

12. **on the morn**: P., 'on the morew'; *in crastinum.*

15. **Douchter**: P., 'The Dou3tir.' **will thou nocht**: P., 'nyle thou.' **on ane asse and the fool of ane asse**: P., 'on an asse fole'; *super pullum asinæ.* Wy., 'on the colt of a sche asse.'

for thir thingis ware writin of him, and thir thingis thai did to him. [17] Tharfore the pepile baire witnessing, that was with him, quhen he callit Lazarus fra the graue, and raasit him fra deid. [18] Tharfore the pepile com, and met with him, for thai herde that he had done this signe. [19] Tharfore the Phariseis said to thame self, Ye se that we proffite na thing; lo! al the warld went eftir him. [20] And thare war sum hethinmen, of thame that had cummin up to wirschip in the feest day. [21] And thir com to Philip, that was of (*a*) Bethsaida of Galilee, and prayit him, and said, Sir, we will se Jesu. [22] Philip cummis, and sais to Andro; and eftire Andro and Philip said to Jesu. [23] And Jesus ansuerd to thame, and said, The houre cummis, that mannis sonn be clarifiet. [24] Trewlie, trewlie, I say to you, bot gif a corn of quhete fall into the erd, and be deid, [25] It duellis allaan; bot gif it be deid, it bringis mekile fruit. He that luves his lif sal tyne it; ‡ and he that haatis his lif in this warld, kepis it into euirlasting lif. [26] Gif ony man serue me, follow he me; and quhare I am, thare my seruand salbe. Gif ony man serue me, my fader sal wirschip him. ✠ [27] Now my saule is trubilit, and quhat sal I say? Fader, saif me fra this houre; bot tharfor I com into this houre;

iii. Reg. viii. f. Actis viii. c. Joh. i. a.

Joh. xiii. d. and xvii. a.

F. 97 *v.*

Esaie liii. c. i. Cor. xv. d. Math. x. e. Mar. viii. e. Luc. ix. c. and xvii. d.

Math. xxvi. d. Mar. xiiii. d.

‡ And he that heati That is, h that can b content to lose his te porall lyf Christ and his word s lyue for eu Math. x., Mar., Luc ix., xiiii., and xvii.

(*a*) *of* added above the line.

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xii. 16. **for**: *quia*=that.

17. **callit**: P., 'clepide.'

18. **Tharfore the pepile**: overlooking *et*. Vg., *Propterea et*, &c. Rh., 'For therefore also the multitude.'

21. **And thir**: Vg., *Hi ergo*.

22. **eftire**: P., 'eft'; *rursum*.

23. **be clarifiet**: *clarificetur*.

24. **bot gif**: P., 'but'; *nisi*.

25. **tyne**: P., 'leese'; *perdet*.

26. **follow**: P., 'sue.' **thare my seruand**: Vg., *illic et minister*. Rh., 'there also,' &c. **sal wirschip**: *honorificabit*.

[28] Fader, clarifie thi name. And a voce com fra heuen, and said, And I haue clarifiit, and agane I sal clarifie. [29] Tharfore the pepile that stude and herd, said that thundire was made; vther men said, ane angell spak to him. [30] Jesus ansuerde, and said, This voce com nocht for me, bot for yow. ✠ [31] Now is the dome of the warlde, now the prince of this warld salbe castin out. [32] And gif I salbe vpheit fra the erde, I sal draw all thingis to my self. [33] And he said this thing, signifiand be quhat deid he was to dee. [34] And the pepile ansuerde to him, We haue herde of the law, that Crist duellis withoutin end; and how sais thou, It behuvis mannis sonn to be raasit? Quha is this mannis sonn? [35] Tharfore Jesus sais to thame, Yit a litil licht is in yow; gang ye, quhile ye haue licht, that mirknessis tak nocht yow; he that wandris in mirknessis, wate nocht quhare he gais. [36] Quhile ye haue licht, beleue ye in licht, that ye be the sonnis of licht. ✠ Jesus spak thir thingis, and went, and hid him fra thame. [37] And quhen he had done sa mony miracilis before

Luc. xxii. c.
Joh. xi. c.
Joh. iii. b. and viii. c.
Psal. lxxxviii. a., cxix. a., and cxxxiiii. b.
Esay. ix. b. Daniel vii. c. Michee v. a. Ephe. v. a. i. Tessa. v. a.
Joh. viii. b.

xii. 28. **clarifie**: *clarifica.* **And a voce**: Vg., *ergo vox.* **and said**: reading *dicens* with St., Sixt. Clem. omits. **agane**: P., 'eft.'

29. **thundire was made**: *tonitruum esse factum.*

32. **And gif I salbe vpheit** (P., enhaunsid): *Et ego si exaltatus fuero.* J. Ham. (Fac. Traict., p. 184), 'Gif I salbe exaltit from the earth I sal draw al to my self.'

34. **And the pepile**: no conjunction in Vg. **of the law**: *ex lege;* Rh., 'out of the law.' **duellis**: *manet;* Rh., 'abideth.' **to be raasit**: P., 'to be arerid'; *exaltari.*

35. **Tharfore**: so Wy., 'Therfore.' P., 'And thanne'; *ergo.* **Yit a litil licht is**: similarly Wy., P. Vg., *Adhuc modicum, lumen . . . est.* Rh., 'Yet a little while, the light,' &c. **gang ye**: P., 'walk ȝe'; *ambulate.* **mirknessis**: P., 'derknessis'; *tenebræ.* **tak nocht yow**: P., 'catche ȝou not'; *non vos . . . comprehendant.* Rh., 'overtake you not.' **he that wandris**: Vg., *et qui ambulat.* **quhare he gais**: P., 'whidur he goith.'

36. **sonnis**: P., 'children'; *filii.*

Esaie lii. a. thame, thai beleuet nocht in him; 38 That the word of Esaie, the prophet, sulde be fulfillit, quhilk he
Roma. x. c. Esaie vi. b. said, Lord, quha beleuet to our hering, and to quham is the arme of the Lord schewit? 39 Tharfore thai mycht nocht beleue, for eftire Esaie said, 40 He has blindit thar een, and he has made herde the hart of thame, that thai se nocht with een, and vndirstand with hart; and that thai be conuertit, and
Joh. vii. c. I hele thame. 41 Esaie said thir thingis, quhen he saw the glorie of him, and spak of him. 42 Neuir-
Joh. ix. c. and v. d. theles of the princis mony beleuet in him, bot for the Phariseis thai knawlechet nocht, that thai suld nocht be put out of the synagog; 43 For thai luvit the glorie of men, maire than the glorie of God. 44 And Jesus criet, and said, He that beleues in me, beleues nocht in me, bot in him that send me.
Joh. iii. c., viii. b., and ix. A. 45 He that seis me, seis him that send me. ✠ 46 I licht com into this warld, that ilk that beleues in me duelle nocht in mirknessis. 47 And gif ony man
Joh. iii. c. heris my wordis, and kepis thame, I deme him nocht; for I com nocht that I deme the warld, bot that I mak the warld saif. 48 He that dispises me,
Deut. xviii. c. Joh. xvi. b. and takis nocht my wordis, has him that sal juge him; the word quhilk that I haue spokin, sal deme
F. 98 r. him in the last day. 49 For I haue nocht spokin of my self, bot the fader that send me he gafe to me a commandment, quhat I sal say, and quhat I sall

xii. 39. **eftire**: P., 'eft'; *iterum.*

40. **and vndirstand**: so P., reading with WW., *et intelligant;* but Clem., *et non intelligant.* Wy. also inserts 'not.'

45. **He that seis**: similarly Wy., P.; but Vg., WW. prefix *Et.*

46. **I licht com**: *Ego lux . . . veni.*

47. **and kepis thame**: so P., 'and kepith hem,' with some ancient MSS.; but Clem., WW., *et non custodierit.* Wy., 'and schal not kepe.' **I mak the warld saif**: *salvificem mundum.*

48. **the word quhilk that I**: P., 'thilke word that Y.'

49. **the fader**: P., 'thilke fadir.' **commandment**: P., 'maundement,' and so in next verse.

speke. 50 And I wate, that ‡ his commandment is euirlasting life; tharfor tha thingis that I speke, as the fader said to me, sa I speke. ✠

xiii chapture.

✠ Befor the fest day of pasche Jesus wittand that his houre is cummin, that he pas fra this warld to the fader, quhen he had luvit his that war in the warld, into the end he luvit thame. 2 And quhen the soupere was made, quhen the deuel had put than into (*a*) the hart, that Judas of Symon Scariot suld betray him, 3 He wittand that the fader gafe al thingis to him into his handis, and that he yede out fra God, and gais to God, 4 He rises fra the soupere, and puttis of his claathis; and quhen he had takin a lynnyng claithe, he beltit him. 5 And eftirwart he put watire into a basynne, and began to waisch the discipilis feet, and to wipe with the lynnyn clathe with quhilk he was beltit. 6 And sa he com to Symon Petir, and Petir sais to him, Lord, waischis thou my feet? 7 Jesus ansuerd, and said to him, Quhat I do thou wate nocht now; bot thow sall wit eftirwart. 8 Petir sais to him, Thou sal neuir waisch my feet. Jesus ansuerd to him, Gif I sal nocht waisch thee, thou sal nocht haue part with me. 9 Symon Petir sais to him, Lord, nocht aanly my feet, bot bathe the handis and the hede. 10 Jesus

Math. xxvi. d.
Mar. xiiii. b.
Luc. xxii. a.
Math. xii. e.
Luc. x. c.
Math. iii. b.
Psal. l. a.

(*a*) *to* added above the line.

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xiii. 1. **quhen**: *cum;* Rh., 'whereas.'

2. **the soupere was made**: *cœna facta.* **had put than**: *jam misisset.*

3. **yede**: P., 'went.'

4. **puttis of**: P., 'doith of'; *ponit.* **beltit**: P., 'girde'; *præcinxit.*

5. **And eftirwart**: *Deinde.* **he put**: so Rh., with Hent., St., Sixt., *misit.* Clem., WW., *mittit.* **beltit**: P., 'gird'; *præcinctus.*

6. **And sa**: *ergo.*

Joh. vi. g. said to him, He that is waschen, has na nede bot that he waisch the feet, bot he is al cleen; and ye ar cleen, bot nocht alle. [11] For he wist, quha was he that suld betray him; tharfor he said, Ye ar nocht al cleen. [12] And sa eftir that he had waischen the feet of thame, he tuke his clathes; and quhen he was set to mete agane, eftir he said to tham, Ye wate quhat I haue done to you. [13] Ye call me maistir and lord, and ye say wele; for I am. [14] Tharfore gif I, lord
Ephe. v. a. i. Pet. ii. c. and maistere, haue waschen your feet, and ye sal waisch ilkane vtheris feet; [15] For I haue gevin exempile to you, that as I haue done to you, sa do
Math. x. a. Luc. vi. d. Joh. xv. b. ye. ✠ [16] Trewly, trewly, I say to you, the seruand is nocht gretare than his lord, nouthir ane apostile is
Mat. v. b. gretare than he that send him. [17] Gif ye wate thir thingis, ye salbe blessit gif ye do thame. [18] I say nocht of al yow, I wate quhilk I haue chosen; bot
Psal. xl. b. that the scripture be fulfillit, he that etis my brede
Joh. xiiii. c. and xvi. a. sal raase his heel aganes me. [19] Treuli, I say to you before it be done, that quhen it is done ye beleue
Math. x. a. Mar. ix. d. Luc. x. b. that I am. [20] Treuli, treuli, I say to you, he that takis quham euir I sal send, resaues me; and he that resaues me, resaues him that send me. [21] Quhen Jesus had said thir thingis, he was trubilit in spirit, and

xiii. 10. **said**: Clem., WW., *dicit.*

12. **And sa**: *ergo.* **he tuke his clathes**; **and**: so reading with St., Sixt.; but Vg., *postquam ergo lavit pedes eorum et accepit vestimenta sua, cum*, &c. **eftir** [P., eft] **he said**: punctuating with Hent. and Rh., *iterum dixit;* but Clem., *cum recubuisset iterum, dixit.*

13. **call**: P., 'clepe.' Abp. Ham. (p. 142), 'Ye cal me maister and Lord, ye say weil, I am swa.'

14. **and ye**: *et vos;* Rh., 'you also.' **ilkane vtheris**: P., 'oon anothers'; *alter alterius.*

15. **exempile**: P., 'ensaumple.' **sa do ye**: *ita et vos;* Rh., 'so you do also.'

18. **my brede**: reading *meum;* but Clem., WW., *mecum.*

19. **Treuli**: but Vg., *Amodo.*

20. **takis**: *accipit.*

witnessit, and said, Treuly, treuli, I say to you, that aan of you sal betray me. [22] Tharfor the discipilis lukit togiddire, dowtand of quham he said. [23] And sa aan of his discipilis was restand in the bosum of Jesu, quham Jesu luvit. [24] Tharfore Symon Petir bekenes to him, and sais to him, Quha is it of quham he sais? [25] And sa quhen he had restit agane on the breest of Jesus, he sais to him, Lord, quha is it? [26] Jesus ansuerde, He it is to quham I sal reke a sop of brede. And quhen he had wett in brede, he gafe to Judas of Symon Scarioth. [27] And eftir the morsell, than Sathanas entrit into him. And Jesus sais to him, That thing that thow dois, do thou swithe. [28] And naan of thame that sat at the mete wist, quharto he said to him. [29] For sum gessit, for ‡ Judas had pursis, that Jesus had said to him, By thou tha thingis that ar needfull to vs to the feest day, or that he suld gefe sum thing to misterful men. [30] Tharfor quhen he had takin the morsel, he went out anon; and it was nycht. [31] And quhen he was gaan out, Jesus said, Now mannis sonn is clarifijt, and God is clarifijt in him. [32] Gif God is clarifijt in him, God sal clarifie him in him self, and anon he sal clarifie him. ✠ [33] Litil sonnis, yit a litil I am with you; ye sal seek me, and, as I said to the

Math. xxvi. b.
Mar. xiiii. c. Luc. xxii. a. i. Joh. ii. c.
F. 98 *v.*
Actis xx. d. Joh. xx. a.
Joh. xii. a.
Joh. xii. c. and xvii. a.
Joh. vii. d., viii. b., and xv. b.

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xiii. 23. **And sa**: *ergo.*

24. **sais**: Vg., *dixit.*

25. **And sa quhen he had restit agane**: *Itaque cum recubuisset ille.*

26. **sal reke**: P., 'schal areche.' **he had wett in brede**: P., 'he hadde wet breed'; *intinxisset panem.* Wy., 'had dippid yn breed.' **to Judas of Symon Scarioth**: *Judæ Simonis Iscariotæ.*

27. **than**: reading *tunc* with Hent., WW., and Rh. St., Sixt., Clem. omit. **sais**: Clem., *dixit.* **swithe**: *citius.*

29. **for Judas**: *quia*=because. **to misterful men**: P., 'to nedi men'; *egenis.*

31. **And quhen**: Vg., *cum ergo.*

32. **God sal clarifie**: Vg., *et Deus*, &c. Rh., 'God also.'

33. **Litil sonnis**: *Filioli.*

Jewis, quhare I ga, ye may nocht cum; and to you I say now. 34 I gefe to you a new comandment, that ye lufe togiddir, as I luvet you, and that ye lufe togiddir. 35 In this thing almen sal knaw that ye ar my discipilis, gif ye haue luf togiddir. 36 Symon Petir sais to him, Lord, quhare gais thou? Jesus ansuerde, Quhare I ga, thou may nocht follow me now, bot thou sal follow eftirwart. 37 Petir sais to him, Quhy may I nocht follow thee now? I sal put my lif for thee. 38 Jesus ansuerde, Thou sal put thi lif for me? Trewlie, trewlie, I say to thee, the cok sal nocht craw, till thou sal deny me thrijse. And he sais to his discipilis, ✠

Joh. i. a., iii. b.

Joh. xxi. d. Math. xxvi. e. Mar. xiiii. c. Luc. xxii. c.

Joh. xviii. d.

staf, scrippe, bread, or monye with them be the waye, he wil nocht haif thaim cairful for warldly thingis, lest thai hyndyr the gospell with all. Ellis it makis na matir quhiddir thai haif a staf or not, quhiddir thai beare mony with them or not.

xiiii chaptur.

✠ Be nocht your hart affrayit, nore drede it; ye beleue in God, and beleue ye in me. 2 In the hous of my fader ar mony duellingis; gif ony thing lesse, I had said to you, ‡ for I ga to mak reddie to you a place. 3 And gif I ga to mak reddi to you a place, eftsone I cum, and I sal tak you to my self, that quhare

‡ For I ga to mak.) The place in itself is preparit fra the

xiii. 34. **comandment**: P., 'maundement.' **and that ye lufe**: *ut et vos diligatis.*

35. **In this thing**: Abp. Ham. (p. 77), 'Be this may al men ken that ye ar my disciples, gif ye haif lufe ane till ane uthir.'

36. **quhare**: P., 'whidur,' and so in next verse. **follow**: P., 'sue' (*bis*), and in next verse.

38. **And he sais to his discipilis**: reading, with St., *et ait discipulis suis*, but with no good authority. Clem., WW. omit the clause.

xiv. 1. **Be . . . affrayit**: P., 'afraied'; *turbetur*. Wy., 'disturblid.' **nore drede it**: reading, with some few MSS., *neque trepidet* or *neque formidet*, but Vg., WW. omit. **and beleue**: Abp. Ham. (p. 130), 'Ye beleif in God, beleif also in me.'

2. **In the hous**: J. Ham. (Cath. Traict., sig. T 8), 'In my fatheris hous yair is mony mansions and abyding placis.' Abp. Ham. (p. 164), 'I gang to prepare a place for yow.'

3. **eftsone**: P., 'eftsoones'; *iterum.*

begynnyng of the warld, Math. xx. and xxv. Bot vnto uss nowcht is it preparit alss lang as we our selffis ar nocht reddy: quhairfor Christ be his death had preparit ws ande maid us mete to jnherit the place, ande to tak the possessiounn of the dwelling in his fatheris houss.

I am, ye be. 4 And quhere I ga, ye witt, and ye wit the way. 5 Thomas sais to him, Lord, we wate nocht quhare thou gais, and how may we wit the way? 6 Jesus sais to him, I am way, treuth, and lif; na man cummis to the fader, bot be me. 7 Gif ye had knawne me, suthlie ye had knawne alsa my fader; and eftirwart ye sal knaw him, and ye haue sene him. 8 Philip sais to him, Lord, schaw to vs the fader, and it suffices to vs. 9 Jesus sais to him, Sa lang tyme I am with you, and haue ye nocht knawne me? Philip, he that seis me, seis alsa the fader. How sais thou, schaw to vs the fader? 10 Beleues thou nocht that I am in the fader, and the fader is (*a*) in me? I spek nocht of my self the wordis that I speke to you; bot ‡ the fader him self duelland in me, dois the werkis. 11 Beleue ye nocht that I am in the fader, and the fader is in me? 12 Or ellis beleue ye for tha ilk werkis. Treuli, treuli, I say to you, gif a man beleues in me, alsa he sal do the werkis that I do; and he sal do gretare werkis than thir, for I ga to the fader. 13 And quhat euir thing ye ask the fader in my name, I sal do this thing, that the fader be glorifijt in the sonn. 14 Gif ye ask ony thing in my name, I sal do it. ✠ ✠ 15 Gif ye luf me, kepe my comandmentis. 16 And I sal pray the fader, and he sal geue to you

Joh. viii. b.

Joh. i. a., vi. d., and xi. c. F. 99 *r*.

Joh. x. c., iii. c., vii. b., viii. c., xii. f., and xiiii. c.

Math. xxi. c. Mar. xi. c. Joh. xv. a. and xvi. c.

‡ The fader that dwellis.) Becauss the fader, the sonn, and the haly gaist ar all anne, of lyke power and maiestie, thairfor is the doyng of the werkis ascribed sumtyme to anne ande sumtyme to anothir.

(*a*) *is* added above the line.

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xiv. 3. **ye be**: Vg., *et vos sitis*. Rh., 'you also may be.'

4. **quhere**: P., 'whidur.'

6. **way, treuth**: P., 'weie, treuthe'; similarly Wy. Vg., *via et veritas*. Abp. Ham. (p. 40), 'I am the way, the verite and lyif.'

10. **I spek nocht of my self the wordis**, &c.: similarly Wy., transposing the clauses of P., 'The wordis that Y speke to ȝou, Y speke not of my silf.'

12. **Or ellis**: P., 'Ellis'; *Alioquin*. **for tha ilk** [P., thilke] **werkis**: *propter opera ipsa*.

an vthir confortour, [17] The spirit of treuth, to duelle with you withoutin end; quhilk spirit the warld may nocht tak, for it seis him nocht, nouthir knawis him. Bot ye sal knaw him, for he sal duelle with you, and he salbe in you. [18] I sal nocht leif yow faderles, I sal cum to yow. [19] Yit a litil, and the warld seis nocht now me; bot ye sal se me, for I leeue, and ye sal leeue. [20] In that day ye sal knaw that I am in my fader, and ye in me, and I in you. [21] He that has my comandmentis, and kepis thame, he it is that luvis me; and he that luvis me, salbe luvit of my fader, and I sal lufe him, and I sal schaw to him my self. ✠ [22] Judas sais to him, nocht he of Scarioth, Lord, quhat is done, that thou sal schaw thi self to vs, and nocht to the warld? [23] Jesus ansuerd, and said to him, ✠ Gif ony man luvis me, he sal kepe my word; and my fader sal lufe him, and we sal cum to him, and we sal duelle with him. [24] He that luvis me nocht, kepis nocht my wordis; and the word quhilk ye haue herde is nocht myn, bot the fadris that send me. [25] Thir thingis I haue spokin to you, duelling

Math. xxviii. c. Joh. xx. b., c., d., and xxi. a., b.

Joh. xv. a. i. Joh. v. a.

Actis xv. c.

Joh. iii. c., vii. b., viii. c., xii. f., and xiiii. a.

xiv. 16. **confortour**: P., 'coumfortour'; *Paracletum.*

17. **The spirit of treuth, to duelle**: similarly P., Wy.; but Vg., [ver. 16] *Paracletum dabit vobis, ut maneat vobiscum in æternum.* [ver. 17] *Spiritum veritatis, quem mundus non potest accipere.* **quhilk spirit**: *spirit* here underlined in P., Wy., as not expressed in the Latin. Kenn. (p. 116), 'I sal pray the Father and he sall geve zow ane uther Comfortar that may byde with zow for evir, the spirite of veritie.' Gau (p. 54), 'I sal pra my father and he sal giff zow ane oder conforter quhilk is the spreit of verite and he sal ramane with zow for ewer.'

18. **faderles**: *orphanos.* J. Ham. (Fac. Traict., p. 137), 'I sal not leaue zou orphelins (or fatherles).'

19. **ye sal se**: reading, with some MSS., *videbitis;* but Clem., WW., *videtis.*

22. **nocht he of Scarioth**: Vg., *non ille Iscariotes.*

23. **Gif ony man**: Abp. Ham. (p. 56), 'Quhasaevir luffis me, he sall keip my command, and my father sall lufe him, and to him sall we cum and mak our dwelling with him.'

amang you; [26] Bot that ilk Haligaast, the confortour, quham the fadere sal send in my name, he sal teche yow al thingis, and sal schaw yow al thingis, quhat euir thingis I sal say to you. [27] Pece I leif to yow, my pece I geue to yow; nocht as the warld gevis, I geue to yow; be nocht your hart affrait, nor drede it. [28] Ye haue herde that I said to you, I ga, and cum to you. Gif ye luvit me, forsuthe ye suld haue ioy, for I ga to the fader, for the fader is gretare than I. [29] And now I haue said to yow before that it be done, that quhen it is done, ye beleue. [30] Now I sal nocht speke mony thingis with yow; for the prince of this warld cummis, and has nocht in me ony thing. [31] Bot that the warld knaw, that I lufe the fader; and as the fadere gafe a comandment to me, sa I do. Ryise ye, go we hynne. ✠

F. 99 *v.*

Actis ii. a. ii. Thym. i. a. Joh. xvi. b.

Joh. xiii. b. and xvi. a.

Joh. xii. d.

The xv chapture. ✠

I am a verray wyne tre, and my fader is ane erd telare. [2] Ilk branche in me that beris nocht fruite, he sal tak away it; and ilk that beris fruite, he sal purge it, that it bere the maire fruit. [3] Now ye ar cleen, for the word that I haue spokin to yow. [4] Duelle ye in me, and I in you; as a branche may nocht mak fruit of it self, bot it duelle in the wyintre, sa nouthir ye,

Ecclesi. xxiiii. e. Joh. xiii. b. Actis xv. b.

xiv. 26. **that ilk Haligaast**: some MSS. add *ille* after *spiritus sanctus*.

29. **before that it be done**: *prius quam fiat*.

31. **as the fadere**: Gau (p. 41), 'I dw as my fader hes giffne to me command.' **hynne**: P., 'hennus'; *hinc*.

xv. 1. **a verray wyne tre**: P., 'a very vyne'; *vitis vera*. **erd telare**: P., 'erthe tilier'; *agricola*.

3. **for the word**: *propter sermonem*. Abp. Ham. (p. 194), 'Ye ar clein in your saule, be vertew of the word, quhilk I have spokin to yow.'

4. **in the wyintre**: P., 'in the vyne'; *in vite*. Similarly in next verse.

bot ye duell in me. 5 I am a wyintre, ye the branches. Quha that duellis in me, and I in him, this beris mekile fruit, for without me ye may nathing do. 6 Gif ony man duellis nocht in me, he salbe castin out as a branche, and sal wax drie; and thai sal gader him, and thai sal cast him into the fire, and he birnis. 7 Gif ye duell in me, and my wordis duell in yow, quhat euir thingis ye will, ye sal ask, and it salbe done to you. ✠ 8 In this thing my fader is clarifijt, that ye bring furth ful mekile fruit, and that ye be made my discipilis. 9 As my fader luvit me, I haue luvit you; duell ye in my lufe. 10 Gif ye kepe my comandmentis, ye sal duell in my lufe; as I haue kepit the comandmentis of my fader, and I duell in his lufe. 11 Thir thingis I spak to yow, that my ioy be in yow, and youre ioy be fulfillit. ✠ 12 This is my comandment, that ye lufe togiddir, as I luvit you. 13 Na man has maire lufe than this, that a man put his life for his frendis. 14 Ye are my frendis gif ye do tha thingis that I comand to yow. 15 Now I sal nocht cal yow seruandis, for the seruand wate nocht quhat his lord sal do; bot I haue callit yow frendis; for al thingis quhat euire I herde of my fader, I haue made knawne to yow. 16 Ye haue nocht chosen me, bot I cheset yow; and I haue put you, that ye ga and bring furth fruite, and your

Math. xxi. c. Mar. xi. c. Jhonn xiiii. b. and xvi. e.

Joh. xiiii. b.

Joh. xiii. d. i. Joh. iii. e.

Math. xii. c. Ephe. ii. c.

F. 100 *r.*

Joh. viii. c. Ephe. i. a. Collo. i. a.

xv. 6. **sal wax drie**: *arescet.* **birnis**: P., 'brenneth'; *ardet.*

9. **I haue luvit**: Vg., *Et ego dilexi.* Rh., 'I also,' &c.

10. **as I haue kepit**: *sicut et ego . . . servavi;* Rh., 'as I also,' &c.

12. **ye lufe togiddir**: *diligatis invicem;* Abp. Ham. (p. 77), 'This is my command that ye lufe ane ane vthir as I haif luffit yow.' Gau (p. 21), 'i giff zow command yat euerie ane of zow lwiff oder as i haiff lwffit zow.'

13. **put his life**: *animam suam ponat;* Rh., 'yield his life.' Abp. Ham. (p. 154), 'Na man hais mair cheritie, than a man to spend his lyfe for his freindis.'

15. **cal . . . callit**: P., 'clepe . . . clepid.'

16. **I haue put you**: *posui vos;* Rh., 'have appointed you.'

fruit duelle, that quhat euir thing ye ask the fader in my name, he gefe to you. ✠ [17] Thir thingis I comand to you, that ye lufe togiddir. [18] Gif the warlde hatis you, wit ye that it had me in hatrent rather than yow. [19] Gif ye had bene of the warld, the warld suld lufe that thing that was his; for ye ar nocht of the warld; bot I chesit you fra the warld; tharfor the warld hatis you. [20] Haue ye mynd of my word, the quhilk I said to yow, The seruand is nocht gretar than his lord. Gif thai haue persewit me, thai sal persew you alsa; gif thai haue kepit my word, thai sal kepe youris alsa. [21] Bot thai sal do to yow al thir thingis for my name, for thai knaw nocht him that send me. [22] Gif I had nocht cummin, and had nocht spokin to thame, thai suld nocht haue hadde synn; bot now thai haue na excusatioun of thar synn. [23] He that hatis me, hatis alsa my fader. [24] Gif I had nocht done werkis in thame, quhilk nane vthir man did, thai sulde nocht haue synn; bot now baith thai haue sene, and haue haatit me and my fader. [25] Bot that the word be fulfillit that is writtin in the law, For thai had me in hatrent withoutin cause. ✠ ✠ [26] Bot quhen the confortour sal cum, the quhilk I sal send to

i. Joh. iii. b.

Math. x. c. Luc. vi. d. Joh. xiii. b.

Joh. xvi. a.

Joh. ix. d. and x. d.

Psal. xxxiiii. c. and lxviii. a.

Joh. xiiii. c. and xvi. a.

xv. 16. **duelle**: *maneat;* Rh., 'abide.' J. Ham. (Fac. Traict., p. 406), 'Ze haue not chosin me bot I haue chosin zow and haue appointit zow that ze may gang and bring furth fructe and that zour fructe may remaine.'

17. **togiddir**: *invicem.*

18. **rather than yow**: *priorem vobis;* Rh., 'before you.'

19. **for ye ar nocht**: Vg., *quia vero,* &c. Rh., 'but because you are not.'

22. **nocht haue hadde synn**: P., 'not haue synne'; *peccatum non haberent.* J. Ham. (Cath. Traict., 43 *v.*), 'Gif I had not cum, and spokin vnto thame, thay sould not haue bene gilte of syn, bot nou thay haue not excuse for thair trespassis.'

24. **haatit me**: *oderunt et me;* Rh., 'hate both me.'

25. **in the law**: Nis. copies incorrectly. P., 'in her lawe.' Wy., 'in the lawe of hem.' Vg., *in lege eorum.*

26. Abp. Ham. (p. 194), 'Quhen that comfortir sall cum, quhom I sall send to yow fra the father, the spreit of verite, quhilk procedis fra the father, he sal beir witnes of me and ye sal beir witnes.'

you fra the fadere, a spirit of treuth, quhilk cummis of(*a*) the fader, ‡ he sal bere witnessing of me; [27] And ye sal bere witnessing, for ye ar with me fra the beginning.

‡ He sal bere.) Chr our saluiou receauiss t witness of men onn h awin behal Joh. v., fo he nedis naynne; h for our causs it w necessarie that the apostilis s testifye hi trew faith vnto ws, (

xvi chapture.

Thir thingis I haue spokin to you, that ye be nocht sclanndrit. [2] Thai sal mak yow without the synagogis, bot the houre cummis, that ilk man that slais yow deme that he do seruice to God. [3] And thai sal do to you thir thingis, for thai haue nocht knawne the fader, nouthir me. [4] Bot thir thingis I spak to you, that quhen the hour of thame sal cum, ye haue mynd that I said to you. [5] I said nocht thir thingis to you fra the beginnyng, for I was with yow. And now I ga to him that send me, and na man of you askis me, Quhare thou gais? [6] Bot for I haue spokin to you thir thingis, havynes has fulfillit your hart. [7] Bot I say to you treuth, it spedis to yow that I ga; for gif I ga nocht furth, the confortour sal nocht cum to you; bot gif I ga furth, I sal send him to you. [8] And quhen he cummis, ‡ he sal repreue the warld of synn, and of richtuisnes, and of dome. [9] Of synn, for thai haue nocht beleuet in me; [10] And of richtuisnes, for I ga to the fader, and now ye

Math. x. b. and xxiiii. a. Luc. xxi. b. Actis ix. a. Joh. xv. c. i. Cor. ii. a. Joh. xiii. a. and xiiii. c.

Joh. xiiii. f. and xv. c.

F. 100 *v.*

Joh. xii. b.

‡ He sal r preif the.) The warld and natur reasonn knawis no that jnfi-

(*a*) *of* written above *fra* deleted.

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xvi. 2. **Thai sal mak yow**, &c.: *Absque synagogis facient vos.*

4. **the hour of thame sal cum, ye haue mynd that**: *venerit hora eorum, reminiscamini quia.*

5. **I said nocht**, &c.: Vg., *Hæc autem.* Rh., 'But these things,' &c. **And now I ga**: *Et nunc vado.* St. and AV. begin ver. 5 here. Hent. and Clem. number the verses as in the text, with FM.

6. **Bot for**: *sed quia;* Rh., 'But because.' **havynes**: *tristitia;* Wy., 'sorwe, *or heuynesse.*' **has fulfillit**: *implevit.*

7. **For gif I ga nocht**: Gau (p. 54), 'pasz I notht fra zow thane the conforter . . . sal notht cum to zow bot pasz i, i sal send hime to zow.'

8. **he sal repreue**: *arguet;* Rh., 'argue.' Kenrick, 'convict.'

10. **And of richtuisnes**: Vg., *De justitia vero.*

delite is synn, and that faith is rychtwisness. Thairfor will thai be justifyed and drif away thair synnes with thair awin werkis. And this is the cause that the Haly Gaist repreiffis it all as sin that is nocht of faith, ande will haif it condampnit be the judgment of Gode.

sal nocht se me; [11] Bot of dome, for the prince of this warld is now demyt. [12] Yit I haue mony thingis for to say to yow, bot ye may nocht bere thame now. [13] Bot quhen the ilk spirit of treuth cummis, he sal teche yow al treuth; for he sal nocht spek of him self, bot quhat euir thingis he sal here, he sal spek; and he sal tell to you tha thingis that ar to cum. [14] He sal clarifie me, for of myn he sal tak, and sal tell to yow. [15] All thingis quhilk euir the fader has, ar myn; tharfor I said to yow, for of myn he sal tak, and sal tell to yow. ✠ ✠ [16] A litil, and than ye sal nocht se me; and eftsone a litil, and ye sal se me, for I ga to the fader. [17] Tharfor sum of his discipilis said togiddir, Quhat is this thing that he sais to vs, A litil, and ye sal nocht se me; and eftsone a litil, and ye sal se me, for I ga to the fader? [18] Tharfor thai said, Quhat is this that he sais (*a*) to vs, a litil? we wate nocht quhat he spekis. [19] And Jesus knew that thai wald ask him, and he said to thame, Of this thing ye seke amang yow, for I said, A litil, and ye sal nocht se me; and eftsone a litil, and ye sal se me. [20] Treulie, treulie, I say to you, that ye sal murne and wepe, bot the warld sal haue ioy; and ye salbe sorouful, bot your sorow sal turne into ioy. [21] A woman quhen scho beris child, has havynes, for her tyme is cummin; bot quhen scho has born a sonn, now scho thinkis nocht on the pane for ioy, for a man is born into the warld. [22] And tharfor ye haue now sorow, bot

Joh. xiiii. c. Joh. xii. f.

Math. xi. e. Luc. x. c. Joh. iii. c. Joh. vii. d.

Joh. xx. c. Esaie xxvi. c.

(*a*) After *sais*, *a litil* deleted.

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xvi. 12, 13. J. Ham. (Fac. Traict., p. 95), 'I haue zit mony things to say to zow bot ze may not beare thame now. Bot when the Spirit of veritie sal come, he sal teache zow al veritie.'

14. **of myn he sal tak**: *de meo accipiet.*

17. **for I ga**: Vg., *et quia vado.* Rh., 'and because I go.'

18. **sais to vs**: similarly P.; but no 'to vs' in Vg.

21. **the pane**: *pressuræ*; Wy., 'the pressure, *or charge.*'

22. **And tharfor ye haue now**: disregarding *quidem.* Vg., *Et vos igitur nunc quidem*, &c.

eftsone I sal se yow, and your hart sal haue ioy, and na man sal tak fra yow your ioy. ✠ [28] And in that day ye sal nocht ask me ony thing. ✠ Treulie, treulie, I say to yow, gif ye ask the fader ony thing in my name, he sal geue to yow. [24] Till now ye askit na thing in my name; ask ye, and ye sal tak, that your ioy be full. [25] I haue spokin to you thir thingis in prouerbis; the houre cummis, quhen now I sal nocht speke to yow in prouerbis, bot opinlie of my fader I sal tell to yow. [26] In that day ye sal ask in my name; and I say nocht to yow, that I sal pray the fader of yow; [27] For the fader himself luvis yow, for ye luvit me, and haue beleue that I went out fra God. [28] I went out fra the fader, and I come into the warld; eftsone I leif the warld, and I ga to the fader. [29] His disciplis said to him, Lo! now thou spekis opinlie, and thou sais na prouerbe. [30] Now we wate that thow wist althingis; and it is nocht nede to thee that ony man ask thee. In this thing we beleue, that thou went out fra God. ✠ [31] Jesus ansuerde to thame, Now ye beleue. [32] Lo! the hour cummis, and now it cummis, that ye be disparplit, ilk into his awne thingis, and that ye leif me alaan; and I am nocht alaan, for the fader is with me. [33] Thir thingis I haue spokin to yow, that ye haue pece in me; in the warld ye sal haue disese, bot traist ye, I haue ouercummin the warlde.

Math. vii. a. and xxi. c. Mar. xi. e. Luc. xi. b.

Math. xiii. a. Mar. iiii. a.

F. 101 r.

Joh. xiii. a. and xx. b.

Zacharie xiii. b. Math. xxvi. c. Mar. xiiii. d. Joh. xiiii. b.

Ro. v. a.

xvi. 23. **Treulie**: Gau (p. 65), 'veralie, veralie I sa to zow quhat ze ask ye fader in my nayme ze sal get.'

25. **in prouerbis**: *in proverbiis;* Wy., 'in prouerbis, *or derke saumplis.*'

26. **I sal pray the fader of yow** (Wy., for 3ou): *rogabo Patrem de vobis.*

29. **said** : P., 'seiden.' Vg., *dicunt.* Wy., 'seyen.'

32. **now it cummis**: *jam venit;* Kenrick, 'is already come.' **ye be disparplit**: *dispergamini.* Wy., '3e be disparplid, *or scaterid.*' **into his awne thingis**: *in propria.*

33. **disese**: *pressuram;* Wy., 'pressure, *or ouerleying.*' Rh., 'distress.' See ver. 21 *supra.*

The xvii chapture.

Thir thingis Jesus spak, and quhen he had castin vp his een into heuen, he said, Fader, the hour cummis, clarifie thi sonn, that thi sonn clarifie thee. [2] As thow has gevin to him power of ilk flesch, that al thing that thou has gevin to him he geue to thame euirlasting lif. [3] And this is euirlasting life, that thai knaw thee verray God allaan, and quham thou has send, Jesu Crist. [4] I haue clarifiet thee on the erde, I haue endit the werk that thow has gevin me to do. [5] And now, fader, clarifie thou me at thi self, with the cleernes that I had at thee, before the warld was made. [6] I haue schawin thi name to tha men, quhilk thou has gevin to me of the warld; thai war thine, and thou has gevin thame to me, and thai haue kepit thi word. [7] And now thai haue knawne that al thingis that thou has gevin to me ar of thee. [8] For the wordis quhilk thou gafe to me, I gafe to thame; and thai haue takin, and haue knawne verralie, that I went out fra thee; and thai beleuet that thou send me. [9] I pray for thame, ‡ I pray nocht for the warld, bot for thame that thou has gevin to me, for thai ar thine. [10] And al my thingis ar thine, and thi thingis ar myne; and I am clarifiet in thame. [11] And now I am nocht in the warld, and thir ar in the warlde, and I cum to thee. Halie fader, kepe thame in thi name quhilk thou gafe to me, that thai be aan, as we ar aan. [12] Quhile I was with thame, I kepit thame in thi name; tha ilk that thou gaif to me, I kepit, and naan of thame peryset, bot the sonn of perditionn, that the scripture be fulfillit.

Joh. xii. c. and xiii. d.
Joh. v. b.
i. Joh. i. a.
Joh. xix. c. ii. Ti. iiii. a.
Joh. iiii. e.
i. Joh. ii. c.
Esaie viii. d.
F. 101 v.
Joh. xviii. a. Psal. xl. b. and cviii. a.

xvii. 3. **verray God allaan**: *solum Deum verum.* Gau (p. 72), 'That is the euerlestand liff to knaw ye veray God and to knaw Jesum Christum quhom thow hes send.'

4. **I haue endit**: *consummavi.*

5. **at thi self**: *apud temetipsum.* **the cleernes**: *claritate.*

6. **of the warld**: *de mundo;* Rh., 'out of the world.'

11. **as we ar aan**: P., 'as we *ben*'; *sicut et nos.*

[18] Bot now I cum to thee, and I speke thir thingis in the warld, that thai haue ioy fulfillit in thame self. [14] I gafe
Sapi. ii. b. Joh. xv. c. to thame thi word, and the warld had thame in hatrent; for thai ar nocht of the warlde, as I am nocht of the
Math. vi. b. warld. [15] I pray nocht that thou tak thame away fra the warld, bot that thou kepe thame fra euile. [16] Thai ar nocht of the warld, as I am nocht of the warld.
Joh. xx. c. [17] Hallow thou thame in treuth; thi word is treuth. [18] As thou send me into the warld, alsa I send thame into the warld. [19] And I hallow my self for thame, that alsa thai be hallowit in treuthe. [20] And I pray nocht anlie for thame, bot alsa for thame that sall beleue into me be the word of thame; [21] That al be aan, as thou, fader, in me, and I in thee, that alsa thai in vs be aan;
Gal. iii. d. that the warld beleue that thou has send me. [22] And I haue gevin to thame the clernes that thou has gevin to me, that thai be aan, as we ar aan; [23] I in thame, and thou in me, that thai be endit into aan; and that the warld knaw that thou send me, and has luvit thame, as thou has luvit alsa me. [24] Fader, thai the quhilk thou
Joh. xii. c. and xiii. d. gafe to me, I will that quhare I am, thai be with me, that thai se my cleernes, that thou has gevin to me; for thou
Math. xi. e. Joh. xv. c. and xvi. a. luvit me before the making of the warlde. [25] Fader, richtfullie the warld knew me nocht, bot I knew thee, and thir knew that thou send me. [26] And I haue made thi name knawne to thame, and sal mak knawne; that the lufe be quhilk thou has luvit me be in thame, and I in thame. ✠

xvii. 13. **ioy**: omitting pronoun. P., 'my ioye'; *gaudium meum.*

14. **in hatrent**: P., 'in hate'; *odio.* **as I**: similarly P. Vg., *sicut et ego.* Rh., 'as I also.'

22. **as we ar aan**: P., 'as we ben oon.' Vg., *sicut et nos*, &c.; but many MSS. omit *et.*

23. **thai be endit into aan**: *sint consummati in unum.*

24. **thai be**: *et illi sint;* Rh., 'they also may be.'

25. **Fader, richtfullie**: so P., strangely, 'Fadir, riȝtfuli.' Vg., *Pater juste.* Wy., 'Riȝtful fadir.'

The xviii chapture.

Qvhen Jesus had said thir thingis, he went out with his discipilis ouere the strand of Cedron, quhare was a yarde, into quhilk he entrit, and his discipilis. [2] And Judas, that betrayit him, knew the place; for oft Jesus com thiddir with his discipilis. [3] Tharfore quhen Judas had takin a cumpany of knychtis, and mynisteris of the bischopis and of the Phariseis, he com thiddir with lanternis, and firebrandis, and armouris. [4] And sa Jesus wittand al thingis that war to cum on him, went furth, and said to thame, Quham seek ye? [5] Thai ansuerde to him, Jesu of Nazareth. Jesus sais to thame, I am. And Judas that betrait him, stude with thame. [6] And quhen he said to thame, I am, thai went abak, and fel doun on the erde. [7] And eftir he askit thame, Quham seek ye? And thai said, Jesu of Nazareth. [8] He ansuerde to tham, I said to you, that I am; tharfor gif ye seek me, suffir ye thir to ga away. [9] That the word quhilk he said suld be fulfillit, For I lost nocht ony of thame, quhilk thou has gevin to me. [10] Tharfor Symon Petir had a suerde, and drew it out, and smaat the seruand of the bischop, and cuttit of his richt ere.

Math. xxvi. a. Mar. xiiii. d. Luc. xxii. c.

Math. xxvi. e. Mar. xiiii. e. Luc. xx. d.

F. 102 r.

Joh. xvii. b.

xviii. 1. **the strand**: Wy., P., 'the strond'; *torrentem.* **a yarde**: Wy., 'a ȝerd, *or a gardyn*'; *hortus.*

2. **And Judas**: *autem et Judas;* Rh., 'And J. also.' Wy., 'Sothli and J.'

3. **a cumpany of knychtis**: similarly Wy., P.; *cohortem;* so ver. 12. **and mynisteris of the bischopis**: *et a Pontificibus . . . ministros.* **firebrandis**: Wy., P., 'brondis'; *facibus.* Rh., 'torches.' **armouris**: P., 'armeris.' Wy., 'armys'; *armis.*

5. **And Judas**: so P.; Vg., *autem et Judas.* Wy., 'Forsoth and J.'

6. **And quhen**: *Ut ergo;* Rh., 'As soon therefore as.'

7. **And eftir**: P., 'And eft'; *Iterum ergo.*

8. **He ansuerde to tham**: similarly Wy., P. Vg., WW., *Respondit Jesus,* without *eis.*

10. **had a suerde**: *habens gladium.* **of the bischop**: *pontificis;* so vv. 13, 15, 16, 19, 22, 24, 26.

And the name of the seruand was Malcus. 11 Tharfor
Math. xxvi. f. Mar. xiiii. f. Luc. xxii. d. Jesus said to Petir, Putt thou thi suerde into thi scheethe; will thou nocht that I drink the cuppe that my fader gafe to me? 12 Tharfor the cumpany of knychtis, and the tribune, and the mynisters of the Jewis, tuke Jesu, and band him, 13 And led him first to Annas; for
Joh. xi. e. he was fader of Caiphas wijf, that was bischope of that yere. 14 And it was Caiphas that gafe consale to the Jewis, That it spedis that a man dee for the pepile.
Math. xxvi. g. Mar. xiiii. g. Luc. xxii. d. 15 Bot Symon Petir followit Jesu, and ane vthir discipile; and that ilk discipile was knawne to the bischop. And he entrit with Jesu into the hall of the bischop; 16 Bot Petir stude at the dure without furth. Tharfore that vther discipile, that was knawne to the bischop, went out, and said to the woman that kepit the dure, and broucht in Petir. 17 And the damycele, kepare of the dure, said to Petir, Quhethir thou art alsa of this mannis discipilis? He said, I am nocht. 18 And the seruandis and mynisteris stude at the coolis, for it was cauld, and thai warmyt thame. And Petir was with thame, standand and warmand him. 19 And the bischop askit Jesu of his discipilis, and of his teching. 20 Jesus
Joh. vii. b. ansuerde to him, I haue spokin opinlie to the warld; I taucht euir in the synagog, and in the tempile, quhare al the Jewis com togiddir, and in hidlis I spak na thing. 21 Quhat askis thou me? ask thame that herde, quhat I haue spokin to thame; lo! thai wate quhat thingis

xviii. 13. **fader of Caiphas wijf**: *socer Caiphæ.*

14. **a man**: Wy., P., 'o man'; *unum hominem.*

16. **to the woman that kepit the dure**: *ostiariæ.*

17. **damycele**, &c.: *ancilla ostiaria.* **said . . . said**: Vg., *dicit . . . dicit.*

18. **at the coolis**: *ad prunas.* **And Petir was with thame**: Vg., *erat autem cum eis et Petrus.*

19. **And the bischop**: Vg., *Pontifex ergo.*

20. **euir**: P., 'euermore'; *semper.* **in hidlis**: P., 'in hiddlis'; *in occulto.* Wy., 'in priuy.'

21. **Quhat**: *Quid*=why.

I haue said. [22] Quhen he had said thir thingis, aan of the mynisteris standand nere gafe a buffet to Jesu, and said, Ansueris thou sa to the bischop? [23] Jesus ansuerd to him, Gif I haue spokin euile, bere thow witnessing of euile; bot gif I said wele, ‡ quhy strikis thou me? [24] And Annas send him bundin to Caiphas, the bischop. [25] And Symon Petir stude, and warmyt him; and thai said to him, Quhethir alsa thou art his discipile? He denyit, and said, I am nocht. [26] Aan of the bischopis seruandis, cusing of him quhais ere Petir cuttit of, said, Quhethir I saw thee nocht in the yarde with him? [27] And Petir eftsonne denyit, and anon the cok crew. [28] Than thai ledde Jesu fra (*a*) Caiphas into the tolbuthe; and it was airlie, and thai entrit nocht into the tolbuthe, that thai suld nocht be defoulit, bot that thai suld ete pasche. [29] Tharfore Pilate went out without furth to thame, and said, Quhat accusatioun bring ye aganes this man? [30] Thai ansuerde, and said to him, Gif this war nocht a mysdoare, we had nocht betakin him to thee. [31] Than Pilat said to thame, Tak ye him, and deme ye him eftire your law. And the Jewis said to him, It is nocht leeffull to vs to sla ony man; [32] That the word of Jesu suld be fulfillit, quhilk he said, signifiand be quhat deid he suld dee. [33] Tharfor eftsone Pilate entrit into the tolbuthe, and callit Jesu, and said to him, Art thou

Jere. xx. a. Math. xxvi. g. Actis xxiiii. a.

F. 102 *v.*

Math. xxvi. g. Mar. xiiii. g. Luc. xxii. d.

Joh. xiiii. d. Math. xxvii. a. Mar. xv. a. Luc. xxiii. a.

Joh. xii. d.

Math. xxvii. b.

(*a*) *fra* written above *to* deleted.

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xviii. 23. **bot gif I said wele**: P., 'but if *Y seide* wel.' Vg., *si autem bene.* **strikis**: P., 'smytist'; *cædis.*

26. **cusing of him**: *cognatus ejus.* **said**: Vg., WW., *dicit.* **I saw thee**: P., 'Saȝ Y thee.'

27. **And Petir eftsonne**: *Iterum ergo P.*

28. **Than thai ledde**: Vg., *Adducunt ergo.* **the tolbuthe** (*bis*): Wy., P., 'moot halle'; *prætorium.* So ver. 33.

29. **accusatioun**: P., 'accusyng.'

30. **a mysdoare**: *malefactor.*

31. **Than**: *ergo.* **And the Jewis**: P., 'And *the Jewis.*' Vg., *ergo . . . Judæi.*

33. **callit**: P., 'clepide.'

Mar. xv. a. Luc. xxiii. a. king of Jewis? 34 Jesus ansuerde, and said to him, Sais thou this thing of thi self, outhir vther haue said to thee of me? 35 Pilate ansuerde, Quhethir I am a Iew? Thi folk and thi bischopis betuke thee to me; quhat has thou done? 36 Jesus ansuerde, My kingdome is nocht of this warld; gif my kingdom war of this warlde, my mynisters suld stryue that I suld nocht be betakin to the Joh. vi. b. Iewis; bot now my kingdom is nocht here. 37 And sa Pilat said to him, Than thou art a king. Jesus ansuerd, Thou sais that I am a king. To this thing I am bornn, and to this I com into the warld, to bere witnessing of treuth. Ilk that is of treuth, heres my voce. 38 Pilat sais to him, Quhat is treuthe? Ande quhen he had said this thing, eftir he went out to the Iewis, and said to thame, Math. xxvii. c. Mar. xv. b. Luc. xxiii. b. I find na cause in him. 39 Bot it is a consuetude to yow, that I deliuere aan to you in pasche; tharfore will ye Math. xxvii. b. Mar. xv. a. Luc. xxiii. a. that I deliuere to you the king of Iewis? 40 All criet eftsone, and said, Nocht this, bot Barabas. And Barabas was a theeff.

xix chapture.

F. 103 r. Math. xxvii. b. c. Mar. xv. b. Luc. xxiii. b. Tharfor Pilat tuke than Jesu, and scourget. 2 And knychtis thrawand a croun of thornis, and put on his hede, and did about him a claath of purpur, 3 And com

xviii. 34. **and said to him**: not in Vg. Clem., *Respondit Jesus: A temetipso*, &c.

36. **suld stryue**: similarly Wy., P., with WW.; but Clem., *utique decertarent.* Rh., 'verily would strive.' **be betakin**: Wy., P., 'be takun'; *traderer.* **here**: so P.; Vg., *hinc.* Rh., 'from hence.' Wy., 'of hennus, *or of this place.*'

37. **To this thing**: *in hoc;* Rh., 'For this.'

38. **eftir**: P., 'eft'; *iterum.* **said**: Vg., *dicit.*

39. **consuetude**: Wy., P., 'custom'; *consuetudo.* **All criet**: Clem., *clamaverunt ergo . . . omnes.*

xix. 2. **knychtis**: *milites;* and so throughout. **thrawand**: P., 'writhen'; *plectentes.* Wy., 'foldinge.' **and put**: P., 'and setten'; *imposuerunt.* Wy., 'puttiden.' The construction of Nis. is faulty here. Compare Mt. xxvii. 29. **did about him**: *circumdederunt eum.*

to him, and said, Hail, king of Iewis. And thai gafe to him buffettis. 4 Eftsone Pilat went out, and said to thaim, Lo! I bring him out to yow, that ye knaw that I find na cause in him. 5 And sa Jesus went out, berand a crovn of thornis, and a claath of purpure. And he sais to thame, Lo! the man. 6 Bot quhen the bischopis and mynisters had sene him, thai criet, and said, Crucefie, crucifie him. Pilat sais to thame, Tak ye him, and crucifie ye, for I find na cause in him. 7 The Iewis ansuerde to him, We haue a law, and be the law he aw to dee, for he made him Goddis sonn. 8 Tharfor quhen Pilat had herde this word, he dredde the maire. 9 And he went into the tolbuthe agane, and said to Jesu, Of quhens art thou? Bot Jesus gafe na ansuere to him. 10 Pilat sais to him, Spekis thou nocht to me? Wate thou nocht that I haue power to crucifie thee, and I haue powere to deliuere thee? 11 Jesus ansuerde, Thou suld nocht haue ony powere aganes me, bot it war gevin to thee fra abone; tharfore he that betuke me to thee has the maire synn. 12 Fra that tyme Pilat soucht to delyuer him; bot the Iewis criet, and said, Gif thou (*a*) delyueris this, thou art nocht the emperouris frende; for ilkman that makis himself king, aganesais the emperour.

Leui. xxiiii. c.
Joh. v. b.
Sapie. vi. a. Joh. iii. d. Roma. xii. a.
Actis xvii. b.

(*a*) After *thou*, *delueris d* deleted.

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xix. 4. **Eftsone Pilat**: Vg., *exivit ergo iterum.* **said**: Vg., *dicit.*

5. **And sa**: Vg., *ergo.*

6. **Bot quhen**: Vg., *Cum ergo.* **the bischopis**: *pontifices*, as elsewhere. Rh., 'the chief priests.'

7. **he aw**: P., 'he owith'; *debet.*

9. **tolbuthe**: P., 'moot halle'; *prætorium*, as elsewhere. Rh., 'palace.' **agane**: P., 'eftsoone'; *iterum.* **Of quhens**: P., 'Of whennus'; *unde.*

10. **sais**: Vg., *dicit ergo.*

12. **Fra that tyme**: similarly Wy., P., and Rh., with Hent., 'from thenceforth'; but St., Sixt., Clem., WW., *Et exinde.* **emperouris . . . emperour**: *Cæsaris . . . Cæsari;* similarly in ver. 15. **aganesais**: *contradicit.*

Math. xxvii. d. Mar. xv. c. Luc. xxiii. c.

[18] And Pilat, quhen [he] had herd thir wordis, ledde furth Jesu, and sat for domysman in a place, that is said Licostratos, bot in Hebrew Gabbatha. [14] And it was pasche euen, as it war the sext houre. And he sais to the Iewis, Lo! your king. [15] Bot thai criet, and said, Tak away, tak away, crucifie him. Pilat sais to thame, Sal I crucifie your king? The bischopis ansuerde, We haue na king bot the emperour. [16] And than Pilat betuke him to thame, that he suld be crucifiet. And thai tuke Jesu, and ledde him out. [17] And he baire to himself a croce, and went out into that place, that is said of Caluarie, in Hebrew Golgotha; [18] Quhare thai crucifiet him, and vther twa with him, aan on this side and aan on this side, and Jesus in the myddis. [19] And Pilat wrate a titile, and put on the croce; and it was writtin, Jesus (*a*) of Nazareth, king of Iewis. [20] Tharfore mony of the Iew[is] redde this titil, for the place quhare Jesus was crucifiet was nere the citee, and [it was] (*b*) writtin in Hebrew, Greke, and Latyne. [21] Tharfor the bischopis of the Iewis said

Luc. xxiii. c. Heb. xiii. b.

Math. xxvii. b. Mar. xv. c. Luc. xxiii. d.

F. 103 *v.*

(*a*) After *Jesus*, *nazare* deleted. (*b*) MS. defective here.

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xix. 13. **for domysman**: similarly Wy., P.; *pro tribunali.* Rh., 'in the judgment seat.' **Licostratos**: so Wy., P. Vg., *Lithostrotos*, and so Rh. AV., 'the pavement.' **Gabbatha**: so Vg.; but Wy., P., erroneously, 'Golgotha.' Wy. adds, '*in Englisch, place of Caluarie.*' 'Gabbatha' appears to be an unusual correction of P. on the part of Nis. from the Vulgate. FM., at least, cite no MS. of either P. or Wy., reading anything but 'Golgotha.'

14. **pasche euen**: P., 'pask eue.' Vg., *parasceve Paschæ.* AV., 'the preparation of the Passover.' Wy., 'the makinge redy, *or euyn*, of pask.' Compare Mt. xxvii. 62.

15. **and said**: not in Vg.

16. **And than**: Vg., *tunc ergo.*

17. **that is said of Caluarie**: *qui dicitur Calvariæ.* **in Hebrew Golgotha**: so reading with Hent. and Rh.; but St., Sixt., Clem., *Hebraice autem G.*

19. **wrate a titile**: Vg., *scripsit autem et titulum.* Rh., 'wrote a title also.' **put**: P., 'sette'; *posuit.*

to Pilat, Will thou nocht write king of Iewis, bot for he said, I am king of Iewis. [22] Pilat ansuerde, That that I haue writtin, I haue writtin. [23] Tharfor the knychtis, quhen thai had crucifiet him, tuke his clathes, and made iiii partis, to ilk knycht a part, and a coot. And the coot was without seem, and wouen al about. [24] Tharfore thai said togiddire, Cut we nocht it, bot cast we cauilis, quhais it is; that the scripture be fulfillit, sayand, Thai departit my clathes to thame, and on my claath thai kest cauile. And the knychtis did thir thingis. [25] Bot beside the croce of Jesu stude his modere, and the sistire of his modere, Marie Cleophe, and Marie Magdalene. [26] Tharfore quhen Jesus hadde seen his modere, and the discipile standand, quham he luvit, he sais to his modere, Woman, lo thi sonn. [27] Eftirwart he sais to the discipile, Lo! thi moder. And fra that houre the discipile tuke hir into his moder. [28] Eftirwart Jesus wittand, that now all thingis ar endit, that the scripture war fulfillit, he sais, I threst. [29] And a veschell was sett full of vynagre. And thai laid in ysope about a sponge full of vynagre, and put to his mouth. [30] Tharfore quhen Jesus had takin the vynagre, he said, It is endit. And

Math. xxvii. d. Mar. xv. b. Luc. xxiii. c.

Psal. xxi. b.

Mar. xv. c.

Psal. lviii. e.

Math. xxvii. e. Mar. xv. d.

xix. 21. **Will thou nocht**: P., 'nyle thou'; *noli.* **bot for**: *sed quia.*

23. **wouen al about**: similarly P., disregarding *desuper.* Vg., *desuper contexta per totum.* Wy., 'aboue wouun bi al.' Rh., 'wrought from the top throughout.'

24. **cast we cauilis**: *sortiamur.* **Thai departit**: P., 'Thei partiden'; *partiti sunt.* **kest cauile**: P., 'casten lot'; *miserunt sortem.* **knychtis did**: Vg., *milites quidem . . . fecerunt.*

27. **into his moder**: P., 'in to his *modir.*' Wy., 'in to his *thingis.*' Vg., *in sua.* RV., 'unto his own *home.*' Some MSS., with St., read *in suam.*

28. **now**: reading *jam* with Hent. and Rh., but not in Vg. **ar endit**: *consummata sunt.* **war fulfillit**: similarly P. Vg., *consummaretur.* Wy., 'shulde be fillid.'

29. **laid in ysope about a** [P., the] **sponge**: *spongiam . . . hyssopo circumponentes.* RV., 'put a sponge . . . upon hyssop.'

quhen his hede was bowit doun, he gafe vp the gaast. 31 Tharfor, for it was the pasche euen, that the bodijs suld nocht abide on the croce in the saboth, for that was a gret saboth day, the Iewis prait Pilate that the thees of thame suld be brokin, and thai takin away. 32 Tharfore the knychtis com, and thai brak the thees of the first, and of that vthir that was crucifijt with him. 33 Bot quhen thai ware cummin to Jesu, as thai saw him deid than, thai brak nocht his thees; 34 Bot aan of the knychtis opnyt his side with a spere, and anon blude and watir went out. 35 And he that saw, baire witnessing, and his witnessing is trew; and he wate that he sais trew thingis, that ye beleue. 36 And thir thingis war done, that the scripture suld be fulfillit, Ye sal nocht brek a baan of him. 37 And agane ane vthir scripture sais, Thai sal se in quham thai throwplicht. 38 Bot eftir thir thingis Joseph of Arimathie prait Pilat that he suld tak away the body of Jesu, for that he was a discipile of Jesu, bot priualie for drede of the Iewis. And Pilat suffirit. And sa he com, and tuke away the body of Jesu. 39 And Nicodeme com alsa, that had cummin to him first be nycht, and broucht ane mixture of myrre and

Zacharie xiii. a.

Exo. xii. a. Zacha. xii. c. Math. xxvii. g. Mar. xv. e. Luc. xxiii. e.

F. 104 r.

Joh. iii. a. and vii. c.

xix. 31. **pasche euen**: *Parasceve.* Compare vv. 14, 42. **thees**: P., 'hipis.' Wy., 'hupis.' In next verse: P. 'thies,' Wy. 'thiȝes.' Vg., *crura* (*bis*).

34. **aan of the knychtis**: Abp. Ham. (p. 205), 'Ane of the knychtis or tormentouris with ane speir oppinit his syde and incontinent thair came furth bayth blud and wattir.'

35. **that ye beleue**: Vg., *ut et vos*, &c. Rh., 'that you also may believe.'

36. **And**: Vg., *enim.*

37. **throwplicht**: P., 'piȝten thorow'; *transfixerunt.* Jam. gives 'pight,' pierced, thrust; but the form 'plicht' does not appear in this sense.

38. **bot priualie**: P., 'but priui'; one or two MSS., however, 'priueli.' Vg., *occultus.*

39. **to him**: so P., 'to hym'; but Vg., *ad Jesum.* Wy., correctly, 'to Jhesu.' **ane mixture**: P., 'a meddlynge'; *mixturam.*

aloes, as it war ane hundreth pundis. [40] And thai tuke the body of Jesu, and band it in lynnyng clathis with suet smelling (*a*) vnyementis, as it is the vse to Iewis for to beryse. [41] And in the place quhare he was crucifijt was a yarde, and in the yarde ane new graue, in quhilk yit na man was laid. [42] Tharfore thare thai put Jesu, for the vigile of the Iewis feest, for the sepulture was nere. ✠

The xx chapture.

✠ Ande in aan day of the wolk Marie Magdalene com airlie to the graue, quhen it was yit mirk. And scho saw the staan mouet away fra the graue. [2] Tharfor scho ran, and com to Symon Petir, and to ane vther discipile, quham Jesus luvit, and sais to thame, Thai haue takin the Lord fra the graue, and we wate nocht quhare thai haue laid him. [3] Tharfore Petir went out, and that ilk vthir discipile, and thai com to the graue. [4] And thai twa ran togiddir, and the ilk vthir discipile ran before Petir, and com first to the graue. [5] And quhen he lowtit, he saw the schetis liand, neuirtheles he entrit nocht. [6] Tharfor Symon Petir com followand him, and he entrit into the graue, and he saw the schetis laid, [7] And the

Math. xxviii. a. Mar. xvi. a. Luc. xxiiii. a.

Joh. xiii. e., xix. c., and xxi. a.

Luc. xxiiii. a.

(*a*) After *smelling*, *oyne* underpointed.

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xix. 40. **And**: Vg., *ergo*. **with suet smelling vnyementis**: *cum aromatibus*. **vse**: Wy., P., 'custom'; *mos*.

41. **yarde**: P., 'ȝerd'; *hortus*.

42. **for the vigile** [P., vigilie] **of the Iewis feest**: *propter Parasceven Judæorum*; Wy., 'for the makynge redy of Jewis.'

xx. 1. **in aan day of the wolk**: *una sabbati*; Wy., 'in oon of the saboth, *that is of the woke*.' **airlie**: *mane*. **it was yit mirk**: P., 'it was ȝit derk'; *adhuc tenebræ essent*.

4. **ran before**: Vg., *præcucurrit citius*. Wy., 'ran before sunner.'

5. **he lowtit**: P., 'he stoupide'; *se inclinasset*.

6. **followand**: P., 'suynge.'

sudarie that was on his hede, nocht laid with the schetis, bot be itself wympilit into aan place. 8 Tharfore than the ilk discipile that com first to the graue, entrit, ‡ and saw, and beleuet. 9 For thai knew nocht yit the scripture, that it behuvit him to ryse agane fra deid. ✠ 10 Tharfore the discipilis went agane to thame self. ✠ 11 Bot Marie stude at the graue without furth wepand. And the quhile scho wepit, scho bowit hir, and beheld furth into the graue; 12 And saw twa angelis sittand, in quhite, aan at the hede and aan at the feet, quhare the body of Jesu was laid. 13 And thai say to hir, Woman, quhat wepis thou? Scho said to thaim, For thai haue takin away my lorde, and I wate nocht quhare thai haue laid him. 14 Quhen scho had said thir thingis, scho turnit bakwart, and saw Jesu standand, and wist nocht that it was Jesus. 15 Jesus sais to hir, Woman, quhat wepis thou? quham sekis thou? Scho gessand that he was a gardinare, sais to him, Sir, gif thou has takin him vp, say to me quhare thou has laid him, and I sal tak him away. 16 Jesus sais to hir, Marie. Scho turnit, and sais to him, Rabboni, that is to say, Maistir. 17 Jesus sais to hir, Will thou nocht ‡ tuiche me, for I haue nocht yit ascendit to my fader; bot ga to my brether, and say to thame, I ga vp to my fader and to youre fadere, to my God and to youre God. 18 Marie Magdalene com, telland to the discipilis, That I saw the Lord, and thir thingis he said to me. ✠ ✠ 19 Tharfore quhen it was

Psal. xv. b. Actis ii., iiii. c., xiii. d., and xviii. a.

‡ And saw and belewit.) Namely, that Christ was taynn away out of the sepulture, as Marie Magdalyne had tald him.

‡ Tuiche me nocht.) Jt apperis that Mary Magdalene belewed nocht yit steadfastly that Christ was rysin weray God, and tharfor forbad he hir to tuiche him. As for other wemmen that wer nocht carnell myndit onn him, he sufferit them to twych him, that thai mycht be the better witness of his resurrectiounn onn to his disscipilis, Math. xxviii.

F. 104 *v.*

Psal. xxi. c. Joh. xvi. d. Luc. xxiiii. a.

Luc. xxiiii. c.

xx. 7. **wympilit**: Wy., P., 'wlappid'; *involutum.*

8. **the ilk discipile**: Vg., *et ille discipulus.*

10. **agane**: P., 'eftsoone.' **to thame self**: *ad semetipsos;* Kenrick, 'to their home.'

13. **And thai say**: *Dicunt.* No conjunction in Vg. **Scho said**: Vg., *Dicit.*

17. **Will thou nocht**: P., 'Nyle thou'; and so ver. 27. **ascendit**: P., 'stied'; *ascendi.* **I ga vp**: P., 'Y stie'; *ascendo.*

euen in that day, aan of the sabotis, and the yettis war closit quhare the discipilis war gaderit for drede of the Iewis, Jesus com and stude in the myddis of the discipilis, and he sais to thame, Pece to yow. Joh. xvi. c.
20 And quhen he had said this, he schewit to thame handis and side; tharfore the discipilis ioyit, for the Lord was seen. 21 And he sais to thame agane, Pece Esaie lxi. a. Mar. xvi. b. to you; as the fader send me, I send you. 22 Quhen Luc. iiii. a. Joh. xvii. c. he had said this, he blew on thame, and said, Tak ye the Haligast; 23 Quhais synnis ye forgefe, tha ar forgeuen to thame; and quhais ye withhald, tha ar withhaldin. ✠ ✠ 24 Bot Thomas, aan of the xij, that Joh. xi. b. is saide Didymus, was nocht with thame quhen Jesus com, 25 Tharfore the vther discipilis said to him, We haue sene the Lord. And he said to thame, Bot I se in his handis the fixing of the nailis, and put my fingire into the place of the nailis, and put my hand into his side, I sal nocht beleue. 26 And eftir viii dais

xx. 19. **aan of the sabotis**: *una sabbatorum.* Kenrick, 'the first of the week.' Cf. Mk. xvi. 2. **closit**: P., 'schit'; *clausæ.* **he sais**: Vg., *dixit.* Vv. 19-23: Gau (p. 61), 'quhen ye disciplis wesz gadrit to gider in ane hws and haid closit the dourris for dredour of the Iowis Iesus come and stud in ye middis of thayme and said pece to zow, and quhen he said this he schew to thayme his handis and his sid, the disciplis vesz blitht seand hime, he said to thayme agane pece to zow, as the fader send me sua send i zow quhen he haid said this he blew apone thayme sayand to them al . . . resawe the halie sprite quhais sinnis ze remit thay ar remittit (or forgiffine) quhais sinnis ze hald thay ar haldine (or notht forgiffine).'

21. **And he sais**: Vg., *Dixit ergo.* **I send you**: *et ego mitto vos;* Rh., 'I also,' &c.

22. **blew on thame, and said**: Vg., *insufflavit, et dixit eis.* Abp. Ham. (p. 173), 'Resaif the haly spreit, quhais synnis saevir ye forgeve, thai ar forgevin to thame, and quhais synnis saevir ye hald onforgevin, thai ar onforgevin.' J. Ham. (Fac. Traict., p. 264), 'As the Father sent ane, sa I send zow when he had sayd this he braithit opon thame and sayd, ressaue the halie spirit; whais sinnes ze sal remit ar remittit to thame.'

25. **said to him**: Wy., P. omit 'to him.' Vg., WW., *dixerunt ei.* **the fixing**: P., 'fitchinge'; *fixuram.*

agane his discipilis war within, ande Thomas with thame. Jesus com, quhile the yettis war closit, and stude in the myddis, and said, Pece to you. [27] Eftirwart he sais to Thomas, Put in here thi fingire, and se myn handis, and put hiddire thi hand, and put into my side, and will thou nocht be vnbeleeffull, bot faithfull. [28] Thomas ansuerd, and said to him, My Lord and my God. [29] Jesus sais to him, Thomas, for thou has sene me, thou beleues; blessit be thai that saw nocht, and has beleuet. ✠ [30] And Jesus did mony vthir signes in the sicht of his discipilis, quhilkis ar nocht writtin in this buke. [31] Bot thir ar writtin, that ye beleue that Jesus is Crist, the sonn of God, and that ye beleuyng haue lif in his name.

xxi chapture.

✠ Eftirwart Jesus agane schewit him to his discipilis, at the see of Tyberias. And he schewit him thus. [2] Thar war togiddire Symon Petir, and Thomas, that is
Joh. i. c. said Didymus, and Nathanael, that was of the Chane of Galilee, and the sonnis of Zebedee, and ii vtheris of his discipilis. [3] Symon Petir sais to thame, I ga
F. 105 r. to fisch. Thai say to him, And we cum with thee. And thai went out, and went into a boot. And in that nycht thai tuke nathing. [4] Bot quhen the morn

xx. 26. **the yettis war closit**: P., 'the ȝatis weren schit'; *januis clausis.*

29. **sais**: Vg., *dixit.* **for**: *quia.*

30. **mony vthir signes**: with P. disregarding *et*=also; *multa quidem et alia.*

31. **Bot thir ar writtin**: J. Ham. (Fac. Traict., p. 98), 'Bot thir things ar wrettin that ze may beliue that Jesus is the Christ the sone of God and that beliuand in him ze may haue lyf in his name.'

xxi. 1. **agane**: P., 'eftsoone'; *iterum.*

2. **of the Chane of Galilee**: *a Cana Galilææ.*

4. **the morn**: P., 'the morewe'; *mane.*

was cummin, Jesus stude in the (*a*) bra; neuirtheles the discipilis knew nocht that it was Jesus. 5 Tharfore Jesus sais to thame, Childir, quhethir ye haue ony souping thing? Thai ansuerde to him, Nay. 6 He said to thame, Put ye the nette into the richthalf of the rolling, and ye sal find. And thai put the nette; and than thai mycht nocht draw it for multitude of fischis. 7 Tharfore the ilk discipile, quham Jesus luvit, said to Petir, It is the Lorde. Symon Petir, quhen he had herde that it is the Lorde, girde him with a coot, for he was nakit, and went into the see. 8 Bot the vthere discipilis com be boot, for thai war nocht fer fra the lande, bot as twa hundreth cubitis, drawand the nett of fischis. 9 And as thai com doun into the land, thai saw coles liand, and a fisch laid on, and breide. 10 And Jesus sais to thame, Bring ye of the fischis, quhilkis ye haue takin now. 11 Symon Petire went vp, and drew the nett into the land, full of gret fischis, ane hundreth fiftj and three; and quhen thai war sa mony, the nett was nocht brokin. 12 Jesus sais to thame, Cum ye, ete ye. And na man of thame that

Luc. v. a.

Joh. xiii. c.

Luc. xxiiii. d.

(*a*) *the* added above the line.

xxi. 4. **in the bra**: P., 'in the brenke'; *in littore.*

5. **ony souping thing**: similarly Wy., P.; *pulmentarium.* Rh., 'any meat.'

6. **He said**: reading with Sixt., *dixit.* St., Hent., Clem., *dicit.* **of the rolling**: P., 'of the rowing'; *navigii.* Rh., 'of the boat.' Cf. ver. 8. **And thai put the nette**: Vg., *miserunt ergo.*

7. **went into the see**: so P. Vg., *misit se in mare.* Rh., 'cast himself into the sea.'

8. **be boot**: P., 'bi boot'; *navigio.* Some MSS. of Wy., 'by boot, *or rowyng.*' See ver. 6.

9. **And as**: Vg., *Ut ergo.* **coles**: *prunas.*

10. **And**: no authority for the conjunction, which is absent in Wy., P.

11. **drew**: P., 'drowȝ'; *traxit.* **quhen**: *cum*=although.

12. **of thame that sat at the mete**: *discumbentium,* with Clem. and most MSS. of Vg.; but WW., *discentium.* AV., 'of the disciples.'

sat at the mete durst ask of him, Quha art thou, wittand that it is the Lord. 13 And Jesus com, and tuke brede, and gafe to thame, and fisch alsa. 14 Now this thrid tyme Jesus schewit him to his discipilis, quhen he had risen agane fra deid. ✠ 15 And quhen thai had eten, Jesus sais to Symon Petir, Symon of Johnne, luvis thou me maire than thir? He sais to him, Ye, Lorde, thou wost that I lufe thee. Jesus sais to him, Feed thou my lammis. 16 Eftsone he sais to him, Symon of Johnne, luvis thou me? He sais to him, Ye, Lord, thou wate that I lufe thee. He sais to him, Fede thou my lammis. 17 He sais to him the thrid tyme, Symon of Johnne, luvis thou me? Petir was soroufull, for he sais to him the thrid tyme, Luvis
Joh. xvi. d. thou me, and he said to him, Lord, thou knawis al thingis; thou wate that I lufe thee. Jesus sais to
Joh. xiii. d. him, Fede my schepe. 18 Treulie, treulie, I say to thee, quhen thou was yonngare, thou beltit thee, and yede quhare euir thou wald; bot quhen thou sal wax eldare,
Actis xii. a. thou sal hald furth thi handis, and ane vthir sal belt thee, and sal leid thee quhare thou will nocht. 19 He said this thing, signifiand be quhat deid he suld glorifie God. And quhen he had saide thir thingis, ✠ he sais to him, Follou thou me. 20 Petir turnit, and saw the

xxi. 13. **tuke . . . and gafe**: reading *accepit . . . et dabat* with St., Sixt.; but Hent., Clem., *accipit . . . et dat.* **alsa**: *similiter;* Rh., 'in like manner.'

15. **Symon of Johnne**: P., 'Symount of Joon.' **thou wost**: P., 'thou woost'; *tu scis;* but in vv. 16, 17, 'thou wate.' P., in each instance, 'thou woost.' **Jesus sais**: similarly Wy., P.; but no authority for *Jesus.* **lammis**: P., 'lambren'; *agnos,* and so in next verse.

17. **was soroufull**: P., 'was heuy'; *contristatus est.* Wy., 'is sori.' **Jesus sais**: Clem., *dixit* (Hent., *dicit*), without *Jesus.* **schepe**: P., 'scheep'; *oves.*

18. **beltit**: P., 'girdidist'; *cingebas.* **yede**: P., 'wandridist'; *ambulabas.* **sal belt**: P., 'schal girde'; *cinget.*

19. **He said this**: Vg., *Hoc autem dixit.* Wy., 'Sothli he seide,' &c. **Follou**: P., 'sue'; and so in ver. 22.

ilk discipile followande quham Jesus luvit, quhilk alsa restit in the souper on his breest, and he said to him, Lord, quha is it that sal betray thee? [21] Tharfor quhen Petir had sene this, he sais to Jesu, Lord, bot quhat this? [22] Jesus sais to him, Sa I will that he duell till that I cum, quhat to thee? follou thou me. [23] Tharfore this word went out amang the brethir, that the ilk discipile deis nocht. And Jesus said nocht to him that he deis nocht, bot, Sa I will that he duell til I cum, quhat to thee? [24] This is the ilk discipile that beris witnessing of thir thingis, and wrate thame; and we wate that his witnessing is trew. ✠ [25] And thar ar alsa mony vthir thingis that Jesus did, quhilk gif thai war writtin ilk be thame self, I deme that the warld him self sal nocht tak tha bukis that ar to be writtin.

F. 105 *v.* Joh. xiii. e.

Joh. xx. a.

Heir endis the foure ewangellis.

xxi. 20. **followande**: P., 'suynge.'

21. **had sene this**: *hunc . . . vidisset.* Wy., 'hadde seyn this *disciple.*' **bot quhat this**: Wy., 'what forsothe this'; *hic autem quid?*

22. **Sa I will that he duell**: Wy., P., 'So I wole,' &c. Clem., and nearly all MSS. of Vg., *Sic eum volo*, instead of *Si*, which we should expect from the Greek. WW. read, *Si sic.* But Mr Rendel Harris, in his 'Study of Codex Bezae' ('Texts and Studies,' 1891, vol. ii. pp. 32-40), maintains that *sic* is here the genuine reading, which preserves an early pre-classical Latin form. He adduces several other instances from Codex Bezae and from the Old Latin version of Irenæus, in which ἐὰν is translated by *sic.* Rh., 'So I will have him to remain,' where 'so' is given a hypothetical or conditional turn. The same in ver. 23.

24. **thame**: P., 'hem'; *hæc.* Wy., 'thes thingis.'

25. **ilk be thame self**: P., 'bi ech bi hym silf'; *per singula.* Rh., 'in particular.'

And followis the Epistillis of Sancte Paule to the Romanis.

THE PROLOUUGE. (*a*)

ROMANIS ar in the cuntre of Italie: thai war dissauet first of fals prophetis, that is, fals techers. And vndir the name of our Lorde Jesu Crist thai ware broucht into the law and prophetis, that is, into cerymonies outhir fleschlie keping of Moyses law and of prophetis according with tha cerymonyes, quhilk vsing is contrarie now to the treuthe and fredome of Cristis evangele. Paule agane callis thir Romanis to verray faith and treuth of the evangele, and writis to thame this epistile fra Corinthie.

The Romanis.

The first chapture. ✠

Actis xiii. a. Deutro. xviii. c.

PAULE, the (*b*) seruand of Jesu Crist, callit ane apostil, departit into the euangel of God; 2 Quhilk he had behecht before (*c*) be his prophetis

(*a*) The Prologue is found in several MSS. of Purvey, and purports to be taken from St Jerome.

(*b*) After *the*, *ap* deleted. (*c*) After *before*, *his* deleted.

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i. 1. **callit**: P., 'clepid'; so in vv. 6, 7. **departit into**: *segregatus in.* **euangel**: P., 'gospel.' Wy., 'euangelie.'

2. **had behecht**: P., 'hadde bihote'; *promiserat.* Gau (p. 106), 'Paul the seruand of Iesu christ callit to ye office of ane apostil sewert to prech the vangel of God . . . quhilk he promist befor be his prophetis in ye halie scriptures of his sone quhilk vesz borne of the seid of Dauid as pertenand to the flesch.'

in halie scripturis [8] Of his sonn, quhilk is made to him of the sede of Dauid be the flesch, [4] And he was before ordanit the sonn of God in virtue, ‡ be the spirit of hallowing of the agane rising of deidmen of Jesu Crist our Lorde, [5] Be quham we haue resauet grace and the office of apostile, to obey to the faith in al folkis for his name, [6] Amang quhilkis alsa ye ar callit of Jesu Crist, [7] To all that ar (*a*) at Rome, derlingis of God, and callit halie, grace to yow, and pece of God oure fadere, and of the Lord Jesu Crist. ✠ [8] First I do thankingis to my God, be Jesu Crist, for al yow, for your faith is schewit in al the warld. [9] For God is a witnes to me, to quham I serue in my spirit, in the vangel of his sonn, that without ceessing I mak mynd of yow euir in my praieris, [10] And beseke, gif in ony maner sum tyme I haue a spedy way in the will of God to cum to yow. [11] For I desire to se yow, to part sumquhat of spirituale grace, that ye be confermyt, [12] That is, to be confortit togiddir in you, be faith that is bathe youris and myn togiddir. [13] And brether, I will nocht that ye vnknaw, that

Actis xxvi. a. Math. i. a. ii. Thym. ii. a. Actis ix. a. F. 106 *r*. i. Cho. i. a. Gal. i. a. Joh. iiii. c. i. Tymo. ii. a. ii. Tymo. i. b. Phi. i. a. Collo. i. a. Jere. x. d. Actis xvi. a.

(*a*) *ar* added above the line.

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i. 4. **the spirit of hallowing**: Abp. Ham. (p. 169), 'the spreit of sanctificatioun.' **of the agane rising of deidmen**, &c.: *ex resurrectione mortuorum Jesu Christi;* Rh., 'by the resurrection of our Lord J. C. from the dead.'

7. **derlingis of God, and callit halie**: similarly P. Wy., 'the louede of God, clepid hooly,' omitting *and*. Vg., *dilectis Dei, vocatis sanctis*. Rh., 'the beloved of God, called to be saints.'

8. **First**: Vg., *primum quidem*.

9. **vangel**: Wy., P., 'gospel.'

10. **in ony maner sum tyme**: *quo modo tandem aliquando*. **a spedy way**: Wy., 'esy, *or spedy*, weie'; *prosperum iter*.

11. **to part sumquhat**: P., 'to parten sumwhat'; *ut aliquid impertiar*.

12. **be faith**, &c.: Wy., 'by that faith,' &c.; *per eam, quæ invicem est, fidem vestram, atque meam*.

oft I purposit to cum to you, and I am lettit to this tyme, that I haue sum fruit in you, as in vthir folkis. 14 To Grekis and to barbaris, to wise men and to vnwisemen, I am dettour, 15 Sa that that is in me is reddi to preche the evangel alsa to you that ar at Rome. 16 Forsuth I schame nocht the euangel, for it is the virtue of God into heil to ilk man that beleues, to the Iew first, and to the Greke. 17 For the richtuisnes of God is schewit in it, of faith into faith, as it is writtin, ‡ For a iustman levis of faith. 18 For the ire of God is schewit fra heuen on al vnpitee and wickitnes of tha men that withhaldis the treuth of God in vnrichtwisnes. 19 For that thing of God that is knawne, is schewit to thame, for God has schewit to thame. 20 For the inuisibile thingis of him that ar vndirstandin, ar behaldin of the creature of the warld, be tha thingis that ar made, ye, and the euirlasting virtue (*a*) of him and the godhede, sa that thai may nocht be excusit. 21 For quhen thai had knawne God, thai glorifiit him nocht as God, nouthir did thankingis, ‡ bot thai vanysit in thare thouchtis, and the vnwise hert of thame was mirkit.

Ecclesi. xli. c.
ii. Tymo. i. b.
i. Cor. i. c.
Abac. ii. a.
Galla. iii. b.
Hebre. x. d.
Actis xiiii. e.
Heb. xi. a.
Psal. xviii. a.
Deutro. xxviii. c.
Jere. ii. d.

‡ For a just man lewis be faith.) Thocht Christ our saluiour sayis, Luc. x., This do and thou sal leif, he meanis nocht that men salbe saiffit, justifyed, or sal leif be thair awyn werkis. Bot as the tixt dois playnly declair, he speikis of the luf toward God, quhilk requiris the haill hart, the haill saull, the hail strenthe, the hail mynd, and rakkis nocht the outwart deid for the fulfilling of the law, bot will that the rychtwiss sal leif be faith, Abacuk ii. Nother neiddis menn to say that gude werkis ar distroyed be this text, for as he quhilk luffis God cannot bot luf his nychtbour, ewin sua is it impossibill for the gud tree of faith to be without fructis and gud werkis.

‡ Bot thai vanysit in thair awin ymaginationns.) Quhair faith is nocht, thair falllis naturall reasounn fra anne vanite to another till

(*a*) *virtue* over *thingis* deleted.

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i. 13. **in you, as**: omitting *et* with Sixt. Clem., *et in vobis, sicut et.*

14. **barbaris**: P., 'barberyns'; *barbaris.*

15. **Sa that that is in me**: *Ita* (*quod in me*). **to preche the evangel** [P., gospel]: *evangelizare;* Rh., 'to evangelise.'

16. **I schame nocht**: *Non . . . erubesco.*

17. **levis**: *vivit.* Some MSS., *vivet.* Abp. Ham. (p. 55), *Justus meus ex fide vivet*, 'My rychteous man be fayth sal leif'; but (p. 128) 'leiffis throch his faith.'

18. **ire**: P., 'wraththe'; *ira.* **vnpitee**: Wy., P., 'vnpite'; *impietatem.*

20. **that ar vndirstandin**, &c.: *a creatura mundi, per ea quæ facta sunt, intellecta conspiciuntur.*

21. **thai vanysit**: P., 'thei vanyschiden'; *evanuerunt.* Rh., 'are become vain.' **mirkit**: P., 'derkid'; *obscuratum.* Gau (p. 32), 'thair onwisz hartis war blyndit and thochtis was vanite.'

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fest
he.

[22] For thai sayand that thame self ware wise, thai war made fules. [23] And thai changet the glorie of God vncorruptibile into the liknes of ane ymage of a deidlie man, and of birdis, and of fourefutit beestis, and of serpentis. [24] For the quhilk thing God betuke thame into the desires of thar hart, into vncleennes, that thai punyse with wrangis thar bodiis in thame self. [25] The quhilk changet the treuth of God into lesing, and wirschipit and seruit a creature rather than to the creatour that is blessit into warldis of warldis. Amen. [26] Tharfor God betuke thame into passiounns of euile fame. For the women of thame changet the kyndlie vse into that vse that is aganis kynd. [27] Alsa the men forsuke the kyndly vse of women, and brint in thare desires togiddire, and men into men wrocht filthede, and resauet into thame self the mede that behuvit of thare errour. [28] And as thai previt that thai had nocht God in knawing, God betuke thame into a repreuabile witt,

ii. Reg. xxiiii. a. Eze. xiiii. a.

F. 106 *v.* Leui. xviii. c.

Prouerb. i. c. Actis vii. c.

i. 23. **of a deidlie man**: *corruptibilis hominis;* Abp. Ham. (p. 49), 'Thai turnit and gaif the glore of the immortal God unto ane ymage made nocht only efter the similitude of ane mortall man, bot alswa of Byrdis and four futtit beistis and of creping beistis.'

24. **betuke thame**: *tradidit illos;* Abp. Ham. (p. 33), 'God gaif thame up into thair hartis lust.' **that thai punyse with wrangis**, &c.: *ut contumeliis afficiant corpora sua;* Rh., 'for to abuse their own bodies . . . ignominiously.'

25. **wirschipit**: Wy., P., 'herieden'; *coluerunt.* **into warldis of warldis**: similarly P. Vg., *in sæcula.* Wy., 'in to worldis, *or withouten ende.*'

26. **of euile fame**: P., 'of schenschipe'; *ignominiæ.* Wy., 'of yuel fame, *or schenschip.*' Abp. Ham. (p. 33), 'God gaif thame up into schameful lustis.' **kyndlie . . . aganis kynd**: similarly Wy., P.; *naturalem . . . contra naturam.*

27. **Alsa**: *Similiter autem et;* Rh., 'And in like manner . . . also.' **togiddire**: *in invicem;* Rh., 'one toward another.' **filthede**: *turpitudinem.*

28. **into a repreuabile witt**: *in reprobum sensum;* Abp. Ham. (p. 33), 'and as thai regard it nocht to ken God, evin sa God gaif thame up (that is to say) tholit thame to fall into a perversit mynde to do thai thingis quhilk was nocht cumlie.'

that thai do tha thingis that ar nocht couenabile; [29] That thai be fulfillit with al wickitnes, malice, fornicatioun, couatice, wawartnes, full of invy, manslaingis, striif, gile, euile will, priuee bacbitaris, [30] Detractouris, ‡ haatfull to God, debataris, proude, and hie ouir mesure, findaris of euile thingis, nocht obeyand to fadere and modere, [31] Vnwise, vnmanerlie, without lufe, without band of peace, without mercy. [32] Quhilkis quhen thai had knawne the richtuisnes of God, vndirstude nocht, that thai that dois sic thingis ar worthi the deid, nocht aanly thai that dois tha thingis, bot alsa thai that consentis to the (*a*) doaris.

‡ Haatfull to God.) Thai ar thai that leiffis efter beastiall lustis and wolupttuusness, and continewiss tharin as thocht thair war na God at all, lyk as the philosopheris of Epicurye secte did, &c.

Osee. vii. a.

ii chapture.

Math. vii. a. ii. Reg. xii. b.

Qvharfore thou art vnexcusabile, ilk man that demes, for in quhat thing thou demes ane vthir man, thou condampnis thi self; for thou dois the sammin thingis quhilk thou demes. [2] And we wate, that the dome of God is eftir treuth aganes thame that dois

(*a*) After *the*, *dar* deleted.

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i. 29. **wawartnes**: P., 'weiwardnesse'; *nequitia.* **priuee bacbitaris**: *susurrones;* Wy., 'priuey bacbyteris, *or soweris of discord.*' Rh., 'whisperers.'

30. **debataris**: similarly P.; *contumeliosos.* Wy., 'wrongly dispyseris *of othere men.*' **hie ouir mesure**: similarly Wy., P.; *elatos.* Rh., 'haughty.' **to fadere and modere**: similarly Wy., P.; *parentibus.*

31. **vnmanerlie**: similarly P.; *incompositos.* Wy., 'vncouenable in berynge with oute forth.' Rh., 'dissolute.' **without band of peace**: *absque fœdere.* Rh., 'without fidelity.'

32. **nocht aanly**: omitting conjunction, with Wy., P. Vg., *et non solum.* Abp. Ham. (p. 96), 'nocht only thai that dois evil ar worthie of the deade, bot also thai that consentis to the doaris.'

ii. 1. **ilk man that demes**: Vg., *O homo omnis qui judicas.* Wy., 'thou ech man that demest.'

2. **And we wate**: Vg., *scimus enim.*

sic thingis. [8] Bot gessis thou, man, that demes thame that dois sic thingis, and thou dois tha thingis, that thou sal eschape the dome of God? [4] Quhethir dispises thou the richessis of his gudnes, and the pacience, and the lang abiding? Knawis thou nocht, that the benignitee of God leidis thee to forthinking? [5] Bot eftir thi hardnes and vnrepentand hart, thou tresouris to thee jre in the day of ire and of schawing of the richtful dome of God, ‡ [6] That sal yeeld to ilk man eftir his werkis; [7] Suthlie to thame that be pacience of gude werk, glorie and honour and vncorruptioun, to thame that sekis euirlasting lif; [8] Bot to thame that ar of strijf, and that assentis nocht to treuthe, bot trowis to wickitnes, jre and indignatioun, [9] Tribulatioun and angir, into ilk saule of man that wirkis euile, to the Iew first, and to the Greke; [10] Bot glorie and honour and pece, to ilk man that wirkis gude thing, to the Iew first, and to the Greke. [11] For acceptioun of personns is nocht anentis God. [12] For quha euir haue synnyt without the law, sal (*a*) peryse without the law; and quha euir haue synnyt in the law, thai salbe demyt

Esaie xxx. a. Actis xvii. c.

Actis x. d. Eph. vi. a. Gal. ii. a.

Luc. vi. e. Math. vii. c. Jaco. i. e.

(*a*) *sal* written over *suld* deleted.

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ii. 3. **Bot gessis thou, man**: Vg., *Existimas autem hoc, O homo.* **sal eschape**: P., 'schalt ascape'; *effugies.*

4. **the lang abiding**: *longanimitatis.* **benignitee**: Wy., 'benygnyte, *or good wille'; benignitas.* **to forthinking**: *ad pœnitentiam.* Abp. Ham. (p. 217), 'Kennis thow nocht that the gentilness of God leidis the to pennance.'

5. **jre . . . of ire**: P., 'wraththe . . . of wraththe'; and so ver. 8.

7. **to thame that sekis euirlasting lif**: reading *quærentibus* with some MSS.; but Vg., *iis quidem qui . . . gloriam et honorem et incorruptionem quærunt, vitam æternam.*

8. **trowis to wickitnes**: Wy., P., 'bileuen to wickidnesse'; *credunt iniquitati.* AV., 'obey unrighteousness.'

9. **angir**: P., 'angwisch'; *angustia.*

11. **anentis**: so Wy., P.; *apud;* and in ver. 13.

be the law. [13] For the heraris of the law ar nocht
F. 107 r. iust anentis God, bot the doaris of the law salbe made iust. [14] For quhen hethin men that has nocht the law, ‡ dois kindli tha thingis that ar of the law, thai nocht havand sic maner law, ar law to thame self, [15] That schewis the werk of law writtin in thar hartis. For the conscience of thame yeeldis to
Math. xxv. c. thame a witnessing betuix thame self of thouchtis that ar accusand or defendand, [16] In the day quhen God sall deme the priuee thingis of men eftire my vangel, be Jesu Crist. [17] Bot gif thou art namet a
Joh. viii. e. Iew, and restis in the law, and has glorie in God, [18] And has knawne his will, and thou leirit be the law preuis the maire proffitabile thingis, [19] And traistis thi self to be a ledare of blindmen, the licht of thame that ar in mirknessis, [20] A techeare of vnwismen, a maistere of yonng childir, that has the
Math. vii. a. form of cunning and of treuth in the law; [21] Quhat than techis thou ane vthir, and techis nocht thi self? Thou that prechis that men sal nocht stele, stelis? [22] Thou that techis that men sal do na licherie, dois licherie? Thou that abhorris ydolis, dois sacrilege? [23] Thou that has glorie in the law, vnwirschipis God

deidis, bot according to his deidis—namely, to that gud euirlasting lyf. And to thamme that disobeyis the treuth the wraith of Gode, (a) . . . . . of God for the fleische nother is nor cann be subdewit tharto, Ro. viii. Bot the apostlis, meanyng [is tha]t the heythin, [hed] the samm law writtin in thair hartis, that the Jewes hed in thair bukis, that is to saye, their consciens ar grewit to [don] ewill, for thai knaw that it is nocht lawfull for till stealle, to committ adultrie, to slay, nother to do vnto another that thai wald nocht haif d[one] to thamme selfis.

(a) A line of the gloss has been lost at the top of the page.

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ii. 13. **the heraris of the law**: J. Ham. (Cath. Traict., sig. S 5), 'not the heiraris bot the doaris of the lau sould be iustefeit before God.'

14. **kindli**: *naturaliter.*

16. **vangel**: P., 'gospel.'

17. **has glorie**: *gloriaris;* RV., 'dost glory.'

19. **mirknessis**: P., 'derknessis'; *tenebris.*

21. **Quhat than techis thou**, &c.: similarly P. Vg., *Qui ergo alium doces.* Rh., 'Thou therefore that teachest another.' **that men** [P., me] **sal nocht stele**: *non furandum.*

22. **men**: P., 'me,' as in preceding verse. **abhorris ydolis**: P., 'wlatist maumetis'; *abominaris idola.* Wy., 'wlatist ydols, *or mawmetis.*'

23. **vnwirschipis**: *inhonoras;* Wy., 'vnworschipist, *or dispisist.*

be breking of law? [24] For the name of God is blasphemit be you amang hethinmen, as it is writtin. [25] ‡ For circumcisioun proffitis, gif thou kepe the law; bot gif thou be a trespassour aganes the law, thi circumcisioun is made prepucie. [26] Tharfor gif prepucie kepe the richtuisnessis (*a*) of the law, quhethir his prepucie sal nocht be reput into circumcisioun? [27] And the prepucie of kynd that fulfillis the law, sal deme thee, that be lettire and circumcisioun art a trespassour aganes the law. [28] For he that is in opin is nocht a Iew, nouthir it is circumcisioun that is opinlie in flesch; [29] Bot he that is a Iew in hid, and the circumcisioun of hart, ‡ in spirit, nocht be lettir, quhais praising is nocht of men, bot of God.

‡ For circumsicionn.) That is to saye, it is gude, and pleasis God, gif thi hart fearis God and vnfenyetly traistis in him; for to the cleynne all thingis ar cleynn, bot to the vncleynne and vnbeleifers, that is to say, vnto thaim that puttis thar traist in ony outwart thing, thair circumsicionn is na thing better for thaim nor thai hed it nocht. And tharfor, sayis Sanct Paul in anne nother place, gif ye wil be circumsydit, Christ sall profite you na thing at all.

Esaie lii. a. Eze. xxxvi. d.

iii chapture.

Qvhat than is maire to a Iew, or proffite of circumcisioun? [2] Mekile be al wise; first, for the spekingis of God war betakin to thame. [3] And quhat gif

Ro. ix. a. ii. Thy. ii. b.

‡ In spreit, nocht in be letter.) Quhat sa euir God wirkis in man abone the courss of nature, it is callit spreit; and quhat sa euir man dois of is awin nature without the spreit of Gode, it is callit letter, Roma. vii. And in sum place the law is callit the letter, ii. Cor. iii.

(*a*) *richtuisnes* corrected into *richtuisnessis*.

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ii. 24. **hethinmen**: Abp. Ham. (p. 254), 'the name of God be yow is blasphemit amang the gentils.'

25. **is made prepucie**: *præputium facta est;* Wy., 'is maad prepucie, *or custom of hethen men.*' Rh., 'is become prepuce.' RV., 'is become uncircumcision.'

26. **sal . . . be reput**: P., 'be arettid' (Wy., rettid); *reputabitur.*

27. **And the prepucie of kynd**: *Et id quod ex natura est præputium.*

28. **For he that is in opin**, &c.: Vg., *Non enim qui in manifesto Judæus est.* Rh., 'For not he that is in open shew is a Jew.'

29. **in hid**: so P.; *in abscondito.*

iii. 1. **Qvhat than is maire**: *Quid ergo amplius.* Rh., 'What pre-eminence then hath,' &c.

2. **first, for**: Vg., *primum quidem quia.* Rh., 'first surely because.' **the spekingis**: *eloquia;* AV., 'the oracles.'

3. **And quhat gif**: Vg., *Quid enim.*

sum of thame beleuet nocht? Quhethir vnbeleue of thame has avoidit the faith of God? God forbede. [4] For God is suthfast, bot ilk man is a leare; as it is writtin, That thou be iustifiit in thi wordis, and ouircummin, quhen thou art demet. [5] Bot if oure wickitnes [‡] commend the richtuisnes of God, quhat sal we say? Quhethir God is wickit, that bringis in ire? [6] Eftire man I say. God forbede. Ellis how sal God deme this warld? [7] For gif the treuth of God has aboundit in my lesing, into the glorie of him, quhat yit am I demet as a synnare? [8] And nocht as we ar blasphemyt, and as sum sais that we say, Do we euile thingis, that gude thingis cum. Quhais dampnation is iust. [9] Quhat than? Passe we thame? Nay; for we haue schewit be skill that all bathe Iewis and Grekis ar vndir synn, [10] As it is writtin, For thar is na man iust; [11] Thare is na man vndirstanding, nouthir seekand God. [12] All bowit away to giddire, thai ar made vnproffitabile; thar is naan that dois gude, thar is naan till to aan. [13] The throte of thame is an opin sepulture; with thar tonngis thai did gylefullie; the venomme of snakis is vndire thar lippis. [14] Of quham the mouth is full of cursing and bittirnes; [15] The feet of thame

Joh. iii. c. Psal. cxv. a. and l. a.

F. 107 v.

Psal. xiii. a. and lii. a.

Psal. v. b. and cxxxix. a.

‡ Commend the rychtwisness.) It is nocht synn bot knawlegying of synn, that commendis rychtwisness, mercy and grace of God.

iii. 3. **has avoidit**: reading *evacuavit* with Hent., Sixt.; so Rh., 'made . . . frustrate.' Clem., *evacuabit.*

4. **and ouircummin**: P., 'and ouercome'; *et vincas.*

5. **bringis in ire**: P., 'bryngith in wraththe'; *infert iram.* Rh., 'executeth wrath.'

7. **quhat yit am I demet**: *quid adhuc et ego . . . judicor;* Rh., 'why am I also yet judged.'

9. **Passe we thame?** *Præcellimus eos?* **for we haue schewit be skill**: *causati enim sumus.* Rh., 'for we have argued.'

12. **bowit away**: *declinaverunt;* Rh., 'have declined.' **gude**: P., 'good thing.' **thar is naan till to aan**: *non est usque ad unum.*

13. **of snakis**: so P.; *aspidum.* Wy., 'of eddris, *that ben clepid aspis.*'

ar swift to sched blude. [16] Sorow and cursitnes ar in the wayis of thame, [17] And thai knew nocht the way of pece; [18] The dread of God is nocht before thare een. ✠ [19] And we wate, that quhat euire thingis the law spekis, it spekis to thame that ar in the law, that ilk mouth be stoppit, and ilk warld be made subiect to God. [20] For of the werkis of law ilk flesch sal nocht be iustifijt before him; for be the law thar is knawing of synn. [21] Bot now without the law the richtuisnes of God is schewit, that is witnessit of the law and the prophetis. [22] And the richtuisnes of God is be the faith of Jesu Crist into al men and (*a*) on al men that beleues in him; for thar is na departing. [23] For al men synnyt, and has nede to the glorie of God; [24] And ar iustifijt frelie be his grace, be the agane bying that is in Crist Jesu. [25] Quham God ordanit forgevare, be faith in his blude, to the schewing of his richtuisnes, for remissioun of before gaing synnis, [26] In the bering vp of God, to the schewing to his richtuisnes in this tyme, that he be iust, and iustifiand him that is of the faith of Jesu Crist. ✠ [27] Quhare than is thi glorying? It is excludit be quhat law? Of deedis doyng? Nay, bot be the law of

Psal. ix. a. Prouerb. i. a. Esaie lix. a. Psal. xxxv. a.

Gall. ii. e. Heb. vii. c.

Esaie liii. a.

Exod. xxv. e. Hebre. v. a.

(*a*) *and . . . men* added in the margin.

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iii. 16. **Sorow and cursitnes**: similarly P.; *contritio et infelicitas.* Wy., 'contritioun, *or defoulyng togidere* and infelicite, *or cursidnesse.*' Hampole (Ps. xiii.), 'Brekynge and wrechidnes.'

20. **knawing of synn**: Abp. Ham. (p. 123), 'Be the law is the knawlege of syn.'

21. **that is**: so P.; but not in Wy. or Vg.

22. **departing**: *distinctio;* Wy., 'distynccioun, *or departynge.*'

24. **agane bying**: *redemptionem;* Wy., 'redemcioun, *or the ayenbiyng.*'

25. **forgevare**: so P., 'forȝyuer,' reading, with St., Sixt., *propitiatorem.* Hent., Clem., *propitiationem.* Rh., 'a propitiation.'

26. **the bering vp**: *sustentatione.* Rh., 'toleration.'

faith. [28] For we deme a man to be iustifiit be the
Gall. ii. c. faith, without werkis of the law. [29] Quhethir of Iewis is God aanlie? Quhethir he is nocht alsa of hethin men? Yis, and of hethin men. [30] For a God is, that iustifiis circumcisioun be faith, and prepucie be faith. [31] Destroy we tharfore the law be faithe? God forbede; bot we stablise the law.

The ferde chapture.

F. 108 *r.* Qvhat than sal we say, that Abraam our fader eftir
Esaye li. a. the flesch fundin? [2] For gif Abraam be iustifiit of the werkis of the law, he has glorie, bot nocht
Gene. xv. b. Gall. iii. a. Jaco. ii. c. anentis God. [3] For quhat sais the scripture? Abraam beleuet to God, and it was reput to him to richtuisnes. [4] And to him that wirkis mede is nocht reput be grace, bot be dette. [5] Suthlie to him that wirkis nocht, bot beleues into him that iustifiis a wickit man, his faith is reput to richtuisnes, eftir the purpos of Goddis grace. [6] As Dauid sais, the blessitnes of a man, quham God acceptis, he gevis to him richtuisnes

iii. 28. **be the faith**: similarly P.; but Wy. omits article.

30. **For a God is**: similarly P. Wy., 'For sothely oon is God'; *Quoniam quidem unus est Deus, qui*, &c.

iv. 1. **fundin**: Gau (p. 108), 'Quhat sal we say yat Abraham our fader fand as pertenand to the flesch.'

2. **werkis of the law**: reading *legis* with St., Sixt.; but Hent., Clem. omit.

3. **it was reput**: P., 'it was arettid'; *reputatum est.* J. Ham. (Cath. Traict., sig. S 8), 'Abraham beleuit God, and it vas imputit to him for iustice.'

4. **reput**: P., 'arettid'; *imputatur.*

5. **beleues into him**, &c.: Gau (p. 107), 'to hime that trowis in hime quhilk makis ye ongodlie richtus, faith is recknit for richtusnes.'

6. **As Dauid**: disregarding *et*=also. Vg., *Sicut et David.* Wy., 'As and David.' **sais**: *dicit.* Rh., 'termeth.' RV., 'pronounceth.' **quham God acceptis**, &c.: *cui Deus accepto fert justitiam sine operibus;* Rh., 'to whom God reputeth justice without works.'

without werkis of the law, [7] Blessit ar thai, quhais wickitnessis ar forgevin, and quhais synnys ar hidde. [8] Blessit is that man to quham God reput nocht synn. [9] Than quhethir duellis this blessitnes aanlie in circumcisioun, or alsa in prepucie? For we say, that the faith was reput to Abraham to richtuisnes. [10] How than was it reput? in circumcisioun or in prepucie? Nocht in circumcisioun, bot in prepucie. [11] And he tuke a signe of circumcisioun, a taknyng of richtuisnes of the faith quhilk is in prepucie, that he be fadere of almen beleuyng be prepucie, that it be reput alsa to thame to richtuisnes; [12] And that he be fader of circumcisioun, nocht aanlie to thame that ar of circumcisioun, bot alsa to thame that followis the steppis of the faith, quhilk faith is in prepucie of oure fader Abraam. [13] For nocht be the law is the promitt to Abraam, or to his sede, that he suld be aire of the warlde, bot be the richtuisnes of the faith. [14] For gif thai that ar of the law, ar airis, faith is destroyit, promitt is done away. [15] For the law wirkis ire; for quhar is na law, thare is na trespas, nouthir is trespassing. [16] Tharfor richtuisnes is of faith, that be grace promitt be stable ‡ to ilk seid, nocht to that seed aanlie that is of the law, bot that that is of the faith of Abraam, quhilk is fader of vs all. [17] As

Psal. xxxi. a.

Gene. xv. b. and xvii. d.

Galla. iiii. d.

Esaie li. a.

To ilk ed.) Baith the Jewes id vnto the entyles, for e heythen at belewis alss weill e childyren God as e Jewes.

iv. 8. **reput**: P., 'arettide,' reading *imputavit* with Hent. and Rh., 'hath not imputed'; but Clem., *imputabit.*

9. **reput**: P., 'arettid'; so also vv. 10, 11, 22, 23, 24.

11. **a taknyng**: *signaculum;* Wy., 'a markynge, *or tokenynge.*'

13. **the promitt**: P., 'biheest'; *promissio;* and so in next verse.

15. **ire**: P., 'wraththe.' **thare is na trespas, nouthir is trespassing**: similarly P., by error. Vg., *ubi enim non est lex: nec prævaricatio.* Wy., 'wher the law is not, nethir is preuaricacioun, *or trespassinge.*'

16. **Tharfor richtuisnes is of faith**: P. underscores 'riȝtfulnesse is' as not in the text. Vg., *Ideo ex fide.* **promitt be stable**: P., 'biheeste be stable'; *firma sit promissio.*

Luc. xiii. d. and xix. a. it is writtin, For I haue set thee fader of mony folkis, before God to quham thou has beleuet. Joh. viii. e. Gal. iii. a. Gene. xvii. a. Quhilk God quyknis deidmen, and callis tha thingis that ar nocht, as tha that ar. [18] Quhilk Abraam aganes hope beleuet into hope, that he suld be made fader of mony folkis, as it was said to him, Thus sal thi seed be, as the sternis of heuen, and Gene. xv. a. as the grauell (or sand) of the see. [19] And he was nocht made vnstedfast in the faith, nouthir he beheld his body than nere deid, quhen he was almaast F. 108 v. of ane hundreth yeris, nor the wambe of Sare nere dead. [20] Alsa in the behecht of God he doutit nocht Psal. cxiiii. a. with vntraist; bot he was confortit in the beleue, ‡ gevand glorie to God, [21] Wittand maast fullie that quhat euir thingis God has behecht, he is michtj Roma. xv. a. alsa to do. [22] Tharfore it was reput to him to richtuisnes. [23] And it is nocht writtin aanlie to him, i. Timo. ii. a. that it was reput to him to richtuisnes, [24] Bot alsa

‡ . . . . . sa euir puttis his haill traist in God and his word, gifand him his dewe honour and lowing, namely, that he is trew, mychty, wise, mercyfull, and gud. And thus dois faith fulfyll the thre first commandementis, and makis a man rychtwiss in the sycht of God. And this is the rycht trew seruice and wirschipping of God in the spreit, Joh. iii.

iv. 17. **thou has beleuet**: reading, with St., Hent., Sixt., *credidisti*. So Rh., 'thou didst believe'; but Clem., *credidit*. **Quhilk God**: 'God' underlined by Wy., P., as not in text. Similarly 'Abraam' in next verse.

18. **as the sternis of heuen, and as the grauell (or sand) of the see**: reading, with St., Hent., Sixt., and Rh., *sicut stellæ cœli et arena maris;* but Clem., *Sic erit semen tuum*, without addition. P., 'as the sterris of heuene and as the grauel that is in the brenke of the see.' Wy. adds to 'grauel,' '*or sond*, that is in the brynke of the see.' Nis. here differs from both Wy. and P. by omitting 'the brenke (or brynke) of.'

19. **the faith**: Wy., P., 'the bileue.' **beheld**: similarly P.; *consideravit*. **than nere deid**: P., 'thanne nyȝ deed'; *emortuum*. Rh., 'now quite dead.' RV., 'now as good as dead.' **the wambe of Sare nere dead**: similarly Wy., P. Vg., *emortuam vulvam Saræ*. Rh., 'the dead matrice of Sara.' AV., 'the deadness of Sara's womb.'

20. **the behecht**: P., 'the biheeste'; *repromissione*. **in the beleue**: P., 'in bileue,' without article.

21. **God**: reading *Deus* with St., Sixt.; but Hent., Clem. omit. **behecht**: P., 'bihiȝt'; *promisit*.

22. **Tharfore it was reput**: Vg., *Ideo et reputatum est*.

23. **aanlie to him**: 'to' a slip of Nis. P., 'for'; *propter*.

for vs, to quhilkis it salbe reput, that beleues in him that raasit our Lorde Jesu Crist fra deid. [25] Quhilk was betakin for our synnis, and raase agane for our iustifying. Gall. i. a.

v chapture.

Tharfore we, iustifiit of faith, haue we pece at God be our Lord Jesu Crist. [2] Be quham we haue nere gaing to, be faith into his grace, in quhilk we stande, and haue glorie in the hope of the glorie of Goddis childere. [3] And nocht this aanlie, bot alsa we glorie in tribulatiounns, wittand that tribulatioun wirkis pacience, [4] And pacience preving, and prevyng hope. [5] And hope confonndis nocht, for the charitee of God is spredde on breed in our hartis be the Haligaast, that is gevin to vs. [6] And quhile that we war seek eftir the tyme, quhat deit Crist for wickitmen? [7] For seldin deis ony man for the iust man; and yit for a gude man perauenture sum man dar dee. Esaie xxvi. a. Joh. xvi. d. Heb. iii. a. Jaco. i. a. Esaie lvii. b. Ephe. ii. a. Collo. i. b. and ii. b.

v. 1. **haue we pece**: *habeamus.* Abp. Ham. (p. 128), 'we being justifyit be faith hais peace . . . with God.'

2. **Be quham we haue**: Clem., *per quem et habemus;* but Sixt. omits *et.* **nere gaing to**: *accessum;* Wy., 'accesse, *or nyȝ goynge to.*' **his grace**: P., 'this grace'; *gratiam istam.* But one MS. (*Q.*) of Wy. has 'his grace.' Abp. Ham. (p. 150), 'Be quhom also we have ane entresse be faith into this grace, quhairin we stand, and rejoyce in the hoip of the glore, quhilk pertenis to the sonnis of God.'

4. **and prevyng**: *probatio vero.*

5. **spredde on breed**: Wy., P., 'spred abrood'; *diffusa.* Gau (p. 55), 'the lwiff of god is pwrit in our hartis be the halie spreit quhilk is giffine to wsz.' Burne (f. 151), 'the cheritie and loue of God is zet and pourit in our hairtis.' J. Ham. (Cath. Traict., sig. T 2), 'Cheritie is diffusit and zett in our hartis.'

6. **And quhile that**, &c.: similarly P.; *Ut quid enim Christus, cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est?* Wy., 'Wherto sothly deiede Christ for wickide men, whanne we weren ȝit syke, *or unstable,* vp tyme?'

7. **seldin**: Wy., P., 'vnnethis'; *vix.* **and yit**: Vg., *nam.*

Joh. iii. c. i. Pet. iii. c. i. Joh. iiii. b. Heb. ix. c. d.

✠ [8] Bot God commendis his charitee in vs; for gif quhen we war yit synnaris, eftire the tyme [9] Crist was deid for vs, than mekile maire now we iustifiit in his blude, salbe saaf fra wraath be him. [10] For gif quhen we war ennimeis, we war reconncelit to God be the deid of his sonn, mekile maire we reconncelit (*a*) salbe saaf in the lif of him. [11] And nocht aanlie this, bot alsa ‡ we glorie in God, be oure Lord Jesu Crist, be quham we haue resauet now reconnceling. [12] Tharfor as be aa man synn entrit into this warld, and be synn deid, and sa deid passit furth into al men, in quhilk man almen synnit. [13] For till to the law synn was in the warld; bot synn was nocht reput, quhen law was nocht. [14] Bot deid regnit fra Adam till to Moyses, alsa into thame that synit nocht in liknes of the trespassing of Adam, the quhilk is ‡ liknes of Crist to cumming. [15] Bot nocht as gilt, sa the gift; for gif throu the gilt of aan mony ar deid, mekile mare the grace of God and the gift in the grace of aa man Jesu Crist has aboundit into mony men. [16] And nocht as be aa synn, sa be the gift; for the dome of aan into condampnatioun, bot grace of mony giltis into iustificatioun. [17] For gif in the gilt of aan deid regnit throw aan, mekile mare men takand plentee of grace, and of geving, and of richtuisnes, sal regne in lif

Gene. iii. e.

F. 109 *r*.

Joh. iiii. b.

Joh. i. b.

‡ We glore in God.) That is to say, we mak our rwise off him that he is ouris, and we his, and that we ar parttakeris of al that he hes for Jesus Christ saike.

‡ . . . . . uer condampned in Adam be a synn that wes nocht our awin doying, ewin sua ar we saiffit in Christ be his speciall grace without our awin merite or deseruing.

(*a*) After *reconncelit*, *m* deleted.

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v. 10. **quhen we war ennimeis**: Abp. Ham. (p. 153), 'Quhen we war ennemeis to God, we ware reconsalit to him be the dede of his sonne.'

13. **was nocht reput**: P., 'was not rettid'; *imputabatur*.

14. **liknes of Crist to cumming**: Vg., *forma futuri*. 'Crist' in P. underscored. Wy., 'foorme, *or licnesse* of *oon* to comynge.'

15. **sa the gift**: Vg., *ita et donum*.

16. **sa be the gift**: Vg., *ita et donum*.

17. **takand plentee of grace**, &c.: *abundantiam gratiæ et donationis . . . accipientes*.

be aan Jesu Crist. 18 Tharfor as be the gilt of aan into almen into condempnatioun, sa be the richtuisnes of aan into iustifying of lif. 19 For as be the inobedience of aa man mony ar made synnaris, sa be the obedience of aan mony salbe iust. 20 And the law entrit, that gilt suld be plenteouss; bot quhare gilt was plenteous, grace was mare plenteous. 21 That as synn regnit into deid, sa grace regnit be richtuisnes into euirlasting lif, be Jesu Crist our Lord. ✠

Gall. iii. c. Luc. vii. c.

vi chapture.

Tharfor quhat sall we say? Sall we duell in synn, that grace be plenteous? 2 God forbede. For how sall we that ar deid to synn, leef yit tharin? ✠ 3 Quhethir, brether, ye knaw nocht, that quhilk euir we ar baptizit in Crist Jesu, we ar baptizit in his deid? 4 For we ar to giddire berysit with him be baptyme into deid; that as Crist raase fra deid be the glorie of the fader, sa walk we in a newnes of lif. 5 For gif we planntit to giddire ar made to the liknes of his deid, alsa we salbe of the liknes of his rysing agane; 6 Wittand this thing, that oure ald man is crucifiit togiddir, that the body of synn

Gall. iii. d. Collo. ii. d. i. Pet. iii. c.

Ephe. iii. c. Coll. iii. a. Heb. ix. c.

v. 19. **ar made . . . salbe**: *constituti sunt . . . constituentur.* Abp. Ham. (p. 156), 'Lyke as throch the inobediens of a man thair was maid mony synnaris, sa be the obedience of a man thair is made mony just men.' Burne (f. 4), 'as be the syn of ane man vickitnes come vnto al men to condemnation euin sua al men ressauis gudnes to iustification be the gudnes of ane man.'

21. **sa grace**: Vg., *ita et gratia.*

vi. 2. **how sall we**, &c.: Burne (f. 3 *v.*), 've quha ar deid to syn, hou may ve leue in the same heirefter?'

3. **brether**: reading *fratres* with St., Sixt. Hent., Clem. omit.

4. **sa walk we**: Wy., 'so and we walke'; *ita et nos . . . ambulemus.* Abp. Ham. (p. 162), 'Evin as Christ raise fra the dede be the glore of his father, sa lat us gang in ane new lyfe.'

6. **togiddir**: *simul;* Rh., 'with him.'

i. Pet. iii. a. ii. Thy. ii. d. Apoc. i. b. be destroyit, that we serue na mare to synn. 7 For he that is deid to syn, is iustifiit fra syn. 8 And gif we ar deide with Crist, we beleue that alsa we sal leef togiddire with him; 9 Wittand for Crist, rysand agane fra deid, now deis nocht, deid sal na mare haue lordschip on him. 10 For that he was deid to synn, he was deid aanis; bot that he leeues, he leeues to God. 11 Sa ye deme your self to be deid to synn, bot levand to God in our Lord Jesu Crist. 12 Tharfore regne nocht synn in your deidlie body, that ye obey to his couatingis. 13 Nouthir gefe ye F. 109 v. your membris armouris of wickitnes to synn, bot gif ye yowr self to God, as thai that levis of deidmen, and your membris armouris of richtwisnes to God. 14 For synn sal nocht haue lordschip on yow; ‡ for ye ar nocht vndir the law, bot vndir grace. 15 Quhat tharfore? Sall we do synn, for we ar nocht vndire the Joh. viii. c. ii. Peter ii. b. law, bot vndire grace? God forbede. ✠ 16 Wate ye nocht, that to quham ye gefe yow seruandis to obey, ye ar seruandis of that thing, to quhilk ye haue obeyit, outhir of synn to deid, outhir of obedience to richtuisnes? 17 Bot I thank God, that ye war seruandis of synn; bot ye haue obeyit of hart into that forme of teching, in quhilk ye ar betakin.

‡ ..... apostill him self efterwarde in this same chaiptur, saying, Now ar ye maid fre fra synn, and ye ar becomm the seruandis of rychtwisness. Sua that the fredom of a Christin mann is this, for sa mekill as he is deliuerit fra the curss of the law, vndir the quhilk he was closit afor faith comm, Gal. iii., hes consciens is fre, and he with al is hart is content to gif ouir him self to be the seruand of rychtwisness, and now to do that of weray luf quhilk the law affor culd noth causs him to do, althocht it condampt his consciens for leaiff-

vi. 6. **that we serue**: so Wy., P., reading apparently *ut* instead of, with Clem., *et . . . serviamus.*

7. **to syn**: not in P.; and in Wy. underscored.

8. **with him**: reading, with St., Sixt., *cum illo.* Hent., Clem., *cum Christo.*

9. **Crist**, &c.: Abp. Ham. (p. 161), 'Christ rysand fra the dede deis na mair, dede sall have na mair powar ouir him.'

11. **Sa ye deme**: Vg., *Ita et vos existimate.*

12. **his couatingis**: *concupiscentiis ejus.* Abp. Ham. (p. 116), 'Lat nocht syn regne in your mortal bodeis, that ye suld obey the lust of it.'

13. **armouris**: P., 'armuris'; *arma.* Rh., 'instruments.' **that levis of deidmen**: *ex mortuis viventes.* AV., 'alive from the dead.'

16. **to obey**: P., 'to obeie to.'

ing of it vndonne. Marke this alsua, that as lang as a man puttis his traist in the mercy and grace of God, his conscience is free, and subdewis syn in his fleisch; bot gif he leaynn vnto his awin werkis, or puttis his traist in ony vther thing saif only the grace and gudness of God, than regniss synn in him, and the law condampnis his consciens.

18 And ye delyuerit fra synn, ar made seruandis of richtuisnes. ✠ 19 I say that thing that is of man, for the vnstabilnes of youre flesch. Bot as ye haue gevin youre membris to serue to vnclennes, and to wickitnes into wickitnes, sa now gefe ye your membris to serue to richtuisnes into halynes. 20 For quhen ye ware seruandis of synn, ye war fre of richtuisnes. 21 Tharfor quhat fruit had ye than in tha thingis, in quhilkis ye schame now? for the end of thame is deid. 22 Bot now ye deliuerit fra synn, and made seruandis to God, haue your fruit into halynes, and the end euirlasting lif. 23 For the wages of synn is deid; and the grace of God is euirlasting lif in Crist Jesu our Lord. ✠

Gene. ii. c. Roma. v. b.

vii chap. ✠

Brethir, quhethir ye knaw nocht; for I speke to men that knawis the law; for the law has lordschip in a man, als lang tyme as jt leevis? 2 For that woman that is vndire ane husband, js bundin to the law, quhile the husband leevis; bot gif hir husband is deid, scho is delyuerit fra the law of the (*a*) husband.

ii. Cor. vii. b.

(*a*) *the* written above *hir* deleted.

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vi. 19. **that thing that is of man**: so P. Wy., 'mannis thing'; *humanum.* **vnstabilnes**: P., 'vnstidefastnesse'; *infirmitatem.* Wy., 'infirmite, *or vnstabilnesse.*' **Bot as**: Vg., *Sicut enim.* Abp. Ham. (p. 224), 'As ye have abusit the membris of your body, procedand fra a syn to ane vthir, sa now . . . use weil and occupie your membris in rychteousnes for your sanctificatioun.'

23. **the wages**, &c.: Gau (p. 72), 'The raward of sine is deid bot the euerlestand liff is (throw) ye grace of God quhilk we haiff of Jesus Christ.' Abp. Ham. (p. 266), 'The waige of synne is dede eternal.'

vii. 1. **jt leevis**: so Wy., P., 'it lyueth; though some few MSS. read 'he lyueth,' as in Rh. and AV.

2. **that woman**, &c.: Burne (f 152 *v.*), 'the voman is subiect to the lau of hir housband salang as he leuis.

[3] Tharfore scho salbe callit ane adultrice, gif scho be with ane vthir man, quhile the husband leevis; bot
Math. v. a. gif hir husband is dede, scho is delyuerit fra the law of the husband, that scho be nocht adultrice, gif scho be with ane vthir man. [4] And sa, my brethire, ye ar made deid to the law be the body of Crist, that ye be of ane vthir, that raase agane fra deid, that ye bere fruit to God. [5] For quhen we war in flesch, passiounns of synnis, that war be the law, wroucht in our membris, to bere fruit to deid. [6] Bot now we ar vnbundin fra the law of deid, in quhilk we war haldin, sa that we serue in newnes of spirit, and not in aldnes of lettre. ℣ [7] Quhat tharfore sal
F. 110 r. we say? The law is synn? God forbede. Bot I knew nocht synn, bot be the law; for I wist nocht
Exo. xx. c. Deutro. v. c. that couating was synn, bot (*a*) for the law said, Thou sal nocht couate. [8] And throw occasioun takin, synn be the comandment has wroucht in me al couatice; for without the law, synn was deid. [9] And I leeuit without the law sum tyme; bot quhen the comandment was cummin, synn leeuit agane. [10] Bot I was deid, and this comandment that was to lijf, was fundin to (*b*) me, to be to deid. [11] For synn, throw occasioun takin be the comandment, dissauet me, and
Esaye xlviii. d. be that it slew me. [12] Tharfor the law is haly, and
i. Timo. i. b. the comandment is haly, and iust, and gude. [13] Is

(*a*) After *bot*, *be the law* deleted.
(*b*) *to* written above *in* deleted.

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vii. 3. **callit**: P., 'clepid.' **adultrice**: P., 'auoutresse' (*bis*).
4. **ye ar made deid**: Vg., *et vos mortificati estis*. Rh., 'you also are,' &c. **that ye bere fruit**: similarly P., reading with St., Sixt., *fructificetis;* but Hent., Clem., *fructificemus*. Wy., 'that we bere fruit.'
7. **be the law**: Wy., P. omit article. **wist nocht that couating was synn**: similarly Wy., P. Vg., *concupiscentiam nesciebam*. Rh., 'concupiscence I knew not.'
12. **the law is haly**: Vg., *lex quidem sancta*.

than that thing that is gude, made deid to me? Gode forbede. Bot synn, that it seme synn, throw gude thing wroucht deid to me, that synn be made ouir maner synnand throu the comandment. [14] And we wate, that the law is spirituale; bot I am fleschlie, sald vndir synn. [15] For I vndirstand nocht that that I wirk; for I do nocht the gude thing that I will, bot I do the euile thing that I haat. [16] And gif I do that thing that I will, (*a*) I consent to the law, for it is gude. (*b*) [17] Bot now I wirk nocht it now, bot the synn that duellis in me. [18] Bot I wate, that in me, that is, in my flesch, duellis na gude; for will lyis to me, bot I find nocht to performe gude thing. [19] For I do nocht that ilk gude thing that I will, bot I do that ilk euil thing that I will nocht. [20] And gif I do that euile thing that I will nocht, I wirk nocht it, bot the synn that duellis in me. [21] Tharfor I find the law to me willand to do gude thing, for euile thing lyis to me. [22] For I delite to giddire to the law of God, eftire the jnnerman. [23] Bot I se ane vthir law in my membris, fechting agane the law of my saule, and makand me caitiue in the law of synn, that is in my membris. [24] I am

Esaie lii. a.

Gene. vi. a.

(*a*) After *will*, *not* elided.
(*b*) *gude* inserted above the line.

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vii. 13. **that synn be made ouir maner synnand**: P., 'that we synne ouer maner'; *fiat supra modum peccans peccatum.* Rh., 'that sin might become sinning above measure.'

18. **Bot I wate**: P., 'But and I woot'; *Scio enim.* **will lyis to me**: *velle adjacet mihi.* Rh., 'to will is present with me.'

21. **euile thing lyis to me**: *mihi malum adjacet;* Rh., 'evil is present with me.'

22. **I delite to giddire**: *condelector.*

23. **fechting agane**: P., 'aȝenfiȝtynge'; *repugnantem.* **of my saule**: similarly Wy., P. Vg., *mentis meæ.* Abp. Ham. (p. 193), 'I se ane vthir law in my memberis, quhilk repugnis agane the law of my mynd.'

ane vnseli man; [‡] quha sal delyuer me fra the body of this synn? [25] The grace of God, be Jesu Crist our Lord. Tharfor I myself be the saule serue to the law of God; bot be the flesch to the law of synn.

‡ Quha sal deliuer me fra the body of this syn? Synn is callit heir the miserabile trawell ande laubour in feithting with synn, lik as Pharao sayis, Exo. x., Tak away this synn fra me, he meanyng the sowrow ande trubile that he hed be the meaniss of the gyrss-hoperss that he wes wexit with all. Howbeit, he fautht not aganiss synn as Paul dide.

The viii chapture.

✠ Tharfore now na thing of dampnatioun is to thame that ar in Crist Jesu, quhilk wandris nocht eftir the flesch. [2] For the law of the spirit of liif in Crist Jesu has delyuerit me fra the law of synn [and] of deid: [3] For that that was impossibile to the law, in quhat thing it was seek be flesch, God send his sonn into the liknes of flesch of synn, and of synn dampnit synn in flesch; [4] That the iustifying of the law war fulfillit in vs, that gais nocht eftir the flesche, bot eftir the spirit. [5] For thai that ar eftire the flesch, sauouris tha thingis that ar of the flesch; bot thai that ar eftir the spirit, feelis tha thingis that ar of the spirit. [6] For the prudence of flesch is deid; bot the prudence of spirit is liif and pece. ✠ [7] For the wisdome of the flesch is ennimy to God; for it is nocht subiect to the law of Gode, for nouthir it may. [8] And thai that ar in flesch (*a*) may nocht pleise

Joh. viii. c. Galla. iiii. a. Heb. vii. c. ii. Cor. v. c. F. 110 *v.*

Esaie lv. c.

(*a*) After *flesch*, *pleise god* deleted.

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vii. 24. **ane vnseli man**: P., 'an vnceli man'; *infelix*. **body of this synn**: similarly Wy., P. Vg., *corpore mortis hujus*. Rh., 'body of this death.' Gau (p. 67), 'I onhappy man quhay sal deliuer me of this mortal body.'

viii. 1. **eftir the flesch**: some Vg. MSS. add, *sed secundum spiritum*. So Abp. Ham. (p. 116), 'Thair is now na damnatioun unto thame that ar in Christ Jesu, quhilk gangis nocht efter the flesch, bot efter the spirit,' but see p. 263.

2. **of synn [and] of deid**: P., 'of synne and of deth'; *peccati et mortis*.

3. **and of synn dampnit synn**: *et de peccato damnavit peccatum*.

to God. [9] Bot ye ar nocht in flesch, bot in spirit; gif neuirtheles the spirit of God duellis in you. Bot gif ony has nocht the spirit of Crist, this is nocht his. [10] For gif Crist is in you, the body is deid for synn, bot the spirit leeuis for iustifying. [11] And gif the spirit of him that raasit Jesu Crist fra deid duellis in you, he that raasis Jesu Crist fra deid, sal quickin alsa your bodijs, for the spirit of him that duellis in you. ✠ [12] Tharfore, brether, we ar dettouris, nocht to flesch, that we leef eftir the flesch. [13] For gif ye leeue eftir the flesch, ye sal dee; bot gif ye be the spirit slais the deedis of the flesch, ye sal leeue. [14] For quha euir ar ledde be the spirit of God, thir ar the sonnis of God. [15] For ye haue nocht takin eftsone the spirit of seruage in drede, bot ye haue takin the spirit of adoptioun of sonnis, in quhilk we cry, Abba, fader. [16] And that ilk spirit yeldis witnessing to oure spirit, that we ar the sonnis of God; [17] Gif sonnis, and airis, and airis of God, and airis to giddir with Crist; gif neuirtheles we suffire togiddire, that alsa we be glorifijt togiddire. ✠ [18] And I deme, that the passiounns

Gal. iiii. a. ii. Thi. i. a.

ii. Cor. i. c. and v. a. Eph. i. b.

Math. v. a.

viii. 10. **the body**: Vg., *corpus quidem.*

11. **raasis**: P., 'reiside'; *suscitavit.* **your bodijs**: Wy., P., '3oure deedli bodies.' Vg., *mortalia corpora vestra.* Gau (p. 45), 'giff his spreit quhilk rasit Iesus Christ fra deid ramanis in zow he quhilk rasit hime wp sal quikkine zour mortal bodis for his spretis saik quhilk ramanis in zou.'

13. **For gif**, &c.: Abp. Ham. (p. 117), 'And ye leif efter the fleisch ye sal dee, bot and ye mortifie the deidis of the flesch be the spirit, ye sall leif.'

16. **And that ilk**: *ipse enim.* Abp. Ham. (p. 142), 'the haly spreit beris witnes till our spreit, that we ar the sonnis of God.'

17. **Gif sonnis, and airis, and airis of God**: similarly P. Vg., *Si autem filii, et heredes: heredes quidem Dei.* Wy., 'forsoth, if sones, and eyris, sothli eyres of God.' **airis to giddir**: Wy., 'euene eyris'; *coheredes.* Abp. Ham. (p. 170), 'And gif we ar sonnis we ar heritouris, heretouris trewly of God, and coheretouris of Christ.'

i. Cor. iiii. b. i. Joh. iii. a. ii. Cor. v. a. of this tyme ar nocht worthi to the glorie to cummand, that salbe schewit in vs. [19] For the abiding of creature abides the schewing of the sonnis of God. [20] Bot the creature is subiect to vanytee, nocht willand, bot for him that made it subiect in hope; [21] For the ilk creature salbe delyuerit fra seruage of corruptioun into libertee of glorie of the sonnis of Joh. xvi. c. God. [22] And we wate, that ilk creature sorowis, and traualis with payn till yit. [23] And nocht aanly it, bot alsa we our self, that haue the first fruitis of the spirit, and we our self sorowis within vs for the adoptioun of Goddis sonnis, abiding the aganebying of F. 111 r. our body. [24] Bot be hope we ar made saaf. For Heb. i. a. hope that is seen is nocht hope; for quha hopes that thing, that he seis? [25] And gif we hope that thing that we se nocht, we abide be pacience. Esaie xvi. c. [26] And alsa the spirit helpis oure infirmitee; for quhat we sal pray, as it behuvis, we wate nocht, bot the ilk spirit askis for vs with sorowingis, that Jere. xvii. b. may nocht be tald out. [27] For he that seekis the

viii. 18. **ar nocht worthi**: *non sunt condignæ;* Abp. Ham. (p. 128), 'the trubellis of this tyme ar nocht worthi of the glore that sall be schawin apon us.' Burne (f. 18 *v.*), 'I esteme not the affliction of this present tyme equal to the glore quhilk salbe reuelit in vs.'

19. **the abiding of creature**: *expectatio creaturæ.*

21. **fra seruage**: *a servitute.*

22. **sorowis**: *ingemiscit;* Rh., 'groaneth.' **traualis with payn**: *parturit.*

23. **our self**: Wy., P., 'vs silf.' **sorowis**: *gemimus.* **the aganebying**: *redemptionem.*

24. **Bot be hope**: Abp. Ham. (p. 55), 'We ar maid saif throw hoip.' **for quha hopes**, &c.: reading as in RV., 'For who hopeth for that which he seeth?' Vg., *Nam quod videt quis, quid sperat?* Rh., 'For that which a man seeth wherefore doth he hope it?'

26. **And alsa**: *Similiter autem et:* Rh., 'And in like manner also.' **with sorowingis, that may nocht be tald out**: *gemitibus inenarrabilibus.* Rh., 'with groanings unspeakable.' Abp. Ham. (p. 242), 'We wate nocht quhou we suld pray bot the spreit helpis our waiknes, and prayis for us with untellabyl sychis.'

hartis, wate quhat the spirit desires, for be God he askis for halymen. ✠ ✠ [28] And we wate, that to men that luvis God, al thingis wirkis to giddire into god, to thame that eftir purpos ar callit sanctis. [29] For tha that he knew before, he before ordanit be grace to be made like to the ymage of his sonn, that he be the first begottin amang mony brether. [30] And tha that he before ordanit to blis, thame he callit; [‡] and tha that he callit, thame he iustifijt, ande quhilkis he iustifijt, thame alsa he glorifijt. [31] Quhat than sal we say to thir thingis? Gif God is for vs, quha is aganes vs? [32] The quhilk alsa sparit nocht his awne sonn, bot for vs all betuke him, how alsa gave he nocht to vs all thingis with him? [33] Quha sal accuse aganes the chosen men of God? It is God that iustifijs, [34] Quha is he that condempnis? It is Jesus Crist that was deid, ye, the quhilk raase agane, the quhilk is on the richthalf of God, and quhilk prais for vs. [35] Quha than sal depart vs fra the cheritee of Crist? tribulatioun, or anguisch, or hungir, or nakitnes, or persecutioun, or perrel, or suerde? [36] As it is writtin, For we ar

‡ And tha that callit, &c.) Thair is tua maner of callingis: the anne is inward, quhairby the childyr of God is chosin and predestinat bifor the warld beganne; the other is outward, quhair be he callis uss be the gospell. Of thir twa callingis speikis the apostill, ii. Tessa. ii., We ar bounde to gif thankis alwayis vnto God for you, beluffit bretheir in the Lord, becauss that God hes fra

Nu. xiiii. a. Esaie l. b. Gene. xxii. c. Esaie liii. e.

Psall. xiiii. c.

viii. 27. **he askis for halymen**: *postulat pro sanctis.*

28. **we wate**, &c.: Abp. Ham. (p. 56), 'We knaw that all thingis cummis for the best till all thame that luffis God.' **callit**: P., 'clepid.'

29. **he before ordanit**: Vg., *et prædestinavit.* Rh., 'he hath also predestinated.' **be grace**: so P., 'bi grace,' but added as a gloss in Wy.; not in Vg.

30. **thame he callit**: P., 'hem he clepide'; *hos et vocavit.* Rh., 'them also he hath called.' **thame he iustifijt**: Vg., *hos et justificavit.*

31. **Gif God**, &c.: Abp. Ham. (p. 128), 'Gyf God be with us, quha can be aganis us.'

33. **the chosen men**: *electos.* **It is God**, &c.: similarly P. Wy., 'God that iustifieth,' omitting 'It is.' Vg., *Deus qui justificat.*

34. **It is Jesus**: Wy., as in preceding verse, omits 'It is.' Vg., *Christus Jesus.* **quhilk raase agane**: Vg., *qui et resurrexit.*

35. **anguisch**: *angustia;* Rh., 'distress.' **or persecution, or perrel**: Vg. transposes *An periculum, an persecutio?*

slaynn al day for thee; we are gessit as schepe of slauchtire. [37] Bot in al thir thingis we ouircom, fore him that luvit vs. [38] Bot I am certane, that nouthir deid, nore lijf, nore angelis; nore principatis, nore virtues, nore present thingis, nore thingis to cummand, nore strenth, [39] Nore heicht, nore deepnes, nouthir naan vthir creature may depart vs fra the cheritee of God, that is in Crist Jesu oure Lord. ✠

the begynning chosin you to saluatiounn in the sanctifying of the spreit, and in the belewing of treuthe quhair vnto he hes callit you be the gospell, &c. Now ar tha mony that ar outwardly called be the gospell, bot few electe, Math. xx.

The ix chapture.

I say treuth in Crist Jesu, I lee nocht, for my conscience beris witnessing to me in the haligaast, [2] For gret havynes is to me, and continuale sorow to my hart. [3] For I my self desiret to be departit fra Crist for my brethire, that ar my cusingis eftire the flesch, [4] That are men of Israel; quhais is adoptioun of sonnis, and glorie, and testament, and geving of the law, and seruice, and behechtis; [5] Quhais ar the fadris, and of quhilk is Crist eftire the flesch, that is God abone al thingis, blessit into warldis. Amen. [6] Bot nocht that the word of God has fallin doun. For nocht all that ar of Israel, thir ar Jsraeliteis. [7] Nouthir thai that ar seed of Abraam, al thir ar sonnis; bot in Isaac the seed

Exod. xxxii. g.

F. 111 *v.*

Exo. xix. a. Deut. vii. a.

Roma. i. c.

Roma. ii. c. Gall. iiii. c. Gene. xxi. b.

viii. 36. **we are gessit**: *æstimati sumus.*

38. **nore . . . nore**: Wy., P., 'nether . . . nether.' **principatis**: P., 'principatus.' Rh., 'principalities.'

ix. 1. **in Crist Jesu**: similarly Wy., P., with St., Sixt.; but Hent., Clem. omit *Jesu.*

2. **havynes**: *tristitia.*

3. **to be departit**: Wy., 'to be cursid, *or departid'; anathema esse.* **cusingis**: P., 'cosyns'; *cognati.*

4. **behechtis**: P., 'biheestis'; *promissa.*

5. **into warldis**: *in sæcula;* Rh., 'for ever.'

6. **has fallin doun**: *exciderit;* Wy., 'hathe falle doun, *or failide vnfulfillid.*' Rh., 'is frustrate.'

salbe callit to thee; [8] That is to say, nocht thai thatt are the sonnis of the flesch, ar sonnis of God, bot thai that ar sonnis of beheest ar demyt in the seed. [9] For quhy this is the worde of behecht, Eftire this tyme I sal cum, and a sonn salbe to Sare. [10] And nocht aanly scho, bot alsa Rebecca had ii sonnis of aa lying by of Isaac, our fader. [11] And quhen thai war nocht yit born, nouthir done ony thing of gude nouthir of euil, that the purpos of God suld duelle be electioun, [12] Nocht of werkis, bot of God calland, it was said to him, that the maire suld serue the les, [13] As it is writtin, I luvit Jacob, bot I hatit Esaw. [14] Tharfore sal we say, Quhethir wickitnes be anentis God? God forbede. [15] For he sais to Moyses, I sal haue mercy on quham I haue mercy; and I sal gefe mercy on quham I sal haue mercy. [16] Tharfor it is nocht nouthir of man willand, nouthir rynnand, bot of God havand mercy. [17] And the scripture sais to Pharao, For to this thing I haue sterit thee, that I schaw in thee my virtue, and that my name be tauld in al erde. [18] Tharfor of quham God will, he has mercy; and quham he will, he induris. [19] Than sais thou to me, Quhat is soucht yit? for quha

Gene. xviii. b. and xxv. c.

Mala. i. a.

Exo. xxxiii. d.

Exo. ix. c.

ix. 7. **callit**: P., 'clepid.'

8. **beheest**: P., 'biheest'; *promissionis.* But in ver. 9, 'behecht.'

10. **ii sonnis**: similarly Wy., P.—an interpolation. Vg., *habens Isaac patris nostri.* **of aa lying by**: P., 'of leggyng bi'; *ex uno concubitu.*

11. **suld duelle**: *maneret;* Rh., 'might stand.'

12. **bot of God calland**: P., 'but of God clepynge.' Vg., *sed ex vocante*, omitting *Deo.* **the maire . . . the les**: *major . . . minori;* Rh., 'the elder . . . the younger.'

16. **nouthir rynnand**: P., 'nethir rennynge'; *neque currentis.*

17. **And**: Vg., *enim.* Wy., 'Forsothe.' **virtue**: similarly Wy., P.; *virtutem.* Rh., 'power.'

18. **induris**: *indurat;* Wy., 'endurith, *or hardeneth.*'

19. **Quhat is soucht**: similarly Wy., P., erroneously reading *quæritur* for *queritur.* Rh., 'why doth he complain.'

Esaie xlv. b. and lxiiii. b. withstandis his will? 20 O! man, quha art thou, that ansueris to God? Quhethir a maad thing sais
Jere. xviii. b. Ecclesi. xxxiii. a. ii. Thy. ii. c. to him that made it, Quhat has thou made me sa? 21 Quhethir a pottare of clay has nocht powere to mak of the sammin gobet aa veschell into honour, ane vthir in despite? 22 That gif God willand to schaw his jre, and to mak his powere knawne, has suffrit in gret patience veschelis of jre abile into deid, 23 To schaw the richessis of his glorie into veschels of mercy quhilk be made reddi into glorie. 24 Quhilk alsa he callit nocht aanly of Jewis, bot
Osee i. ii. b., c. Amos ix. b. Zach. xiii. d. alsa of hethin men, 25 As he sais in Osee, I sal call nocht my pepile my pepile, and nocht my luvit my luvit, and nocht gettand mercy gettand mercy; 26 And it salbe in the place, quhare it is said to
F. 112 r. thame, Nocht ye my pepile, thare thai salbe callit the sonnis of levand God. 27 Bot Esay crijs for Israele, Gif the novmer of the sonnis of (*a*) Israel suld be as the grauale of the see, the relefis salbe made saaf. 28 Forsuthe a word makand ane end, and a making schort in equitee, for the Lord sal mak a
Esaie i. b. word made schort on al the erde. 29 And as Esai

(*a*) *the sonnis of* added in the margin.

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ix. 21. **of the sammin gobet**: *ex eadem massa;* AV., 'of the same lump.' **in despite**: *in contumeliam;* Wy., 'into dispyt, or low3 office.' AV., 'unto dishonour.'

22. **jre**: P., 'wraththe' (*bis*). **able into deid**: *apta in interitum;* Rh., 'apt to destruction.'

24. **Quhilk alsa he callit** [P., clepide] **nocht aanly**, &c.: Vg., *Quos et vocavit nos, non solum*, &c. Rh., 'Whom also he hath called, us, not only.'

25. **call**: P., 'clepe'; and in next verse, P., 'clepide.'

27. **grauale**: *arena.* **relefis**: *reliquiæ.*

28. **a word makand ane end**: *verbum . . . consummans;* Rh., 'consummating a word.' **a making schort**: P., 'abreggynge'; *abbrevians.* Rh., 'abridging it.' **sal mak a word made schort**: P., 'schal make a word breggid'; *verbum breviatum faciet.*

before saide, Bot gif God of hoostis had left to vs seed, we had bene made as Sodome, and we had bene like as Gomore. [30] Tharfore quhat sall we say? That hethinmen that followit nocht richtuisnes, haue gottin richtuisnes, ye the richtuisnes that is of the faith. [31] Bot Jsrael followand the law of richtuisnes, com nocht perfitelie into the law of richtuisnes. [32] Quhy? For nocht of faith, bot as of werkis. ‡ And thai offendit aganes the staan of offensioun, [33] As it is writtin, Lo! I put a staan of offensionn in Syon, and a staan of sclandire; and ilk that sal beleue in it, sall nocht be confoundit.

‡ And thai haue offendit aganiss, &c. Christ justified without the deseruing of werkis: him thai belewit nocht, and sua thai offendit aganiss and stomblit at.

Esaie xxviii. e.

The x chapture. ✠

Brethire, the will of my hart and my beseking is made to God for thame into heile. [2] Bot I bere witnessing to thame, that thai haue lufe of God, bot nocht eftire science. [3] For thai nocht knawand Goddis richtuisnes, and seekand to mak stedfast thare awne richtuisnes, ar nocht subiect to the richtuisnes of God. [4] For the end of the law is Crist, to richtuisnes to ilkman that beleues. [5] For Moyses wrate, ‡ For the man that sall do richtuisnes that is of the law, sall leef in jt. [6] Bot the

‡ For the man that sal do.) That is to say, throw outward werkis he eschapiss the outwart pwnischment of the law, bot that is nocht in the consciens before God.

Roma. ix. b. Gall. iiii. b.

Math. v. b. Leui. xviii. a. Gall. iii. b.

ix. 29. **before saide**: *prædixit.*

30. **followit**: P., 'sueden.'

31. **followand**: P., 'suynge.'

32. **offendit aganes**: P., 'spurneded a3ens'; *offenderunt in.* Rh., 'stumbled at.'

33. **staan of sclandire**: *petram scandali.*

x. 1. **the will**: Vg., *voluntas quidem.*

2. **lufe**: similarly Wy., P. Vg., *æmulationem.* Rh., 'zeal.' **science**: P., 'kunnyng.'

3. **nocht knawand**: P., 'vnknowynge'; *ignorantes.* Abp. Ham. (p. 48), 'Miskenning the rychteousnes of God, and willing to maintene thair awin rychteousnes, thai ar nocht subdewit to the rychteousnes that is of valour afore God.'

richtuisnes that is of beleue, sais thus, Say thou nocht in thi hart, Quha sal ascend into heuen? that is to say, to leid doun Crist; [7] Or quha sal ga doun into helle? that is to agane call Crist fra deid. [8] Bot quhat sais the scripture? The word is nere in thi mouthe, and in thi hart; this is the word of beleue, quhilk we preche. [9] That gif thou knawleche in thi mouthe the Lord Crist Jesu, and beleues in thi hart, that God raasit him fra deid, thou salbe saaf. [10] ‡ For be hart men beleues to richtuisnes, bot be mouth knalecheing is made to heile. [11] For quhy scripture sais, Ilk that beleues in him, sal nocht be confonndit. [12] And thare is na distinctioun of Iew and of Greke; for the sammin Lord of alle is riche in all, that inwartly callis him. [13] For ilkman quha euir sal inwartlie call the name of the Lord, salbe saaf. [14] How than sall thai inwartlie call him, into quham thai haue nocht beleuet? or how sal thai beleue to him, quham thai haue nocht herde? Or how sal thai here, without a prechour? [15] And how sal thai preche, bot gif thai be send? As it is writtin, How faire ar the feet of thame that prechis pece, of thame that prechis gude thingis. [16] Bot nocht almen obeyis to the evangele. For Esaie sais, Lord, quha beleuet to oure hering? [17] Tharfor faith is of hering, bot hering be the word of Crist.

Deutro. xxx. e.

Esaie xxviii. c.

Joell. ii. f. Actis ii. b. and xxii. b.

Esaie lii. b.

F. 112 *v.*

Esaie liii. a. Joh. xii. c.

‡ For be hart men belewiss to rychtwisness.) The beleif of the hart gangis befor the knawlegyng of the mouthe, ellis wer the wordiss of the mouthe playnne ypocrisye; for the kyngdomme of God lyis nocht in wordis, bot in power, i. Cor. iiii.

x. 6. **ascend**: P., 'stie'; *ascendet.*

7. **to agane call**: P., 'to aȝen clepe'; *revocare.*

9. **That gif**: *Quia si.* Abp. Ham. (p. 138), 'Gif thow confessis Jesus with thi mouth, that he is the Lord, and trowis with thine hart that God has raisit him fra the dede, thow sal be saiffit.'

10. **knalecheing is made to heile**: *confessio fit ad salutem.*

12. **And**: Vg., *enim.* **inwartly callis**: P., 'inwardli clepen'; *invocant.* And similarly in vv. 13, 14, *invocaverit, invocabunt.*

14. **How than**: Abp. Ham. (p. 241), 'Quhow can men mak invocatioun and prayer to God in whom thai have na beleif?'

16. **evangele**: P., 'gospel.'

18 Bot I say, Quhethir thai herde nocht? Yis, suthlie, the word of thame went out into all erde, and thar wordis into the endis of the warld. Psal. xviii. a.
19 Bot I say, Quhethir Israel knew nocht? First Moyses sais, I sal leid you to jnvy, in al folk; into ane vnwise folk, I sal send yow into wrathe. Deut. xxxii. c.
20 And Esaie is bald, and sais, I am fundin of men that sekes me nocht; opinlie I apperit to thame, that askit nocht me. Esaie lii. c., lxv. a., and lxv. b.
21 Bot to Jsrael he sais, All day I strecht out myn handis to a pepile that beleuet nocht, bot agane said me.

xi chapture.

Tharfore I say, Quhethir gif God has put away his pepile? God forbede. For I am ane Israelite, of the sede of Abraham, of the lynage of Beniamyn.
2 Gode has nocht put away his pepile, quhilk he before knew. Quhethir ye wate nocht, quhat the scripture sais in Helie? How he prais God aganes Israel, iii. Reg. xix. c.
3 Lord, thai haue slayn thi prophetis, thai haue vndire deluit thin altaris, and I am left allaan, and thai seek my lijf.
4 Bot quhat sais Goddis ansuere to him? I haue left to me vij thousandis of men, that haue nocht bowit thare kneis before Baal. iii. Reg. xix. d.
5 Sa tharfore alsa in this tyme, the relefis ar made

x. 18. **Yis, suthlie**: similarly P. Vg., *Et quidem.* Wy., 'And sothli.'

19. **to jnvy**: *ad æmulationem.* **in al folk**: apparently reading *omnem.* Vg., *in non gentem.* P., 'that ȝe ben no folc.' Rh., 'in that which is not a nation.'

21. **bot agane said me**: Clem., *et contradicentem.* Sixt. adds *mihi.* Wy., 'but aȝen seyinge.'

xi. 1. **For I am**: Vg., *Nam et ego.* Rh., 'for I also am.' **of the lynage**: *de tribu.*

3. **vndire deluit**: P., 'vndurdoluun'; *suffoderunt.*

5. **relefis**: *reliquiæ.*

Deut. ix. a. saaf, be the chesing of the grace of Gode. [6] And gif it be be the grace of God, it is nocht now of werkis; ellis grace is nocht now grace. [7] Quhat than? Israel has nocht gottin this that he soucht, bot electioun has gottin; and the vthir ar blindit. [8] As jt is writtin, God gave to thame a spirit of
Esaie vi. d. Actis vii. g. Psal. lxviii. d. compunctiounn, een that thai se nocht, and eris, that thai here nocht, til (*a*) into this day. [9] And Dauid sais, Be the burde of thame made into a girn before thame, and into taking, and into sclanndire, and into yelding to thame. [10] Be the een of thame made myrk, that thai se nocht; and bow (*b*) thou doun algatis the back of thame. [11] Tharfor I say, Quhethir thai offendit sa, that thai suld fall doun? God forbede. Bot be the gilt of thame heil is made to hethin men, that thai follow thame. [12] That gif the gilt of thame be richessis of the warld, and the making lesse of thame are richessis of hethin men, how mekile maire the plentee of thame? [13] Bot I say to yow, hethinmen, For als lang as I
Roma. i. a. i. Timo. ii. a. ii. Timo. i. a. am apostile of hethinmen, I sall honour my mynisterie, [14] Gif in ony maner I stere my flesch for to follow, and that I mak sum of thame saaf. [15] For

(*a*) *til* added above the line.
(*b*) After *bow*, *the* deleted; *thou* added above.

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xi. 5. **grace of Gode**: so Wy., P. Vg., *gratiæ*, without *Dei*; and so in next verse.

6. **And gif it be be the grace of God**: Vg., *Si autem gratia.*

9. **a girn**: P., 'a gryn'; *laqueum.* **before thame**: reading *coram ipsis* with St., Sixt. Clem. omits. **into taking**: P., 'in to catchyng'; *in captionem.* Rh., 'for a trap.'

10. **made myrk**: P., 'maad derk'; *obscurentur.* **bow thou doun algatis**: *semper incurva.*

11. **that thai follow thame**: P., 'that thei sue hem'; *ut illos æmulentur.* Rh., 'that they may emulate them.'

13. **For als lang as**: Vg., *Quamdiu quidem.* Rh., 'as long verily as.'

14. **I stere**: *provocem.* **for to follow**: *ad æmulandum.*

gif the lose of thame is the reconceling of the warld, quhat is the taking vp, bot lijf of deidmen? F. 113 r.
16 For gif a litil part of that that is taastit be haly, the haal gobet is haly; and gif the rute is hali, alsa Esaie lxv. b.
the branches. 17 Quhat gif ony of the branches ar brokin, quhen thou was ane wyld olive tre, art gravet amang thame, and art made fallow of the rute, and of the fatnes of the oliue tre; 18 Will thou nocht haue glorie aganes the branches. For gif thou Jere. xi. e.
glories, thow beris nocht the rute, bot the rute thee. 19 Tharfore thou sais, The brannches ar brokin, that I be grauet in. 20 Wele, for vnbeleue the branches ar brokin; bot thou standis be faith. Will thou nocht sauour hie thing, bot drede thou, 21 For Ecclesiast. vii. c.
God sparit nocht the kindlie brannches, or perauenture nouthir he spaire thee. 22 Tharfore se the gudnes, and fersnes of God; ye, the feersnes into thame that feldoun, bot the gudnes of God into thee, gif thou duellis in gudnes, ellis alsa thou salbe cuttit doun. 23 Ye, and thai salbe set in, gif thai duelle nocht in vnbeleue. For God is mychtj, to set thame in agane. 24 For gif thou art cuttit doun of the kindelie wyld oliue tre, and aganes kynde art sett into a gude olyue tre, how mekile maire thai that ar be kynde, salbe grauet in thar olyue tre?

xi. 15. **the taking vp**: *assumptio.* **of deidmen**: *ex mortuis.*
16. **a litil part of that that is taastit**: *delibatio;* Rh., 'the first fruit.' **the haal gobet**: *massa.*
17. **gravet**: P., 'graffid'; *insertus.* **fallow**: P., 'felowe'; *socius.* Rh., 'partaker.'
20. **will thou nocht sauour hie thing**: *noli altum sapere;* AV., 'be not high minded.' J. Ham. (Cath. Traict., sig. V, 1 *v.*), 'Thou standis be faith. Be not ouer heich in yj auin consait to feir.'
21. **the kindlie brannches**: *naturalibus ramis.*
22. **fersnes**: P., 'fersnesse'; *severitatem.*
23. **salbe set in**: *inserentur.* **agane**: P., 'eftsoone.'
24. **aganes kynde**: *contra naturam.* **be kynde**: *secundum naturam.*

25 Bot, brether, I will nocht that ye vnknaw this
Luc. xxi. c. mysterie, that ye be nocht wise to youre self; for
blindnes has (*a*) fallin a party in Israel, till that the
plentee of hethinmen entrit, 26 And sa all Israel
Psal. xiii. a. suld be made saaf. As it is writtin, He sal cum
Esaie lix. c. of Syon, that sal delyuer, and turn away the wickit-
nes of Jacob. 27 And this testament to thame of
me, quhen I sal do away thare synnis. 28 Eftire
the evangel thai ar ennimyes for you, bot thai ar
maast dere worthe be electioun for the fadris. 29 And
the giftis and the calling of God ar without for-
thinking. 30 And as (*b*) sum tyme alsa ye beleuet nocht
to God, bot now ye haue gettin mercy for the vn-
beleue of thame; 31 Sa and thir now beleuet nocht
Sapientie xvii. a. into your mercy, that alsa thai get mercy. 32 ‡ For
God closit togiddir althingis in vnbeleue, that
he haue mercy on alle. 33 O! the hienes of the
richessis of the wisdome and of the cunnyng of
God; ‡ how incomprehensibile ar his domes, and his
Sapie. x. d. Esaie xliiii. b. wayis ar vncersabile. 34 For quhy quha knew the
i. Cor. ii. b. wit of the Lord, or quha was his consaloure? 35 Or
Ro. xvi. e. quha first gafe to him, and it salbe quit to him?
36 For of him, and be him, and in him ar althingis.
To him be glorie into warldis of warldis. Amen.

‡ For God hed closit wp.) That he heir callis vnbeleif, he callis it synn in the epistill to the Gallathians, saying, The scripture hes schet up all vndir sin, that the promise schuld cum be faith onn Jesus Crist, Gal. iii. Schortly, the menyng is that God will haue all the warld dettouris vnto him, to the jntent that na fleshe suld haif in it self to rejoiss, bot that his mercy and promiss may haif the preeminence. And lik as all mankynde was subdewit to synn, ewin sua throu Christ thai may be partakers of his mercy alss mony hes belewiss onn him.

‡ How jmcomprehensibile ar.) Thoucht a man may tell furth ande schaw the judgmentes of Goddis mouth, that is to say, his worde, has Dauid sayis, Psal. cxviii., neuirtheless God hes other secreit judgmentis and connsellis quhilkis ar greit, and cann nocht be expressed, Sapi. xvii.; for he dois

(*a*) After *has*, *a part* deleted. (*b*) *as* added above the line.

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xi. 25. **a party**: P., 'a parti'; *ex parte*.

28. **Eftire the evangel**: Vg., *Secundum evangelium quidem*. **be electioun**: *secundum electionem*.

29. **the calling**: P., 'the cleping'; *vocatio*. **forthinking**: *pœnitentia*.

31. **Sa and thir now**: *Ita et isti nunc;* Rh., 'So these also now.'

32. **closit togiddir**: *conclusit*.

33. **cunnyng**: *scientiæ*. **his domes**: *judicia ejus*. **vncersabile**: *investigabiles*.

34. **For quhy quha**: *Quis enim*. **the wit**: *sensum*.

35. **first**: P., 'formere'; *prior*.

36. **into warldis of warldis**: reading, with St., Sixt., *in sæcula sæculorum*. Hent., Clem. omit *sæculorum*.

The xii chapture.

mony thingis quhairof he wil nocht mak uss of counsall, nother becummis it to ony Christin man to be curiouss in scearching of sick thingis as ar nocht expressit in the scripturis of God. As for anne exempill. Quhat haif we ado to scearche the cause quhy God condampned anne mann and nocht another? quhy he makis a man ryche and another pur? and sa furth. Quha hes south out his secreit wayis or knawin his prevy mynde? As for the outward wayis of Goddis worde, the propheittis hes beynne euir desyrouss of them, ande hes optenit them, as thou reidis throu out all the scripture. And efter the samen maner dois Paul say that we haif the mynde of Christ, i. Cor. xi., that is to saye, be his worde we knaw quhat his will is, ande quhat he requiris of us, bot na fourther.

✠ Tharfor, brether, I beseke you be the mercy of God, that ye gefe your bodijs a leevand sacrifice, halie, plesand to God, and your seruice resonabile. [2] And will ye nocht be conformit to this warlde, bot be ye reformit in newnes of youre witt, that ye preef quhilk is the will of God, gude, and wele plesing, and perfite. [3] For I say be the grace that is gevin to me, to all that ar amang you, that ye sauour nocht maire than it behuvis to sauour, bot for to sauour to sobirnes; and to ilkman, as God has departit the mesure of faith. ✠ [4] For as in aa body we haue mony membris, bot all the membris has nocht the sammin deed; [5] Sa we mony ar aa body in Crist, ✠ and ilk ar membris aan of ane vthir. [6] Tharfor we that haue giftis dyuersand, eftire the grace that is gevin to vs, outhir prophecie, eftir the resoun of faith; [7] Outhir seruice, in mynistring; outhir he that techis, in teching; [8] He that exhortis, in exhorting; he that gevis, in sympilenes;

F. 113 *v.* Philip. iiii. c. Eph. v. b. ii. Tessa. iiii. a. Ecclesi. iii. c. Roma. xiiii. a. i. Cor. viii. a. ii. Cor. xii. b. Eph. iiii. b. i. Cor. xiiii. a. Actis ii. e.

xii. 1. **and your seruice resonabile**: Vg., *rationabile obsequium*, without conjunction. J. Ham. (Cath. Traict., f. 95 *v.*), 'I beseik zou brethrene for ye mercie of God yat ze offer zour bodeis ane lyuelie sacrifice, halie and aggreabill vnto God.'

2. **in newnes of youre witt**: *in novitate sensus vestri;* Abp. Ham. (p. 259), 'Be ye chaungit throw the renewing of your mynd, that ye may preife quhat is that gud, that plesand, and perfite will of God.'

3. **that ye sauour nocht maire**: *non plus sapere.* Abp. Ham. (p. 6), 'Be that grace of God that is gevin to me, I say till all that is amang yow, that na man seik mair than it behoiffis him to seik, bot to inqueir thai thingis that ar sufficient for him to knaw, and everilk man as God hes gevin ane mesour of faith.'

5. **we mony ar aa body**: Abp. Ham. (p. 171), 'We quhilk ar into nowmer mony, is bot ane body in Christ.'

6. **dyuersand**: P., 'dyuersynge'; *differentes.* **eftir the resoun of faith**: *secundum rationem fidei.* Rh., 'according to the rule of faith.'

8. **He that exhortis, in exhorting**: P., 'he that stireth softli, in monestyng.' Similarly Wy.; *qui exhortatur in exhortando.*

Eccles. xxxii. a. Deut. xv. b. Amos v. b. he that is souerane, in besynes; he that has mercy, in glaidnes. 9 Lufe without fenyeing, haatand euile, drawand to gude; 10 Jlk cum before to honour vthir; luvand togiddire the charitee of brether-

i. Pet. ii. b. Ecc. xxxi. c. hede; 11 Nocht slaw in besynes, feruent in spirit, ‡ seruand to the Lord, 12 Joyand in hope, pacient in tribulatioun, besy in prayer, 13 Gevand gude to

Heb. xiii. a. the needis of sanctis, kepand hospitalitee. 14 Blesse ye men that persewis you; blesse ye, and will ye nocht curse; 15 For to ioy with men that ioyis,

Phi. ii. a. Prouerb. iii. a. Esa. v. c. for to wepe with men that wepis. 16 Feel ye the sammin thingis (*a*) togiddir; nocht sauoring hie thingis, bot consenting to meke thingis. ✠ ✠ Will ye nocht

Prouerb. xx. c. i. Peter iii. d. be prudent anentis your self; 17 To na man yeeld-and euile for euile, bot prouide ye gude thingis,

ii. Cor. viii. c. Heb. xii. c. nocht aanlie before God, bot alsa before almen. 18 Gif it may be done, that that is of yow, haue ye pece with almen. 19 Ye maast dere brether, nocht

Deutro. xxxii. e. Prouerb. xxv. d. defendand your self, bot gefe ye place to jre; for it is writtin, The Lord sais, To me veniance, and I

‡ Seruand the Lord.) Sum text sayis thus, Serue the tyme, or apl your selfis t the tyme.

(*a*) After *thingis*, *Will ye nocht be prudent anentis yourself* deleted.

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xii. 8. **he that is souerane, in besynes**: *qui præest in solicitudine;* Rh., 'he that ruleth, in carefulness.'

9. **without fenyeing**: *sine simulatione.* Abp. Ham. (p. 73), 'Lat our lufe be without dissimulatioun or fenyetnes.'

10. **Jlk cum before to honour vthir**: P., 'Eche come bifore to worschipen othere'; *Honore invicem prævenientes.* **luvand togiddire the charitee**: reading, with St., Sixt., Hent., *charitatem.* Clem., *charitate.* RV., 'in love of the brethren,' &c.

11. **in besynes**: *solicitudine.*

12. **besy**: *instantes.*

13. **gevand gude**: *communicantes.*

16. **Will ye nocht be prudent**, &c.: *Nolite esse prudentes apua vosmetipsos;* Rh., 'Be not wise in your own conceit.'

17. **prouide ye**: P., 'purueye ȝe'; *providentes.*

18. **that that is of yow**: *quod ex vobis est;* RV., 'as much as in you lieth.'

19. **jre**: P., 'wraththe.'

sal quite. [20] Bot gif thin ennimy hungris, feed thou him; gif he threstis, geue thou drink to him; for thou doand this thing ‡ sal gader togiddire coles on his hede. [21] Will thou nocht be ouircummin of euile, bot ouircum thou euile be gude. ⊢

‡ Sal gadyr togiddir coles.) That is to say, be the cheritabile dalyng with him thou sall causs him to be displeasit at him self that euir he lyd the ony wil.

The xiii chapture.

Everie saule be subiect to hieare poweris. For thar is na powere bot of God, and tha thingis that ar of God, ar ordanit. [2] Tharfore he that aganestandis powere, aganestandis the ordinance of God; and thai that aganestandis gettis to thame self dampnatioun. [3] For princis ar nocht to the dreed of gude werk, but of euile. Bot will thou (*a*) dreed nocht powere. Do thou gude thing, and thou sal haue loving of it; [4] For he is the mynister of God into gude. Bot gif thou dois euile, drede thou; for nocht without cause he beris the suerde, for he is the mynister of God, vengeare into jre to him that

Sap. vi. a. i. Pet. ii. b.

F. 114 r.

(*a*) After *thou, that thou* deleted.

xiii. 1. **Everie saule**, &c.: Abp. Ham. (p. 80), 'Evereilk man submit him self to the auctoritie of hear powaris, for thair is na powar bot of God.' **tha thingis that ar of God, ar ordanit**: similarly Wy., P., reading and punctuating with St., Sixt., Hent., and Rh., *quæ autem sunt a Deo, ordinata sunt;* but Clem., *quæ autem sunt, a Deo ordinatæ sunt.* So RV., 'and the *powers* that be are ordained of God.'

2. **he that aganestandis**: *qui resistit.* Abp. Ham. (p. 80), 'quha resistis to the powar, resistis to Goddis ordinance'; and (p. 83), 'Quasaevir resistis the auctoritie of the king, he resistis the ordinatioun of God. And thai that resistis sall resaif to thame self damnatioun.'

3. **Bot will thou dreed nocht**: P., 'But wilt thou that thou drede not'; *Vis autem non timere.* **loving**: P., 'preisyng'; *laudem.* Abp. Ham. (p. 167), 'Wald thow nocht feir the powar? do gud and thou sal haue louing of it.'

4. **of God**: Vg. adds *tibi.* **jre**: P., 'wraththe'; and so in next verse.

dois euile. [5] And tharfor be nede be ye subiect, nocht aanlie for jre, bot alsa for conscience. [6] For tharfor ye geue tributis, thai ar the mynisteris of
Math. xvii. d. ande xxii. c. God, and seruis for this sammin thing. ✠ [7] Tharfor yeeld ye to almen dettis, to quham tribut, tribut, to quham toll, toll, to quham drede, drede, to quham
Gall. vi. a. i. Timo. i. a. Exo. xx. c. Deut. v. c. honour, honour. ✠ [8] To na man aw ye ony thing, bot that ye lufe togiddir. For he that luvis his nechbour, has fulfillit the law. [9] For, Thou sal nocht do licherie, Thou sal nocht sla, Thou sal nocht steill, Thou sall nocht say fals witnessing, Thou sal nocht couate the thing of thi nechbour, and gif thare be ony vthir comandment, it is in-
Leui. xix. c. Math. xxii. d. storit in this word, Thou sal lufe thi nechbour as thi self. [10] The lufe of nechbour wirkis nocht euile;
i. Cor. xiii. a. tharfor lufe is the fulfilling of the law. ✠ ✠ [11] And we knaw this tyme, that the hour is now, that we ryse fra slepe; for now oure heil is nerere, than
i. Tessa. v. a. quhen we beleuet. [12] The nycht went before, bot the day has nerit. Tharfore cast we away the werkis

xiii. 6. **tributis**: omitting *et*=also. **thai ar**: Vg. adds *enim*.

7. **toll**: *vectigal;* Wy., 'tol, *or custom for thingis borun aboute.*' Abp. Ham. (p. 81), 'Gyf to all men quhat ye ar awand to thame, tribute to quhome it belangis to, custome to the customaris, reverence, dredour, and honour to quhome ye ar haldin. [Ver. 8] Be awand na thing, bot everilk man to lufe ane ane other amang your self.'

8. **he that luvis**: Abp. Ham. (p. 71), 'He that luffis his nychbour, fulfyllis the hail law.'

9. **the thing of thi nechbour**: similarly Wy., P.; but Vg., *non concupisces*, without addition. **comandment**: P., 'maundement.' **is instorit**: Wy., 'is instorid, *or enclosid*'; *instauratur*. Abp. Ham. (p. 72), 'Thow sal nocht commit adultery, thow sall nocht steil, thow sall nocht beir fals witnes, thow sall nocht covit onything fra thi nychtbour, and gif thair be ony uther command it is comprehendit in this word: Thow sall lufe thi nychbour as thi self.'

11. **And we knaw this tyme**: Vg., *Et hoc scientes tempus*. Rh., 'And that, knowing the season.'

12. **went before**: *præcessit;* Rh., 'is passed.'

of mirknessis, and be we clethit in the armouris of licht. [13] As in day gang we honestlie, nocht in superflue feestis and drunkinnessis, nocht in beddis and vnchastiteis, nocht in strijf and in jnvy; [14] Bot be ye clethit in the Lord Jesu Crist, ‡ and do ye nocht the besynes of the flesch in desires.

Coll. iii. a. Luc. xxi. d. i. Cor. vi. b. Ephe. v. a. Jac. iii. c. Gall. v. c. ii. Pet. ii. b.

‡ And do ye nocht the besyness, &c.) Euiry mann may mak honest prouisiounn for his body and vse the creaturis of Gode, for tha ar all gude, and na thing to be refusit that is receauit with gewing of thankis, i. Timo. iiii., as lang as tha vse thame for necessite, and nocht for lustis of the fleische.

The xiiii chapture.

Bott tak ye a seekman in beleue, nocht in demyngis of thouchtis. [2] For ane vthirman beleues that he may ete all thingis; bot he that is seek, ete wortis (or caal). [3] He that etis, despise nocht him that etis nocht; and he that etis nocht, deme nocht him that etis. For God has takin him to him. [4] Quha art thou, that demys ane vtheris seruand? To his Lord he standis, or fallis fra him. Bot he sal stand; for the Lord is mychtj to mak him perfite. [5] For quhy aan demys a day betuene a day, ane vthir demys ilk day. ‡ Ilk man encresse in his witt. [6] ‡ He that vndirstandis (*a*) the day, vndirstandis to the Lorde. And he that etis, etis to the Lord, for he dois thankingis to God. And he that

Jaco. iiii. b.

‡ Ilk mann jncreass in his witt.) That is to say, lat him not wawer and doutt in his conscience, bot be suire that before God it is na syn quhyddir he eate or eate not.

‡ He that vndirstandis the day, &c.) The apostill in this chapture speakis of them that ar yit waik and hes not attaneid vnto the knawleg of the liberte

(*a*) Before *the*, *to* deleted.

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xiii. 12. **of mirknessis**: P., 'of derknessis'; *tenebrarum.* **the armouris**: Wy., P., 'the armeris'; *arma.*

13. **superflue feestis**: *comessationibus;* Wy., 'ofte etyngis.' **in beddis**: *in cubilibus;* Wy., 'in couchis.'

14. **do ye nocht the besynes of**: *curam ne feceritis;* Rh., 'make not provision for.'

xiv. 1. **demyngis**: *disceptationibus.*

2. **beleues**: P., 'leueth'; *credit.* **wortis (or caal)**: Wy., 'wortis, *or potage*'; *olus.*

4. **to mak him perfite**: *statuere illum.*

5. **encresse in his witt**: *in suo sensu abundet.*

6. **vndirstandis**: *sapit.*

etis nocht, etis nocht to the Lord, and dois thankingis to God. [7] For na man of vs leeues to him self, and na man deis to him self. [8] For quhethir we leef, we leeue to the Lord; and quhethir we de, we dee to the Lord. Tharfore quhethir we leeue or we dee, we ar of the Lord. [9] For quhy for this thing Crist was deid, and raase agane, that he be Lord baith of quick men and of deid. [10] Bot quhat demys thou thi bruther? or quhy lichtlies thou thi bruther? for all we sal stand befor the tribunale (or sete of jugement) of Crist. [11] For it is writtin, I leeue, sais the Lord, for to me ilk kne salbe bowit, and ilk tonng sal knawleche to God. [12] Tharfor ilk of vs sal yeeld reknyng to God for him self. [13] Tharfore na maire deme we ilk vthir; bot maire deme ye this thing, that ye put nocht hurting, or sclanndire, to a bruther. [14] I wate and traist in the Lord Jesu, that na thing is vnclene be him, bot to him that demys ony thing to be vnclene, to him it is vnclene. [15] And gif thi bruther be made soroufull in conscience for mete, now thou walkis nocht eftire charitee. Will thou nocht throw thi mete tyne him, for quham Crist deit. [16] ‡ Tharfore be nocht our gude thing blasphemyt. [17] For quhy the realmme of

Actis ii. d. Ph. ii. a.

Gall. vi. a.

F. 114 v. Esaie xlv. Gall. Phil. ii. a. Math. xxv. c. ii. Cor. v. b.

i. Cor. viii. a.

in Christ, and tharfor he judgis al to the best in thaim. Bot quhair as he repreiffit the Gallathianis for putting differens betuix anne day and another, the causs is this, thai had receauit the knawlege of Christ, and wer turnit bak agaynne vnto sick waik ande begerly traditionns as tha thame selfis had knawleg affor to be of na walour; and thairfor reprewit he them becauss tha pat sick traist in thamme, and were becomme ypocrites.

‡ Tharfor be nocht our gud thing, &c.) The gospel of

xiv. 10. **Bot quhat demys thou**: Vg., *Tu autem quid judicas.* **lichtlies**: P., 'dispisist'; *spernis.* **the tribunale (or sete of jugement)**: Wy., P., 'the trone'; *tribunal.* This looks like a rendering of the Vulgate on the part of Nis., independent of Wy. or P.

12. **reknyng**: P., 'resoun'; *rationem.*

13. **hurting**: *offendiculum;* Rh., 'a stumbling-block.'

14. **I wate and traist**: Burne (f. 21 *v.*), 'I knau and am persuadit be the lord Iesus that thair is nathing vnclene of itself.' **bot to him**: P., 'no but to him'; *nisi ei.*

15. **soroufull**: P., 'sori.' **Will thou nocht . . . tyne**: P., 'Nyle thou . . . lese.'

17. **realmme**: P., 'rewme.' Abp. Ham. (p. 256), 'the kingdome of God is rychteousnes, paice and joye in the haly spreit.'

Christ is our gud thing. Now the occasiounn quhy it is ewil spokin of, is becauss that thai quhilk vse the liberte of it do oft tymes it to the offence of sick as yit ar waik, and bes na knawlege thair of.

God is nocht mete and (*a*) drink, bot richtuisnes and pece and ioie in the Hali Gaast. [18] And he that in this thing seruis Crist, plesis God, and is preuet to men. [19] Tharfore follow we tha thingis that ar of pece, and kepe we togiddire tha thingis that are of edificatioun. [20] Will thou nocht for mete destroy the werk of God. For al thingis ar clene, bot it is euile to the man that etis be offending. [21] It is gude nocht to ete flesch, and to drink nocht wijne, nouthir in quhat thing thi bruther offendis, or is sclanndrit, or is made seek. [22] Thou that has faith anentis thi self, haue thou before God. Blessit is he that demys nocht him self in that thing that he preues. [23] For he that demys, is dampnit, gif he etis; for it is nocht of faith. And al thing that is nocht of faith, is synn.

Titum i. c.

i. Cor. viii. b.

Titum i. c.

The xv chapture.

Bot we saddit men aw to sustene the febilnes of seek men, and nocht pleise to our self. [2] Ilk of vs pleise to his nechbour in gude to edificatioun. [3] For Crist plesit nocht to him self, as it is writtin,

Gall. vi. a.

(*a*) *and* written above *nor* deleted.

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xiv. 18. **is preuet**: *probatus est.*

19. **follow**: P., 'sue.' **togiddire**: *in invicem;* Rh., 'one toward another.'

21. **offendis**: reading, with some MSS., *offendit.* Vg., *offenditur.*

23. **demys**: *discernit;* Rh., 'discerneth.' **And al thing**: Abp. Ham. (p. 125), 'Quhatsaevir is nocht of faith, the same is syn.'

xv. 1. **saddit men**: P., 'saddere men'; *firmiores.* Rh., 'that are the stronger.'

2. **Ilk of vs**: so reading with some MSS.; but Clem., *vestrum.* Rh., 'Let every one of you.'

3. **as it is writtin**: similarly P.; but Wy., 'but, as it is writun,' with Vg., *sed sicut scriptum est.*

The repreues of men despysand thee, fell on me.
Psal. xlviii. b. ✠ [4] For quhat euir thingis ar writtin, tha ar writtin
Roma. iiii. d. to oure teching, that be pacience and confort of
i. Mach. xii. b. scripturis we haue hope. [5] Bot God of pacience and of solace geue to you to vndirstand the sammin thing, ilk into vthir eftire Jesu Crist, [6] That ye of (*a*) aa will with aa mouth wirschip God and fadere of oure Lord Jesu Crist. [7] For quhilk thing tak ye togiddire, as alsa Crist tuke yow into the honour of God. [8] For I say, that Jesu Crist was a mynister of circumcisioun for the treuth of God, to conferme the promissionnis of fadris. [9] And hethinmen aw to
ii. Reg. xxii. g. honour God fore mercy; as it is writtin, Tharfore,
Psal. xvii. c. Deut. xxxii. f. Lord, I sal knawleche to thee amang (*b*) hethinmen, and I sal sing to thi name. [10] And eftsone he sais,
Psal. cxvi. a. Ye hethin men, be ye glaid with his pepile. [11] And eftire, All hethinmen, loue ye the Lord; and al
Esaie xi. b. pepilis, magnifie ye him. [12] And eftsone Esaie sais,

(*a*) *of* written above, *with* deleted.
(*b*) Before *amang*, *before hethinmen* deleted.

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xv. 3. **the repreues of men despysand thee**: *improperia improperantium tibi;* Rh., 'the reproaches of them that reproached thee.'

4. **quhat euir thingis ar writtin**: Gau (p. 28), 'al thyngis quhilk ar vrityne thay ar vritine for our instruccione that we suld haif ane fast hop throw consolacione of the scripturs.'

5. **to vndirstand the sammin thing, ilk into vthir**: *idipsum sapere in alterutrum.* Rh., 'to be of one mind one toward another.'

6. **ye of aa will**: Abp. Ham. (p. 4), 'Al ye beand of ane mynd may with ane mouth honour God.'

7. **tak ye togiddire**: *suscipite invicem;* Rh., 'receive one another.'

8. **the promissionnis**: Wy., P., 'the biheestis'; *promissiones.*

9. **aw to honour**: so P., 'owen to onoure.' Vg., *gentes autem super misericordia honorare Deum.*

10. **eftsone**: P., 'eft'; *iterum.*

11. **eftire**: P., 'eft'; *iterum.* **loue**: P., 'herie'; *laudate.*

Thar salbe a rute of Jesse, that sal ryse vp to gouerne hethinmen, and hethinmen sal hope in him. F. 115 r.
13 And God of hope fulfill you in all ioie and pece in beleving, that ye encresse in hope and virtue of the Haligaast. ✠ 14 And, brether, I myself am certane of yow, that alsa ye ar full of lufe, and ye ar fillit with all cunnyng, sa that ye may monest ilk vthir. 15 And, brether, maire baldlie I wrate to you a party, as bringand you into mynd, for the grace that is gevin to me of Gode. 16 That I be mynister of Crist Jesu amang hethinmen, hallowand the gospel of God, that the offring of hethinmen be acceptit, and hallowit in the Haligaast. 17 Tharfore I haue glorie in Crist Jesu to God. 18 For I dar nocht Actis iii. b. ii. Pet. i. d.
speke ony thing of tha thingis, quhilk Crist dois nocht be me, into obedience of hethinmen, in word and deedis, 19 In virtue of taknis and gret wonndris, in virtue of the Haligast, sa that fra Jerusalem be cumpas till to the Jllirie see I haue fillit the gospell of Crist. 20 And sa I haue prechit this gospell, nocht quhare Crist was namet, or perauenture I big vpon ane vtheris ground, 21 Bot as it is writtin, For Esaie lii. c.
to quham it is nocht tald of him, thai sal se, and thai that herd nocht, sal vndirstand. 22 For quhilk thing I was full mekile lettit to cum to you, and I

xv. 12. **that sal ryse vp**: similarly P. Vg., *et qui exsurget.* Rh., 'and he that shall,' &c.

13. **fulfill**: *repleat.*

14. **I myself am**: Vg., *et ego ipse.* Rh., 'And I myself also.' **monest**: *monere.*

15. **a party**: P., 'a parti'; *ex parte.* See also 'in party,' ver. 24.

19. **be cumpas**: *per circuitum.* **till to the Jllirie see**: similarly P., 'to the Illirik see.' Vg., *usque ad Illyricum.* Wy., 'vnto Illiryk.'

20. **or perauenture I big**: P., 'lest Y bilde.'

22. **I was full mekile lettit**: P., 'Y was lettid ful myche,' disregarding *et*=also. Vg., *propter quod et impediebar plurimum.*

am lettit till to this tyme. [23] And now I haue nocht ferther place (*a*) in thir cuntreis, bot I haue desire to cum to you, of mony yeris that ar passit. [24] Quhen I begynn to passe into Spanye, I hope that in my ganging I sall se you, and of you I salbe led thiddire, gif I vse you the first in party. [25] Tharfore now I sal passe furth into Jerusalem, to mynister to sanctis. [26] For Macedone and Achae haue assayit to mak sum gift to puremen of sanctis, that ar in Jerusalem. [27] For it pleisit to thame, and thai ar dettouris of thame; for gif hethinmen be made part takaris of thar spirituale thingis, thai aw alsa in fleschlie thingis to mynister to thame. [28] Tharfore quhen I haue endit this thing, and haue assignit to thame this fruit, I sal pas be you into Spanye. [29] And I wate, that I cummand to you, sal cum into the abonndance of the blessing of Crist. [30] Tharfore, brether, I beseke you be oure Lord Jesu Crist, and be charitee of the Haligaast, that ye help me in your praieris to the Lord, [31] That I be delyuerit fra the vnfaithfulmen, that ar in Judee, and that the offring of my seruice be acceptit in Jerusalem to sanctis; [32] That I cum to you in ioy, be the will of God, and that I be refreschit with you. [33] And God of pece be with yow all. Amen.

Actis xi. c. i. Cor. xvi. a. ii. Cor. viii. a. and ix. a. i. Cor. ix. b. Gal. vi. c.

i. Cor. xiiii. c.

(*a*) After *place, to cum t* deleted.

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xv. 24. **Quhen I begynn**: Vg., *cum . . . cœpero.* Wy., 'whanne I schal begynne.' **gif I vse you the first in party**: *si vobis primum ex parte fruitus fuero;* RV., 'if first in some measure I shall have been satisfied with your company.'

26. **Achae**: P., 'Icaie.' Vg., *Achaia.*

27. **part takaris**: P., 'parteneris'; *participes.*

30. **in your praieris**: with P. omitting 'for me.' Vg., *in orationibus vestris pro me.*

The xvi chapture.

Ande I comend to you Pheben, our sistire, quhilk is in the seruice of the kirk, that is at Cenechris, 2 That ye resaue hir in the Lord worthilie to sanctis, and that ye help hir in quhat euir cause scho sal need of you. For scho helpit mony men, and myself. 3 Greet ye Prisca and Aquila, my helparis in Crist Jesu, 4 Quhilkis vndirputtit thare neckis for my lijf; to quhilkis nocht I allaan do thankingis, bot alsa all the kirk of hethinmen. 5 And grete ye wele thar menyeale kirk. Greet ye wele Ephenete, luvit to me, that is the first of Asie in Crist Jesu. 6 Grete wele Marie, the quhilk has traualit mekil in vs. 7 Grete wele Andronic and Julian, my cusingis, and myn euen presonnaris, quhilkis ar nobile amang the apostlis, and quhilkis ware before me in Crist. 8 Grete wele Ampliat, my maast (*a*) beluvit in the Lord. 9 Grete wele Vrban, our helpare in Crist Jesu, and Stachen, my derling. 10 Grete wele Appellem, the nobile in Crist. 11 Grete wele thame that ar of

F. 115 *v.* Actis xviii. a. ii. Timo. iiii. c.

(*a*) Before *beluvit, belouet* deleted.

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xvi. 1. **at Cenechris**: Vg., *in Cenchreis.* Wy., P., strangely, 'Teucris.'

2. **For scho**: *etenim ipsa quoque;* Rh., 'for she also.'

4. **vndirputtit**: *supposuerunt.*

5. **And grete ye wele**: *salutate* not repeated in the Latin text. **menyeale**: P., 'meyneal'; *domesticam.* **the first**: *primitivus;* Rh., 'the firstfruit.' **in Crist Jesu**: reading, with Sixt., *in Christo Jesu.* Clem. omits *Jesu.*

6. **in vs**: so Wy., P., with Sixt., Hent., *in nobis.* Rh., 'about us'; but St. and Clem., *in vobis.*

7. **Andronic**: P., 'Andronyk.' Vg., *Andronicum.* **Julian**: so P., with St., Hent., Sixt.; *Juliam* (Rh., Julia); but Clem., *Juniam.* **euen presonnaris**: *concaptivos.*

8. **my maast beluvit**: P., 'most dereworth to me'; *dilectissimum mihi.*

10. **the nobile**: so P.; *probum.*

Aristoblis hous. Grete wele Herodion, my cusing. Grete wele thame that ar of Narciscis hous, that ar in the Lord. 12 Grete wele Triphenam and Triphosam, quhilk women trauales in the Lord. Grete Persida, maast dereworthe woman, that has traualit mekile in the Lord. 13 Grete wele Ruphus, chosin in the Lord, and his moder, and myn. 14 Grete wele Asinerete, Phlegonta, Hermen, Patroban, Herman, and brether that ar with thame. 15 Grete wele Philologus, and Iulian, and Nereum, and his sistire, and Olimpiades, and al sanctis that ar with thame. 16 Grete wele togiddire in hali kisse. All the kirk of Crist gretis yow wele. 17 Bot, brether, I pray you, that ye aspie thame that makis dissensiounns and hurtingis, beside the doctrine that ye haue leirit, and bow ye away fra thame. 18 For sic men seruis nocht to the Lord Crist, bot to thare wambe, and be suete wordis and blessingis desaues the hartis of innocentmen. 19 Bot youre obedience is publisit into euiry place, tharfor I haue ioie in you. Bot I will that ye be wise in gude thing, and simpile in euile. 20 And God of pece tred Sathanas vndire your feet swiftlie. The grace of oure Lord Jesu Crist be with you. 21 Tymothe, my helpare, gretis you wele, alsa Lucius,

ii. Cor. xiii. c. Collo. ii. b. Titum iii. b.

Phil. iii. c. Math. x. b.

Actis xvi. d. Phil. ii. b. Actis xiii. a., xvii. a., and xx. a.

xvi. 11. **Aristoblis**: *Aristobuli.*

12. **Persida, maast dereworthe woman**: *Persidem charissimam.*

13. **Grete wele**: *Salutate.*

14. **Asinerete**: P., 'Ansicrete'; *Asyncritum.* **Phlegonta**: Vg., *Phlegontem.* **Hermen**, &c.: Vg., *Hermam, Patrobam, Hermen.*

16. **Grete wele togiddire**: *Salutate invicem.* **All the kirk**: P., 'all the churches'; *omnes ecclesiæ.*

17. **that ye aspie**: *ut observetis.* **hurtingis**: *offendicula*; Rh., 'scandals.' **bow ye away**: *declinate.*

18. **to the Lord Crist**: Vg., *Christo Domino nostro.* **to thare wambe**: *suo ventri.*

and Jason, and Sosipater, my cusingis. [22] I Tertius gretes you wele, that wrate this epistile, in the Lord. [23] Caius, myn oost, gretes you wele, and all the kirk. Erastus, thesaurare of the citee, gretes you wele, and Quartus bruther. [24] The grace of oure Lord Jesu Crist be with you all. Amen. [25] And glorie and honour be to him, that is mychtj to conferme you be my euangele, and preching of Jesu Crist, be the reuelatioun of mysterie haldin still in tymes euirlasting; [26] Quhilk mysterie is now made opin be scripturis of prophetis, be the comandement of God without begynnyng, and ending, to the obedience of faith in al hethinmen, [27] The mysterie knawne be Jesu Crist to God allaan wijse. To quham be honoure and glorie into warldis of warldis. Amen. Finis.

i. Cor. i. b.

F. 116 *r.*

Roma. xi. d.

Sent fra Corinthus be Phebe, quhilk was a minister of the congregatiounn at Cenchrea.

xvi. 23. **thesaurare**: P., 'tresorere'; *arcarius.* Rh., 'the cofferer.'

25. **haldin still**: *taciti;* Rh., 'kept secret.'

26. **without begynnyng, and ending**: *æterni.*

27. **Finis**: no 'Finis' in Wy., P., or Vg.

Sent fra Corinthus, &c.: there is no such rubric in Wy., P., or Vg. P. has *Here endith the pistle to Romayns and begynneth the prologe on the firste pistle to Corinthies.*

THE PROLOUUG TO THE CORINTHIANS. (*a*)

CORINTHIIS ar men of Achae. Ande thai in like maner herd of the apostile the word of treuth, and war peruertit in mony maneris of fals apostilis. Sum war peruertit of eloquence of philosophie full of wordis; vthirmen war led into the sect of the law of Jewis—that is, to hald it needfull with the gospell. The apostile callis agane thir Corinthiis to verray faith and wisdom of the gospell, and writis to thaim fra Epheson be Tymothe his discipile.

The first to the Corinthians.

The first chapture.

Actis xviii. d. Joh. xvii. c. Heb. ix. c.

PAULE, callit apostile of Jesu Crist, be the will of God, and Sosthenes, bruther, [2] To the kirk of God that is at Corinthie, to thame that ar hallowit in Crist Jesu, and callit sanctis, with all that

ii. Cor. i. a.

inwartlie callis the name of our Lord Jesu Crist, in ilk place of thame and of vs, [3] Grace and pece to you of God, oure fader, and of the Lord Jesu Crist. ✠ [4] I do thankingis to my God euirmaire for you, in the grace of God that is gevin to you in Crist

(*a*) The prologue is taken from that found in Purvey's and, with verbal differences, in Wycliffe's version.

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i. 1. **callit**: P., 'clepid'; and so in vv. 9, 24.

2. **and callit**: so P., 'and clepid'; but no conjunction in Vg. or in Wy. **inwartlie callis**: P., 'inwardli clepen'; *invocant.* Wy., 'inclepyn.' **and of vs**: P., 'and of oure'; *et nostro.*

Jesu. [5] For in althingis ye ar made riche in him, in ilk word, and in ilk cunnyng, [6] As the witnessing of Crist is confermit in you; [7] Sa that na thing failye to you in ony grace, that abides the schewing of oure Lord Jesu Crist; [8] Quhilk alsa sal conferme you into the end without crime, in the day of the cummyng of our Lord Jesu Crist. ☩ [9] A trew God, be quham ye ar callit into the fellowschip of his sonn Jesu Crist our Lord. [10] Bot, brether, I beseke you, be the name of our Lord Jesu Crist, that ye all say the sammin thing, and that dissensioun be nocht amang you; bot be ye perfite in the sammin witt, and in the sammin cunnyng. [11] For, my brether, it is tald to me of thame that ar at Cloes, that stryues ar amang you. [12] And I say that, that ilk of you sais, For I am of Paule, and I am of Appollo, and I am of Cephas, bot I am of Crist. [13] Quhethir Crist is departit? quhethir Paule was crucifijt for you, outhir ye ar baptizit in the name of Paule? [14] I do thankingis to my God, that I baptizit naan of you, bot Crispus and Caius; [15] That na man suld say, that ye ar baptizit in my

Nu. xxiii. c. i. Cor. x. b.

i. Tessa. v.

Roma. xii. c.

Actis xviii. e. i. Cor. iii. a. ande xvi. b.

Actis xviii. a. Roma. xvi. c.

F. 116 *v.*

i. 5. **in ilk cunnyng**: P., 'in ech kunnyng'; *in omni scientia.*

9. **A trew God**: similarly P.; but Wy., 'Forsoth God *is* trewe'; *Fidelis Deus: per quem*, &c. Rh., 'God is faithful,' &c. **callit**: P., 'clepid.'

10. **dissensioun**: P., 'dissenciouns'; *schismata.* Wy., 'scismes *or dyuysiouns, dissenciouns, or discordis.*' **in the sammin cunnyng**: reading, with St., Hent., Sixt., *in eadem scientia.* So Rh., 'in one knowledge'; but Clem., *in eadem sententia.* AV., 'in the same judgement.' Abp. Ham. (p. 4), 'Brether, I beseik yow for the reverence that ye aucht to our Lord Jesus Christ, that all ye say ane thing, and lat na scismes, discord or division be amangis yow, bot be ye perfite in ane mynd and in ane sentence.'

12. **And I say that**: *Hoc autem dico;* Rh., 'And I mean this.'

13. **Quhethir Crist is departit**: *Divisus est Christus?*

14. **to my God**: reading *Deo meo* with St., Sixt.; but Hent., Clem. omit pronoun.

15. **That na man**: P., 'lest ony man'; *nequis.*

i. Cor. xvi. c. name. [16] And I baptyzit alsa the hous of Stephane, bot I wate nocht, that I baptizit ony vthere. [17] For Crist send nocht me to baptize, bot to preche the gospell; nocht in wisdome of worde, that the croce of Crist be nocht avoidit away. [18] For the word of
Roma. i. b. Esaie xxix. the croce is foly to thame that perischis; bot to thame that ar made saaf, that is to say, to vs, it is the virtue of God. [19] For it is writin, I sal destroy the wisdome of wiisemen, and I sal repreue the
Esaie xxxiii. a. prudence of prudent men. [20] Quhare is the wise man? quhare is the man of law? quhar is the purchasere of this warld? Quhethir God has nocht made the wisdome of this warld fonnyt? [21] For the warld in wisdome of God knew nocht God be wisdome, it pleisit to God, be foli of preching, to
Math. xii. d. mak thame saaf that beleues. [22] For Iewis seekis

i. 16. **of Stephane**: P., 'of Stephan'; *Stephanæ.* Wy., 'of Steuene, *a womman.*'

17. **be nocht avoidit away**: P., 'be not voidid awei'; *non evacuetur.*

18. **is foly**: similarly P., without adverb. Vg. adds *quidem.* Wy., 'is folye sothli.' **the virtue**: *virtus;* Rh., 'the power'; and so in ver. 24. Abp. Ham. (p. 151), 'The word of the Crosse semis to be daftnes and folie to thame that perischis, and is condamnit, bot to thame that ar saiffit it is the vertew and powar of God.' J. Ham. (Fac. Traict., last page), 'Bot to thame wha ar saued, that is to say to ws, it is the vertew of God.'

19. **repreue**: *reprobabo;* Rh., 'reject.' Abp. Ham. (p. 48), 'I will destroy the wisdome of the wise and will cast away the understanding of the prudent.'

20. **the man of law**: P., 'the wise lawiere'; *scriba.* Wy., 'the writere, *or man of lawe.*' **the purchasere**: similarly Wy., P.; *conquisitor.* Rh., 'the disputer.' **fonnyt**: P., 'fonned'; *stultam.* Wy., 'foltisch, *or fool.*'

21. **For**: *Nam quia;* Rh., 'For because.' Wy., 'Forwhi for.' Gau (p. 30), 'sane vardlie men kend notht the visdome of God be thair visdome thane God plesit to sayff ye faithful throw ye folie of God.'

22. **For Iewis**: *Quoniam et Judæi;* Rh., 'For both the Jews.'

signis, and Grekis seekis wisdom; [23] Bot we preche Crist crucifiit, to Iewis sclanndire, and to hethinmen foly; [24] Bot to tha Iewis and Grekis that ar callit, we preche Crist the virtue of God and the wisdom of God. [25] For that that is foli thing of God, is wisare than men; and that that is febile thing of God, is mychtiare than men. [26] Bot, brether, se ye youre callinge; for nocht mony wisemen eftire the flesch, nocht mony mychtj, nocht mony nobile. [27] Bot God chesis tha thingis that ar vnwise of the warld, to confound wisemen; and God chesis the febile thingis of the warld, to confound the stark thingis; [28] And God chesis the vnnobile thingis and despisabile thingis of the warld, and tha thingis that ar nocht, to destroy tha thingis that are; [29] That ilk man haue nocht glorie in his sicht. [30] Bot of him ye ar in Crist Jesu, quhilk is made of God to vs wisdom, and richtuisnes, and halynes, and aganebying; [31] That, as it is writtin, He that glories, haue glorie in the Lord.

Luc. xi. c.
Joh. ii. c. and vi. d.
Collo. ii. a.
Joh. vii. c.
Osee. ii. c.
Ephes. i. c. Jere. xxiii. d.
Joh. xvi. a., c.
Esaie lxv. c. Jere. ix. b.
ii. Cor. xi. d.

ii chapture.

And, brether, quhen I com to you, I com nocht in the hienes of worde, outhir of wisdom, telland to

i. 23. **we preche**: Gau (p. 30), 'Ve prech Iesu Christ crucifeit sclander to the Iowis and folie to the gentils, bot we prech to ye chosyne Iouis and gentils that Iesus Christ is the visdome and the power of God.'

25. **that that is foli thing of God**: *quod stultum est Dei.*

26. **Bot**: Vg., *enim.* **callinge**: P., 'clepyng.' **for**: Vg., *quia.*

27. **chesis**: Vg., *elegit.* Rh., 'hath chosen'; and so in next verse. **vnwise**: P., 'fonned'; *stulta.* Wy., 'foltisch.' Cf. ver. 20. **the stark thingis**: P., 'the stronge thingis'; *fortia.*

30. **aganebying**: *redemptio;* Gau (p. 35), 'our visdome our halines our richtusnes and redemptione.'

ii. 1. **And, brether**: P., 'And Y, britheren.' Vg., *Et ego cum venissem,* &c. **in the hienes of worde**: *in sublimitate sermonis;* Rh., 'in loftiness of speech.'

yow the witnessing of Crist. 2 For I demyt nocht
i. Tessa. i. a. me to ken ony thing amang you, bot Crist Jesu,
and him crucifijt. 3 And I in seeknes, and dreed,
and mekile trembling, was amang you; 4 Ande my
word and my preching was nocht in subtile sterand
wordis of mannis wisdom, bot in schewing of spirit
and of virtue; 5 That your faith be nocht in wis-
i. Cor. xv. c. dome of men, bot in the virtue of God. 6 For we
speke wisdome amang perfite men, bot nocht wis-
dome of this warld, nouthir of princis of this warld,
that ar destroyit; 7 Bot we speke the wisdome of
God in mysterie, quhilk wisdome is hid; quhilk wis-
dome God before ordanit before warldis into oure
Math. xi. c. Joh. xv. a. and xvi. c. Actis xiii. c. glorie, 8 Quhilk naan of the princis of this warld
knew; [‡] fore gif thai had knawne, thai suld neuir
haue crucifiit the Lord of glorie. 9 Bot as it is
F. 117 r. writtin, That that ee saw nocht, nore ere herd nocht,
Esaie lxiiii. a. nouthir it ascendit into the hart of man, quhat thingis
Sapie. vii. d. Eccles. xxxvi. c. God made reddi to thame that luves him; 10 Bot
God schewit to vs be his spirit. For quhy the
spirit cersis althingis, ye, the deep thingis of God.
Roma. viii. b. 11 And quha of men wate, quhat thingis ar of man,
bot the spirit of man that is in him? Sa quhat
thingis ar of God, na man knawis, bot the spirit of

‡ For gif thai hed knawin, &c.) To haif anne suir and faithfull knawleg of Crist is to leif euirlestinly, Joh. xvii. As for the knawleg that the Jewes hed of Christ, Joh. vii., it was bot a fleisly and a carnell knawleg, yee, that thing that thai did vnto Christ thai did it rather of ignorans, as sayis Sanct Peter, Actis iii.

ii. 2. **to ken**: P., 'to kunne'; *scire.*

4. **in subtile sterand wordis**: similarly P., 'in suteli sturyng wordis'; *in persuasibilibus.* Wy., 'in persuable, *or suteli glosynge*, wordis.'

7. **before ordanit**: *prædestinavit.*

9. **nouthir it ascendit**: P., 'nether it stiede'; *nec . . . ascendit.* **made reddi**: P., 'arayede'; *præparavit.* Gau (p. 73), 'The E of man hes noth seine, na the eir of man hes noth hard na the hart of man can noth onderstand thay guid thingis quhilk God hes ordand to thaime quhilk lwffis hime.' Abp. Ham. (p. 175), 'the ee seis nocht, the eir heiris nocht, it can nocht be compassit with the hart of man, quhat joy and blisse God hais preparit to all thame that luffis him.'

10. **cersis**: P., 'serchith'; *scrutatur.*

11. **Sa quhat thingis**: Vg., *ita et quæ.* Rh., 'so the things also.'

God. [12] And we haue nocht resauet the spirit of this warlde, bot the spirit that is of God, that we witt quhat thingis ar gevin to vs of God. [13] Quhilk thingis we speke alsa, nocht in wijse wordis of mannis wisdome, bot in the doctrine of the spirit, and makis a liknes of spirituale thingis to spirituale men. [14] ‡ For a beestlie man persaues nocht tha thingis that ar of the spirit of God; for it is foly to him, and he may nocht vndirstand, for it is examminit spiritualie. [15] Bot a spirituale man demys al thingis, and he is demyt of na man. [16] As it is writtin, And quha knew the wit of the Lord, or quha taucht him? And we haue witt of Crist.

‡ For a beestiall man, &c.) The beestiall man is the haill persone, with all his reasounn, cunnyng, will, witte, and power, without the grace of God, &c.

Prouerb. xxviii. a
Sapie. ix. b.
Esaie xl. b.
Roma. xi. b.

iii chapture.

And I, brether, mycht nocht speke to you as to spirituale men, bot as to fleschlie men; as to litil childir in Crist, [2] I gafe to you mylk drink, nocht mete; for ye mycht nocht yit vndirstand, nouthir ye may now, for yit ye are fleschlie. [3] For quhile

Heb. v. c.
Gall. v. c.

ii. 13. **makis a liknes of spirituale thingis to spirituale** [P., goostli] **men**: *spiritualibus spiritualia comparantes;* Wy., 'comparisonynge spiritual thingis to goostly men.' Rh., 'comparing spiritual things to the spiritual.'

14. **For a beestlie man**: *animalis autem homo;* Abp. Ham. (p. 125), 'The natural man.' **spiritualie**: P. 'goostli'; *spiritualiter.* J. Ham. (Cath. Traict., f. 43), 'A sensuall man persauis not thay thingis quhilk ar of the spreit of God.'

16. **As it is writtin**: reading *quem ad modum* (or *sicut*) *scriptum est* with St., Sixt.; but Clem., Rh. omit. **the wit**: *sensum.* **or quha taucht him**: reading, with St., Sixt., *aut quis instruxit eum.* Clem., *qui instruat eum.* Rh., 'that may instruct him.' **witt**: P., 'the wit'; *sensum.*

iii. 1. **to fleschlie men**: *carnalibus.*

2. **mylk drink**: similarly Wy., P.; *lac . . . potum.* Rh., 'milk to drink.' **ye mycht nocht yit vndirstand**: P., '3e my3ten not 3it'; *nondum . . . poteratis.* Two MSS. of P. add 'vndirstonde,' as in Wy. RV., 'ye were not yet able to *bear it.*'

strijf is amang you, quhethir ye ar nocht fleschlie,
i. Co. i. b. and ye ga eftir man? [4] For quhen sum sais, I am of Paule ane vthir, Bot I am of Apollo, quhethir ye ar nocht men? Quhat tharfor is Apollo, and quhat Paule? [5] Thai ar mynisteris of him, to quham ye haue beleuet; and to ilk man as God has gevin. [6] I planntit, Apollo moistit, bot God gafe the increscing.
Joh. vi. g. Actis ii. e. [7] Tharfore nouthir he that planntis is ony thing, nouthir he that moistis, bot God that gevis increscing. [8] And he that planntis, and he that moistis, ar aan; and ilk sal tak his awne mede, eftire his
Ephe. ii. c. trauale. [9] For we ar helparis of God; ye ar the erdeteeling of God, ye ar the bigging of God. [10] Eftire the grace of God that is gevin to me, as a wijse maister carpentare I settit the foundment; and ane vthir biggis abone. Bot ilk man se, how he
Math. xvi. c. biggis abone. [11] For na man may set ane vthir foundment, outak it that is set, quhilk is Crist Jesus. [12] For gif ony man biggis attoure this foundment,
F. 117 v. gold, siluer, precious staanis, stickis, hay, or stubile,
Esaie xxviii. c. [13] Euiry mannis werk salbe opin; for the day of the Lord sal declare, for it salbe schawit in fire;

iii. 3. **strijf**: *zelus.* Vg. adds *et contentio.* Rh., 'emulation and contention.'

6. **moistit**: *rigavit;* Wy., 'watride, *or moystide.*' **increscing**: P., 'encreessyng'; *incrementum.*

7. **moistis**: *rigat;* and in ver. 8.

8. **eftire his trauale**: J. Ham. (Cath. Traict., sig. T, 5 *v.*), 'Euerie ane sall ressaue reuaird according to his auin laubor.'

9. **erdeteeling**: P., 'erthetiliyng'; *agricultura.* **bigging**: P., 'bildyng'; *ædificatio.*

10. **maister carpentare**: similarly P.; *architectus.* **biggis abone**: P., 'bildith aboue'; *superædificat.*

11. **outak**: P., 'outtakun'; *præter.* Wy., 'bi sydis.' Gau (p. 73), 'nay man can lay ane oder fundment bot ye same quhilk is laid the quhilk is Christ Iesus.'

12. **biggis attoure**: P., 'bildith ouer'; *superædificat super.* **or stubile**: so P., 'or stobil'; but Vg., Wy. omit conjunction.

13. **salbe schawit**: *revelabitur.*

the fire sal preeue the werk of ilkman, quhat maner werk it is. 14 Gif the werk of ony man duelle still, quhilk he biggit abone, he sal resaue meed. 15 Gif ony mannis werk birn, he sal suffir harm; bot he salbe saaf, sa neuirtheles as be fire. ✠ 16 Wate ye nocht, that ye ar the tempile of God, and the spirit of God duellis in you? 17 And gif ony defoulis the tempile of God, God sal tyne (*a*) him; for the tempile of God is haly, the quhilk ye ar. 18 Na man desaue him self. Gif ony man amang you is seen to be wise in this warld, [‡] be he made a fule, that he be wiise. 19 For the wisdome of this warld is foly anentis God; for it is writtin, I sall tak wiise men in thare fell wisdome; 20 And eftsone, The Lord knawis the thouchtis of wiismen, for thai ar vane. 21 Tharfor na man haue glorie in men. 22 For althingis ar youris, outhir Paule, outhir Apollo, outhir Cephas, outhir the warld, outhir liif, outhir deid, outhir thingis present, or thingis to cummand; for al thingis ar youris, 23 And ye ar of Crist, and Crist is of God. ✠

i. Pet. i. b. and iiii. b.

‡ Be he maid anne fule, &c.) In thingis spirituall, concernyng faith, euiry man moun forsaik him selff and all his wisdomme and submitt him to the wisdomme and word of God, knawleging the Halye Gaist to be only wyse. Bot in materis temporall, concernyng outward policy and honest gouernance of the body, God will that na mann be fwlysche, bot wyse ande prudent, Math. x.

i. Cor. vi. c. ii. Cor. vi. c. Hebre. iii. a.

Prouerb. iii. c.

Roma. i. c. Joh. v. b. Psal. xciii. b.

(*a*) *distroy* is written above *tyne*, apparently in John Nisbet's hand.

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iii. 13. **the fire**: with Wy., P. omitting conjunction. Vg., *et . . . ignis.*

14. **duelle still**: *manserit;* Rh., 'abide.'

15. **birn**: P., 'brenne'; *arserit.* Vv. 12-15: Abp. Ham. (p. 285), 'Gyf a man big apon this foundation . . . gold, silvir, precious stanis, treis, hay or stybbil, the warke of ilk man sall be schawin. For the day of our Lord sall declare, quhilk sall be schawin in fyre. And the warke of ilk man, quhat it is the fyre sall trie or preif. Gif ony mans worke that he hes biggit thairon abyde, he sal ressave reward. Gyf the warke of ony man burne, he sal thole skaith, bot he sall be saiffit him self, nochttheles, yit as it war throw fire.'

17. **defoulis**: *violaverit.* **sal tyne**: P., 'schal leese'; *disperdet.* **the quhilk ye ar**: Abp. Ham. (p. 170), 'The tempil of God is haly, quhilk is your self.'

19. **fell wisdome**: *astutia;* Wy., 'fell wysdom, *or sutil gyle.*'

The ferde chapture. ✠

Sa a man gesse vs, as mynisteris of Crist, and
ii. Cor. vi. a. Deut. xxix. d. dispensaris of the ministerijs of God. [2] Now it is soucht here amang the dispensaris, that a man be fundin trew. [3] And to me it is for the leest thing, that I be demyt of yow, or of mannis day; bot nouthir
Jere. xxiii. a. Luc. xii. e. i. Pet. iiii. d. I deme my self. [4] For I am nathing ouirtrowand to my self, bot nocht in this thing I am iustifijt; for
Joh. ix. a. he that demys me, is the Lord. [5] Tharfore wil ye nocht deem before the tyme, till that the Lord cum, quhilk sal lichtin the hid thingis of myrknessis, and sal schaw the counsales of hartis; and than praising salbe to ilk man of God. ✠ [6] And, brether, I haue transfigurit thire thingis into me, and into Apollo, for you; that in vs ye leire, or atoure (*a*) it that is writtin, aan agane ane vthir be blawne with pride for ane vthir. [7] Quha demys thee? And
Jaco. i. a. quhat has thou, that thou has nocht resauet? And gif thou has resauet, quhat glorijs thou, as thou had nocht resauet? [8] Now ye ar fulfillit, now ye ar made riche; ye regne without vs; and I wald that ye

(*a*) After *atoure, that it is writtin* deleted.

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iv. 1. **Sa a man gesse vs**: *Sic nos existimet.* **ministerijs**: P., 'mynystris' (similarly Wy.), three MSS. only of P. reading 'mysteries.' Vg., *mysteriorum.*

3. **of mannis day**: *ab humano die.*

4. **For I am nathing ouirtrowand** [P., ouer trowynge] **to my self**: *Nihil enim mihi conscius sum;* Wy., 'Sothli I am no thing gilty to my silf.' Burne (f. 151), 'I am giltie of na thing, and zit for that, I haue na assurance of my Iustificatione.'

5. **quhilk sal lichtin**: Vg., *qui et illuminabit.* **of myrknessis**: P., 'of derknessis'; *tenebrarum.*

6. **or atoure it that is writtin**: P., 'lest ouer that it is writun'; *ne supra quam scriptum est.* **be blawne with pride**: *infletur;* Rh., 'be puffed up.'

8. **fulfillit**: *saturati;* P., 'fyllid.'

regne, that alsa we regne with you. [9] And I gesse, that God schewit vs the last apostlis, as thai that ar send to the deid; for we ar made a spectacile to F. 118 r. the warld, and to angelis, and to men. [10] We fules Psal. xliii. c. Roma. viii. e. for Crist, bot ye prudent in Crist; we seek, bot ye stark; ye nobile, bot we vnnobile. [11] Till into this houre we hungir, and threst, and ar made nakit, and ar strikin with buffetis, and we ar vnstabile, [12] And Actis xviii. c. and xx. e. we trauale wirkand with oure handis; we ar cursit, and we blesse; we suffir persecutionn, and we abide lang; [13] We ar blasphemit, and we beseke; as Roma. xii. b. clengeingis of this warlde we ar made the outcastingis of all thingis till yit. [14] I write nocht thir thingis, that I confonnd yow, bot I warne as my maast dereworthe sonnis. [15] For quhy gif ye haue ten Gall. iiii. b. Jaco. i. b. thousand of vndir maisteris in Crist, but nocht mony fadris; for in Crist Jesu I haue generit you be the i. Cor. x. a. Phi. iii. c. gospell. [16] Tharfore, brether, I pray yow, be ye followeris of me, as I of Crist. [17] Tharfore I send to you Tymothe, quhilk is my maast deirworthe sonne, and faithfull in the Lord, quhilk sal teche you my wayis, that ar in Crist Jesu; as I teche oueralquhare in euiry kirk. [18] As thouche I suld nocht

iv. 10. **stark**: P., 'stronge'; *fortes.*

11. **ar made nakit**: Wy., P., 'ben nakit'; *nudi sumus.* **ar strikin**: P., 'ben smytun'; *cædimur.*

12. **we abide lang**: *sustinemus;* Wy., 'we susteynen, *or abyden longe.*'

13. **clengeingis**: P., 'clensyngis'; *purgamenta.* **outcastingis**: P., 'out castyng'; *peripsema.* Rh., 'refuse.'

15. **vndir maisteris**: similarly P.; *pædagogorum.* Wy., 'litle maistris.' Vv. 14, 15: Abp. Ham. (p. 79), 'I writ nocht this to schame yow bot as my deir children I warne yow, for suppose ye haif ten thousand instructouris in Christ, yet haif ye nocht mony fatheris, for I haif begottin yow in Christ Jesu throch the Evangil.'

16. **as I of Crist**: Clem., *sicut et ego Christi.* Wy., 'as and I of Crist.' Clause omitted by Hent., Rh., and AV.

17. **oueralquhare**: P., 'euery where'; *ubique.*

Prouer. xx. d. Jere. x. d. Jaco. iv. b.

cum to you, sa sum ar blawin with pride; [19] Bot I sal sone cum to you, gif God will, and I sal knaw nocht the word of thame that ar blawin with pride, bot the virtue. [20] For the realmme of God is nocht in worde, bot in virtue. [21] Quhat wil ye? Sal I cum to you in a wand, or in charitee, and in spirit of myldnes?

The v chapture.

In al manere fornicatioun is herde amang yow, and sic fornicatioun, quhilk is nocht (*a*) amang hethinmen, sa that sum man haue the wif of his fader. [2] And ye ar bolnyt with pride, and nocht maire had ye murnyng, that he that did this werk, be takin away fra the myddis of you. [3] And I absent in body, bot present in spirit, now haue demyt as present him that has thus wroucht, [4] And quhen ye ar gaderit togiddir in the name of our Lord Jesu Crist, and my spirit, with the virtue of oure Lord Jesu, [5] To tak sic a man to Sathanas, into perysing of flesch, that the spirit be saaf in the day of oure Lord Jesu Crist. [6] Your glorying is nocht gude. Wate ye nocht, that a litil sourdauche corrumpis all the gobet (or peece)? ✠ [7] Clenge ye out the auld

Leui. xviii. a. Collo. ii. d. Math. xviii. d. i. Thimo. i. c. Gall. v. a.

(*a*) After *nocht, herd* deleted.

iv. 18. **ar blawin with pride**: similarly P.; *inflati sunt.* Wy., 'ben ynblowen *with pride.*' See next verse, and compare v. 2.

21. **a wand**: P., 'a ȝerde'; *virga.*

v. 1. **In al manere**: *omnino.* Rh., 'plainly.' RV., 'It is actually reported,' &c.

2. **bolnyt with pride**: P., 'bolnyd with pride'; *inflati.* Wy., 'bolnun *with pride.*' **maire**: *magis.* Rh., 'rather.' **murnyng**: P., 'weilynge'; *luctum.*

3. **And I**: Vg., *Ego quidem.*

6. **sourdauche**: P., 'sourdow'; *fermentum.* So in vv. 7, 8. **corrumpis**: P., 'apeyrith'; *corrumpit.* Wy., 'corrumpith *or defoulith.*' AV., 'leaveneth.' **the gobet (or peece)**: Wy., P., 'the gobet'; *massam.* Rh., 'paste.'

‡ That ye may be new.) In the elect chyldrynn of God thair remanyss yit synn, quhilk monn be purgit out. Tharfor, sayis he, ye ar sueit breade, that is, haly. Bot luk that ye be cleynne purgit ande new dauche al to gyddyr.

sourdauche, ‡ that ye be new springing togiddire, as ye ar therf. For Crist offrit is oure pasche. [8] Tharfore ete we, nocht in ald sourdauche, nouthir in sourdauche of malice and of wawartnes, bot in therf thingis of cleirnes and of treuth. [9] I wrate to you in ane epistile, that ye be nocht mexit with licheouris, [10] Nocht with fornicatouris of this warld, nore couatous men, nore reevaris, nore men seruand too ydolis, or ellis ye aucht to haue gaan out of this warlde. [11] Bot now I wrate to you, that ye be nocht mext. Bot gif he that is namet a bruther amang you, and is a fornicatour, or couatous, or seruand to ydolis, or a cursare, or full of drunkinnes, or reevare, to tak nocht mete with sic. [12] For quhat is to me to deme of thame that ar without furth? Quhethir ye deme nocht of thingis that ar within? [13] For God sal deme thame that ar outwith. Do ye away euile fra youre self.

F. 118 *v.* Esaie liii. d. Joh. i. a. Exo. xii. a. Ecclesi. xiii. a. ii. Tessa. iii. a. Jere. xvi. a. Daniel i. b. Deutro. xiii. e.

v. 7. **springing togiddire**: similarly Wy., P.; *conspersio.* Rh., 'paste.' **ye ar therf**: similarly Wy., P.; *estis azymi.* Rh., 'you are azymes.' AV., 'unleavened.'

8. **ete we**: *epulemur.* **wawartnes**: P., 'weywardnesse.' *nequitiæ.* **therf thingis**: *azymis;* AV., 'ye are unleavened bread.' **cleirnes**: *sinceritatis.*

9. **ye be nocht mexit**: P., 'ȝe be not medlid'; *ne commisceamini.* Rh., 'not to keep company.' Compare ver. 11. **licheouris**: P., 'letchours'; *fornicariis.*

10. **fornicatouris**: P., 'letchours'; *fornicariis.* **reevaris**: P., 'raueynours'; *rapacibus.* Rh., 'extortioners.' **ydolis**: P., 'mawmetis'; *idolis.* Wy., 'ydols.'

11. **be nocht mext**: P., 'be not meynd'; *non commisceri.* Wy., 'to not be meynd *or commune not.*' **amang you**: reading, with St., Sixt., *inter vos;* omitted by Hent., Clem. **a cursare**: *maledicus;* Wy., 'cursere, *or wariere.*' Rh., 'a railer.' **full of drunkinnes**: similarly Wy., P.; *ebriosus.* **reevare**: P., 'raueynour'; *rapax.*

12. **of thingis that ar within**: so P., 'of thingis that ben with ynne forth'; *de iis qui intus sunt.* Rh., 'of them that are within.'

The vi chapture.

Dare ony of you that has a cause aganes ane vthir, be demyt at wickitmen, and nocht at halymen?
Math. xii. d. and xix. d. [2] Quhethir ye wate nocht, that sanctis sal deme of this warld? And gif the warld salbe demyt be you, be ye vnworthie to deme of the leest thingis? [3] Wate ye nocht, that we sal deme angelis? how
Deut. xxv. a. mekile maire warldlie thingis? [4] Tharfore gif ye haue warldly domes, ordane ye tha contemptibile men, that ar in the kirk, to deme. [5] I say to mak you aschamet. Sa thare is nocht ony wise man, that may deme betuix a bruther and his bruther; [6] Bot a bruther with bruther stryues in dome, and that amang vnfaithful men. [7] And now trespas is algatis in you, fore ye haue domes amang you. Quhy rather tak ye nocht wrang? quhy rather suffir ye nocht dissait? [8] Bot alsa ye do wrang, and dois fraude, and that to brether. [9] Quhethir ye wate
Gall. v. c. Ephe. v. a. nocht, that wickitmen sal nocht weeld the kingdome of God? Wil ye nocht erre; nouthir fornicatouris, nouthir men that seruis to malmentis, nouthir adulteraris, [10] Nouthir licheouris aganes kynd, nouthir

vi. 4. **warldly domes**: *sæcularia . . . juaicia.* Rh., 'secular judgments.' **contemptibile men**: *contemptibiles;* Wy., 'contemptyble men, *or of litil reputacioun.*'

5. **to mak you aschamet**: *ad verecundiam;* Wy., 'to ȝoure schame.' **betuix a bruther and his bruther**: similarly Wy., P.; *inter fratrem suum.* Rh., 'between his brother.'

7. **And now**: so P. Vg., *Jam quidem.* Rh., 'Now certes.' **algatis**: so Wy., P.; *omnino.* Rh., 'plainly.'

8. **Bot alsa**: Wy., P., 'But and.' Vg., *Sed,* without *et.*

9. **sal . . . weeld** [P., welde]: *possidebunt.* **fornicatouris**: P., 'letchours.' **seruis to malmentis**: P., 'seruen mawmetis'; *idolis servientes.* **adulteraris**: P., 'auouteris.'

10. **licheouris aganes kynd**: similarly P.; *molles.* Wy., 'neische.'

thai that dois licherie with men, nouthir theues, nouthir couȝtous men, nouthir ful of drunkinnes, nouthir cursaris, nouthir reevaris sal weeld the kingdome of God. 11 And ye war sum tyme thir F. 119 r. thingis; bot ye ar weschin, bot ye ar hallowit, bot ye ar iustifijt in the name of oure Lord Jesu Crist, and in the spirit of oure God. 12 Al thingis ar leefful Ecclesi. xxxvii. d. to me, bot nocht althingis ar speedfull. All thingis i. Cor. x. c. ar leeffull to me, bot I sal nocht bee broucht doun vndir ony mannis power. 13 Mete to the wambe, and the wambe to metis; and God sal destroy bath this and that. And the body nocht to fornicationn, bot to the Lord, and the Lord to the body. 14 For Roma. viii. b. God raasit the Lord, and sal raase vs be his virtue. ✠ 15 Wate ye nocht, that youre bodijs ar membris of Crist? Sal I than tak the membris of Crist, and sal I mak the membris of ane hure? God forbede.

vi. 10. **that dois licherie with men**: *masculorum concubitores.* **couatous men**: P., 'auerouse men'; *avari.* **ful of drunkinnes**: *ebriosi.* **reevaris**: P., 'rauenours'; *rapaces.* Vv. 9, 10: Abp. Ham. (p. 93), 'Be nocht begylit, nother huirmaisteris or fornicatouris, nor wyrschipparis of ydollis nor adultereris, nor soft or unclein men, nother abusaris of thame self with mankind, nor thevis, nor cowatous men, nor drounkin men, nor evil speikaris, nor reiffaris or oppressaris, sall haif possessioun of the kingdome of God.'

11. **And ye war sum tyme thir thingis**: similarly Wy., P., reading, with St., *Et hæc aliquando quidem fuistis.* Hent., Sixt., *Et hæc quidem,* omitting *aliquando;* so Rh., 'And these things certes you were.' Clem. reads *quidem;* so AV., 'And such were some of you.' **bot ye ar weschin**: J. Ham. (Fac. Traict., p. 158), 'Bot ze ar waschin, bot ze ar sanctifiet, bot ze ar maid iust.'

12. **ar leefful**: *licent.* **ar speedfull**: *expediunt.*

13. **to the wambe** (Wy., P., wombe): *ventri.* **bath this and that**: similarly Wy., P.; but Vg., *et hunc et has.* Rh., with AV., 'both it and them.'

14. **For God raasit**: similarly P., disregarding *et; Deus vero et Dominum suscitavit.* Wy., 'Forsothe and God reyside.' Gau (p. 69), 'God hes rasit wp our lord and he sal raisz wsz wp with his power. ramember ze noth that zowr bodis ar the members of Christ?'

16 Quhethir ye wate nocht, that he that adherdis to ane hure, is made aa body? For he sais, Thar salbe
Gene. ii. d. twa in aa flesch. 17 And he that adherdis to the Lord, is aa spirit. 18 Fle ye fornicatioun; all synn
i. Cor. iii. b. ii. Cor. vi. c. quhat euir synn a man dois, is without the body; bot he that dois fornicatioun, synnis aganes his body. 19 Quhethir ye wate nocht, that your membris ar the tempile of the Haligaast, that is in you, quham ye
i. Cor. vii. c. i. Pet. i. c. haue of God, and ye ar nocht your awin? 20 For ye ar boucht with gret prijce. Glorifie ye, and bere ye God in your body. ✠

vii chapture.

✠ Bot of thailk thingis that ye haue writtin to me, it is gude to a man to tuiche nocht a woman. 2 Bot for fornicatioun ilk man haue his awn wijf, and ilk woman haue hir awne husband. 3 The husband yeld dett to the wijf, and alsa the wijf to the husband. 4 The woman has nocht powere of hir body, bot the husband; and the husband has nocht power
Tobie vi. d. and viii. e. of his body, bot the woman. 5 Will ye nocht defraude

vi. 16. **adherdis**: P., 'cleueth'; *adhæret;* and so in next verse.

19. **Quhethir ye wate nocht**: *An nescitis;* Abp. Ham. (p. 95), 'Knaw ye nocht that your bodeis is maid the tempil of the halie spirit quhilk is in yow, quhome ye haiff giffin to you of God, and ar nocht your awin servandis. Ye ar bocht with ane greit price. . . . Tharfor, magnifie and beir God in your body.'

vii. 1. **it is gude**: Burne (f. 76 *v.*), 'It is gud to ane man nocht to tuiche ane voman.'

2. **Bot for fornicatioun**: Abp. Ham. (p. 235), 'To eschaip fornicatioun . . . lat ilk man have his awin wife, and ilk a woman have hir awin husband.' Burne (f. 65), 'lat euerie man haue his auin vyf to auoyd fornicatione.'

4. **and the husband**: similarly P. Vg., *similiter autem et.* Rh., 'and in like manner the husband also.' Abp. Ham. (p. 238), 'the woman hes nocht powar of hir bodye, bot hir husband, and lykwise the man hes nocht powar of his body, bot the woman hes it.'

‡ Bot now ar thai hally.) Nocht that chyldren ar clenne and haly be nature, for that war aganiss the apostill him self, quhilk preifis to the Romanis v., that al ar vndir synn originall, and naturally to be the childrenn of Goddis wraith, Ephe. ii. Bot his meanyng is heir, that lik as al thingis ar cleynn vnto the cleynn, Titum i., ewin sua to a Cristynn man anne vnchristin wif is clenn, sua that he may be conversant with hir and nocht offend in the doyng, and that the chyldrenn of thamme ar nocht to be reputit as vnlawfull and vncleynne.

ilk vthir, bot perauenture of consent to a tyme, that ye gefe tent to prayere; and agane return ye to the sammin thing, that Sathanas temp you nocht for youre incontinence. Joell ii. c.

6 Bot I say this thing as geving leeue, nocht be comandement. 7 For I will, that almen be as my self. Bot ilkman has his propire gift of God; aan thus, F. 119 *v.* and ane vthir thus. 8 Bot I say to thame, that ar nocht Actis xxvi. a. weddit, and to wedois, it is gude to thame, gif (*a*) thai duell sa as I. 9 And gif thai contene nocht thame self, i. Thi. v. b. be thai weddit; for it is bettire to be weddit, than to be brint. 10 Bot to thame that ar joynit in matrimonie, I comand, nocht I, bot the Lord, that the wijf depart Math. v. b. and xix. a. nocht fra the husband; 11 And that gif scho departis, that scho duell vnweddit, or be reconncilit to hir husband; and the husband forsake nocht the wijf. 12 Bot to the vthir I say, nocht the Lord. Gif ony bruther haue ane vnfaithfull wijf, and scho consentis to duell with him, leue he hir nocht. 13 And gif ony woman has ane vnfaithfull husbande, and this consentis to duelle with hir, leue scho nocht the husband. 14 For the vnfaithful husband is hallowit be the faithfull woman, and the vnfaithful woman is hallowit be the faithfull husband. Ellis your childire war vncleen, ‡ bot now

(*a*) *gif* written above *that* deleted.

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vii. 5. **ilk vthir**: P., 'eche to othere'; *invicem.* **that ye gefe tent to**: *ut vacetis.* Rh., 'that you may give yourself to.' **agane returne ye**: P., 'eft turne ȝe aȝen'; *iterum revertimini.* **that . . . nocht**: P., 'lest'; *ne.*

6. **as geving leeue**: *secundum indulgentiam.*

7. **aan thus**: Vg., *alius quidem sic.*

8. **sa as I**: *sicut et ego;* Rh., 'even as I also.'

10. **to thame that ar joynit**: Abp. Ham. (p. 237), 'To thame that ar maryit lawfully, command not I bot our Lord, that the wyfe depart nocht fra hir husband, bot and gif sche depart fra him, lat hir remane unmaryit with ane uthir man, or ellis to be recounselit agane to her awin husband.'

12. **vnfaithfull**: here and elsewhere in the chapter, *infidelem.* Rh., 'an infidel.' RV., 'unbelieving.'

thai ar haly. 15 That gif the vnfaithful departis, depart he. For quhy the bruther or sistir is nocht subiect
i. Pet. iii. a. to seruage in sic; for God has callit vs in pece. 16 And quharof wate thou, woman, gif thou sal mak the man saif; or quharof wate thou, man, gif thou
Ephe. iiii. a. sal mak the woman saif? 17 Bot as the Lord has departit to ilk, and as God has callit ilkman, sa ga he, and as I teche in al kirkis. 18 A man circumcidit is callit, bring he nocht to the prepucie. A man that is callit in prepucie, be he nocht circumcidit. 19 Circumcision is nocht, and prepucie is nocht, bot the keping of the comandmentis of God. ✠ 20 Ilk man in quhat
i. Thi. vi. c. calling he is callit, duelle he in that. 21 Thou seruand art callit, be it na charge to thee; ‡ bot gif thou may
i. Cor. vi. e. ii. Pet. i. c. be fre, rather vse thou. 22 He that is a seruand, and is callit in the Lord, is a fre man of the Lord. Alsa he that is a fre man, and is callit, is the seruand of Crist. 23 With priice ye ar boucht, will ye nocht ‡ be made seruandis of men. 24 Tharfore ilkman in quhat calling he is callit a bruther, duelle he in this anentis God. ✠ 25 Bot of virginis I haue na comandment of
F. 120 r. God; bot I geue connsale, as he that has mercy of the Lorde, that I be trew. 26 Tharfor I gesse, that this thing is trew, gude for the present need; for it is

‡ Bot gif thou may be fre.) The apostil wil nocht that seruandis rynn fra thar seruice becauss that thai ar callit thar vnto be the gospell, for that wer dishonoryng of Christis doctrynne, i. Thy. vi. Bot gif a seruande cann nocht agre with his maistir lawfully to be fre, the apostill will that he vse sick liberte or fredomm, bot that he sal nocht abuse it.

[‡] Be maid seruandis of [m]enn.) It is the ordanance [and] straith commandement of [God], vnder paynne of damp[na]tion, that euiry subiect [obe]ye his maistir, euiry [wi]f hir husbande, and euiry childe his fader and mother. Quhair the apostill now biddis uss that we be nocht [the] seruandis of menn, his meanyng is, as he saide to the Gall. v., For sa mekill as we ar thus deirly boutht, [w]e sal stande fast in the liberte quhairwith Christ hath maide ws fre, and

vii. 15. **departis**: *discedit.* **in sic**: *in hujusmodi.* **callit**: P., 'clepid'; and so elsewhere in the chapter.

18. **bring he nocht to the prepucie**: *non adducat præputium;* Rh., 'let him not procure prepuce.'

20. **calling**: P., 'clepyng'; *vocatione.*

21. **seruand**: *servus;* Rh., 'bondman.' **be it na charge to thee**: *non sit tibi curæ;* Rh., 'care not for it.' **rather vse thou**: *magis utere;* Rh., 'use it rather.'

22. **He that**: so Wy., P. Vg., *Qui enim.* Rh., 'For he that,' &c. **Alsa**: *similiter.*

24. **in quhat calling**: P., 'in what thing'; *in quo.* Rh., 'wherein.' Wy., 'in what clepinge.'

26. **trew, gude**: Wy., P., 'good,' without addition. Vg., *bonum.* There is a faint line under 'trew,' perhaps it was intended to cancel it.

nocht to suffer our selfis to be warpit agane [be th]e yowk of bonndage of conscience; for as the fredomm that he writtis of to the Gallat. is spirituall, ewin sua is [it th]e spirituall bonndage that he speikis heir of, sua that be this text he forbiddis na outward obedience dew vnto . . . . . and other cloisterers the scripture . . . .

gude to a man to be sa. [27] Thou art bundin to a wif, will thou nocht seek vnbinding; thou art vnbundin fra a wijf, will thou nocht seek a wijf. [28] Bot gif thou has takin a wif, thou has nocht synnyt; and gif a maidin beis weddit, scho synnis nocht; neuirtheles, sic sal haue tribulatïonn of flesch. Bot I spare yow. [29] Tharfore, brether, I say this thing, The tyme is schort. Ane vthir is this, that thai that haue wyues, be as thouch thai had naan; [30] And thai that wepe, as thai wepit nocht; and thai that ioy, as thai ioyit nocht; and thai that byis, as thai had nocht; [31] And thai that vsis this warld, as thai that vses nocht. Forquhy the figure of this warld passis. [32] Bot I will that ye be without besynes, for he that is without wijf, is besy quhat thingis are of the Lord how he sal pleise God. [33] Bot he that is with a wijf, is besy quhat thingis ar of the warld, how he sal pleise the wif, and he is departit. [34] And a woman vnweddit and maidin thinkis quhat thingis ar of the Lorde, that scho be haly in body and spirit. Scho that is weddit, thinkis quhat thingis ar of the warld, how scho sal pleiss the husband. [35] Forsuth I say thir

Psal. lxxxix. a. ii. Pet. iii. a.

Esaie xl. a. i. Joh. ii. c.

Math. vi. c. Luc. xii. c. i. Thy. v. a.

vii. 28. **scho synnis nocht**: P., 'sche synnede not.' Vg., *non peccavit.* J. Ham. (Cath. Traict., sig. T, 3 *v.*), 'gif you marie ane vyff, yow synnis not, and gif ane virgin marie scho synnis not.'

29. **Ane vthir is this**: *reliquum est;* Rh., 'it remaineth.'

30. **as thai had nocht**: *tanquem non possidentes.*

32. **without besynes**: *sine solicitudine;* RV., 'free from cares.' **he that is without wijf**: J. Ham. (Fac. Traict., p. 427), 'Wha lwis a chast lyf without mariage is cairful of thais things that appertenis to the lord, how he may pleise God.'

33. **is departit**: *divisus est;* J. Ham. (ibid.), 'Bot wha is mariet with a wyf, is cairful of thingis pertening to the warld, how he may plaise his wyf and he is deuydit.'

34. **Scho that is weddit**: P., 'But sche,' &c.; *quæ autem.* Abp. Ham. (p. 89), 'The woman quhilk is ane virgin and unmareit, hes hir mynd and hir thocht apon thai thingis that belangis til hir Lord God, that sche may be halie baith in hir spirit and hir bodie.'

35. **Forsuth**: P., 'And'; *Porro.*

thingis ‡to youre proffite, ‡nocht that I cast to you a girnn, bot to that that is honest, and that gevis esynes, without letting to mak prayeris to the Lord. [36] And gif ony man gessis him self to be seen foule on his virgin, that sche is full waxin, and sa it behuves to be done, do scho that scho will; scho synnis nocht, gif scho be weddit. [37] For he that ordanit fermely in his hart, nocht havand need, bot havand powere of his will, and has deemyt in his hart this
Ro. vii. a. thing, to kepe his virgin, dois wele. [38] Tharfore he that ioynis his virgin in matrimone, dois wele; and he that ioynis nocht, dois bettire. [39] The woman is bund to the law, als lang tyme as hir husband leeuis; and gif hir husband is deid, scho is delyuerit fra the law of the husband, be scho weddit to quham
F. 120 v. scho will, aanly in the Lord. [40] Bot scho salbee maire blessit, gif scho duellis thus, eftire my connsale; and I wene that I haue the spirit of God.

‡ To your proffite.) Namely, that ye may cheiss the thing quhilk is best for you, ande maist agreabile vnto Goddis worde.

‡ Nocht that I cast to you a gyrnne.) The apostill forbiddis na mann to marye, as the Papistis dois be thair tradicionns and wowes, aganiss the manifest worde of Gode.

vii. 35. **a girnn**: P., 'a snare'; *laqueum.* **esynes**: *facultatem;* Wy., 'faculte, *or esynesse.*' Rh., 'power.' **without letting**: *sine impedimento.* **to mak prayeris to**: similarly P.; Clem., *obsecrandi.* Hent., *observandi.* So Rh. (with AV.), 'attend upon.'

36. **to be seen foule**: *turpem se videri;* Rh., 'that he seemeth dishonoured.' **sche is full waxin**: P., 'sche is ful woxun'; *sit superadulta.* Rh., 'she is past age.' **do scho that scho will**: similarly Wy. (excepting few MSS.) and P.; *quod vult faciat.* Rh., 'let him do that he will.' **scho synnis nocht**: Rh., 'he sinneth not.'

37. **fermely**: P., 'stabli'; *firmus.*

38. **Tharfore he**: Vg., *Igitur et.* Rh., 'Therefore both he,' &c. Abp. Ham. (p. 89), 'He that jonis his virgin to marriage dois weil, and he that jonis nocht, dois better.'

39. **is deid**: *dormierit;* Wy., 'schal slepe, *that is die.*' **delyuerit fra the law of the husband**: similarly P.; but Vg., *liberata est,* without addition. Wy., 'delyuered fro the lawe.' J. Ham. (Fac. Traict., p. 434), 'The woman is knet or bund to the law al the tyme that hir man or husband liues: bot gif hir man sleip or pas out of this lyf, scho is frie: Lat hir marie whome scho wil.'

40. **duellis thus**: *sic permanserit.* **that I haue**: Vg., *quod*

viii chap.

Bot of thir thingis that ar sacrifijt to ydolis, we wate, for al we haue cunnyng. Bot cunnyng blawis, charitee edifijs. [2] Bot gif ony man gessis him, that he can ony thing, he has nocht yit knawne how it behuves him to knaw. [3] And gif ony man luves God, this is knawne of him. [4] Bot of metis that ar offrit to ydolis, we wate, that ane ydol is nathing in the warld, and that thare is na Gode bot aan. [5] For thouche thare be sum that ar said goddis, outhir in heuen, outhir in erde, as thare are mony goddis, and mony lordis; [6] Neuirtheles to vs is aa God, the fader, of quham ar al thingis, and we in him; and aa Lord Jesu Crist, be quham ar al thingis, and we be him. [7] Bot nocht in almen is cunnyng. For sum men with conscience of ydol till now ete of thing offrit to ydols; and thare conscience is defoulit, for it is seek. [8] Mete comendis vs nocht to God; fore nowthir we sall faile, gif we ete nocht, nouthir gif we ete, we sal haue plentee. [9] Bot se ye, or per-

Actis xv. d. Roma. xiiii. b.

i. Cor. x. c. Deut. iiii. f. and vi. b.

Esaie xliiii. b. Psall. lxxxi. a. Ephe. iiii. a. Roma. xi. d.

i. Cor. x. a.

et ego . . . habeam. Rh., 'that I also have.' Vv. 39, 40: Abp. Ham. (p. 89), 'The marreit woman is bond to the law of matrimonie, als lang as hir husband leivis, bot gif hir husband dee, sche is deliverit fra that law, and with quhome sche pleis lat hir marrie, bot lauchfully efter the ordinatioun of our Lord. Nochtheles sche sall be mair blissit or happie, gif that sche remaine evin still unmaryit efter my counsel.'

viii. 1. **Bot cunnyng blawis**: similarly P. Vg., *Scientia inflat*, without conjunction. Rh., 'Knowledge puffeth up.'

3. **this**: *hic;* Rh., 'the same.'

7. **with conscience of ydol**: *cum conscientia . . . idoli.* **ete of thing offrit to ydols**: P., 'eten as thing offrid to idolis'; *quasi idolothytum manducant.*

8. **Mete**: Vg., *Esca autem.* Rh., 'But meat.' **we sall faile**: *deficiemus;* Rh., 'shall we lack.' The clauses here are transposed in the Vg., thus: *Neque enim si manducaverimus, abundabimus: neque si non manducaverimus, deficiemus.*

auenture this youre licence be made hurting to seekmen. 10 For gif ony man sal se him, that has cunnyng, etand in a place quhare ydols ar wirschippit, quhethir his conscience, sen it is seek, sal nocht be edifijt to ete thingis offrit to ydols? 11 And the seek bruther, for quham Crist deit, sal
Roma. xiiii. c. peryse in thi cunnyng. 12 For thus ye synnand aganes brether, and smytand thare seek conscience, synnis aganes Crist. 13 Quharfore gif mete sclandris my bruther, I sal neuir ete flesch, or perauenture I sclandire my bruther.

ix chapture.

Qvhethir I am nocht fre? Am I nocht apostile?
Actis ix. a. Quhethir I saw nocht Crist Jesu, our Lord? Quhethir
ii. Cor. xi. b. ye ar nocht my werk in the Lord? 2 And thouch to vthir I am nocht apostile, bot neuirtheles to yow I am; for ye ar the litil signe of my apostilhede in the Lord. 3 My defence to thame that askis me, That is, 4 Quhethir we haue nocht powere to ete and
Phil. iiii. a. Math. viii. b. Luc. iiii. d. drink? 5 Quhethir we haue nocht powere to leid about a woman a sistire, as alsa vthir apostlis, and
F. 121 r. brether of the Lord, and Cephas. 6 Or I alaan and Barnabas haue nocht powere to wirk thir thingis? ✠ 7 Quha trauales ony tyme with his awne wages? And quha plantis a wyneyard and etis nocht of his fruit?

viii. 9. **be made hurting to seekmen**: *offendiculum fiat infirmis.*

10. **in a place quhare ydols ar wirschippit**: *in idolio.*

12. **smytand thare seek conscience**: *percutientes conscientiam eorum infirmam;* RV., 'wounding their conscience when it is weak.'

13. **or perauenture**: P., 'lest'; *ne.*

ix. 2. **the litil signe**: Wy., 'sygnacle, *or litil signe'; signaculum.* Rh., 'the seal.'

3. **That is**: *hæc est;* Wy., 'is this.'

7. **trauales**: P., 'traueilith'; *militat.* Wy., 'fiȝteth, *or holdith knyȝthod.*' Rh., 'playeth the soldier.'

Quha kepis a flok, and etis nocht of the mylk of the flock? 8 Quhethir eftire man I say thire thingis? quhethir alsa the law sais nocht thir thingis? 9 For it is writin in the law of Moyses, Thou sal nocht bind the mouth of the ox that threschis. Quhethir of oxen is charge to God? 10 Quhethir for vs he sais thir thingis? For quhy thai ar writtin for vs; for he that eris, aw to ere in hope, and he that threschis, threschis in hope to tak fruitis. 11 Gif we saw spirituale thingis to you, is it gret, gif we schere your fleschlie thingis? 12 Gif vtheris ar parttakaris of youre powere, quhy nocht rather we? Bot we vse nocht this powere, bot we suffire al thingis, that we geue na letting to the euangele of Crist. 13 Wate ye nocht, that thai that wirkis in the tempile, etis tha thingis that ar of the tempile, and thai that seruis the altare, ar parttakaris of the altare? 14 Sa the Lord ordanit to thame that tellis the evangele, to leef of the euangele. 15 Bot I vset naan of thir thingis; suthlie I wrate nocht thir thingis, that thai be done sa in me; for it is gude to me rather to dee, than that ony man avoide my glorie. 16 For gif I preche

Deutro. xxv. a. i. Thi. v. c.

Roma. xv. d. Gall. vi. a. ii. Cor. xi. a.

Math. x. a. Actis xx. a. i. Tessa. ii. b. ii. Tessa. iii. a.

ix. 7. **kepis a flok**: *pascit gregem;* Wy., 'feedith, *or lesuwith* a floc.'

9. **ox that threschis**: P., 'ox threischynge'; *bovi trituranti.* **is charge to God**: *cura est Deo;* Rh., 'hath God care of.'

10. **aw**: P., 'owith'; *debet.* **eris . . . to ere**: *arat, arare.* **that threschis, threschis in hope**: P., 'that threischith, in hope'; so Wy. Vg., *qui triturat, in spe fructus*, &c.

11. **schere**: P., 'repen'; *metamus.*

12. **parttakaris**: P., 'parteneris'; *participes.* Wy., 'parceneris.' **that we geue na letting**: *ne quod offendiculum demus;* Rh., 'lest we should give any offence.'

13. **the tempile**: *sacrario;* Rh., 'the holy place.' Wy., 'sacrarie, *that is a place where hooli thingis ben kept.*' **parttakaris**: P., 'partyneris.'

14. **Sa the Lord**: Vg., *Ita et Dominus.*

15. **suthlie**: *autem.* **avoide my glorie**: *gloriam meam . . . evacuet;* Rh., 'make my glory void.'

the euangele, glorie is nocht to me, for on need I mon do it; for wa to me, gif I preche nocht the gospele (or euangele). 17 Bot gif I do this thing wilfully, I haue meed; bot gif aganis my will, dispending is betakin to me. 18 Quhat than is my mede? Gif I precheand the gospele, put the gospele without vtheris coost, that I vse nocht my powere in the
Actis xxii. c. gospele. 19 For quhy quhen I was fre of almen, I made me seruand of almen, to wynn the ma men.
Actis xvi. a., xviii. b., xxi. c., ande xxiiii. b. 20 And to Jewis I am made as a Jew, to wynn the Iewis; 21 To thame that ar vndir the law, as I war vndire the law, quhen I was nocht vndire the law, to
Gall. ii. a. wynn thame that ware vndire the law; to thame that war without the law, as I ware without the law, quhen I was nocht without the law of God, bot I was in the law of Crist, to wynn thame that war without the law. 22 I am made seek to seekmen, to wynn seekmen; to
F. 121 v. i. Cor. x. d. almen I am made althingis, to mak almen saaf. 23 Bot I do althingis for the euangele, that I be made parttakare of it. ✠ 24 Wate ye nocht, that thai (*a*) that rynnis in a furlong, all rynnis, bot aan takis the price? Sa rynn ye, that ye tak. 25 Ilk man that stryues in fecht,

(*a*) *thai* written above *quha* deleted.

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ix. 16. **on need I mon do it**: P., 'nedelich Y mot don it'; *necessitas . . . mihi incumbit.* Rh., 'necessity lieth upon me.' **gospele (or euangele)**: P., 'gospel'; Gau (p. 104), 'wa is to me and i prech notht the vangel.'

17. **dispending is betakin to me**: *dispensatio mihi credita est;* Rh., 'a charge is committed to me.'

18. **Gif I precheand**: P., 'That Y prechynge'; *Ut . . . prædicans.* **I vse nocht**: similarly P.; but Vg., *non abutar.* Wy., 'I mysvse not.'

20. **I am made**: *factus sum;* Rh., 'I became.'

23. **euangele**: Wy., P., 'gospel.'

24. **in a furlong**: so Wy., P.; *in stadio.* Rh., 'in the race.' **the price**: P., 'the prijs'; *bravium.*

25. **in fecht**: *in agone;* Rh., 'for the mastery.' RV., 'in the games.'

abstenis him fra althingis; and thai, that thai tak (*a*) a corruptibile croun, bot we ane vncorrupt. [26] Tharfore I ryn sa, nocht as into ane vncertan thing; thus I fecht, nocht as beitand the aere; [27] Bot I chastice my body, and bring it into seruage; ore perauenture quhen I preche to vthir, I my self be made repreuabile. ✠ ii. Thi. iiii. b. i. Pet. v. a.

The x chap.

✠ Brethir, I wil nocht, that ye vnknaw, that al oure fadris ware vndir cloud, and all passit the see; [2] And all war baptizit in Moyses, in a cloude and in the see; [3] And al ete the sammin spirituale mete, [4] And al drank the sammin spirituale drink; thai drank of the spirituale staan following thame; and the staan was Crist. ✠ [5] Bot nocht in full mony of thame it was wele (*b*) pleisand to God; forquhy thai war castin doun in desert. [6] Bot thire thingis are done in figure of vs, that ✠ we be nocht couataris of euile thingis, as thai couatit. [7] Nouthir be ye made ydolatraris, as sum of thame; as it is writtin, The pepile sat to ete and drink, and thai raise vp to play. [8] Nouthir do we fornicatioun, as sum of thame did fornicatioun, and xxiij thousand ware deid in aa day. [9] Nouthir temp we Crist, as sum of Exo. xiii. d. and xiiii. e. Exo. xvi. c. ande xvii. b. Nu. xx. a. Math. xvi. c. Nu. xiiii. e. Exod. xxxii. b. Nu. xxv. a. Psal. cv. a. Nu. xxi. a.

(*a*) *tak* corrected out of *takis*: *thai* inserted above the line.
(*b*) *wele* added above the line.

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ix. 27. **repreuabile**: *reprobus;* Burne (f. 78), 'I chastise my bodie, and bring it vndir obedience, lest quhen I haue præched the Euangel to vtheris, I my self be fund in the nomber of the reprobat.'

x. 1. **I wil nocht**: P., 'Y nyle.' Vg., *nolo enim.* Rh., 'For I will not.'

2. **in a cloude**: Wy., P., 'in the cloude.'

6. **as thai**: Vg., *sicut et illi.*

thame temptit, and perisit of serpentis. [10] Nouthir murmure ye, as sum of thame murmurit, and thai
Nu. xi. g. perisit of a destroyare. [11] And al thir thingis fell to thame in figure; bot thai ar writtin to oure amending, into the quhilkis the endis of the warldis ar cummin. [12] Tharfore he that gessis him, that he standis, se that he fall nocht. [13] Temptatioun tak
i. Cor. i. a. ii. Tess. v. c. ii. Pet. ii. b. nocht you, bot mannis temptatioun; for God is trew, quhilk sal nocht suffire you to be temptit abone that that ye may; bot he sal mak with temptatioun alsa puruiance, that ye may suffire. ✠ [14] Quharfore, ye maast deireworthe to me, fle ye fra wirschiping of mawmentis. [15] As to prudent men I speke, deme
F. 122 r. ye you self that thing that I say. [16] Quhethir the cup of blessing quhilk we blesse, is nocht the comonyng of Cristis blude? And quhethir the brede quhilk we brek, is nocht the taking of the body of the Lord? [17] For we mony ar aa breid and aa body, all we that takis part of aa brede and of aa cup. [18] Se ye Israel eftire the flesch, quhethir thai

x. 10. **murmure ye . . . murmurit**: P., 'grutche ȝe . . . grutchiden'; *murmuraveritis*, &c. **of a destroyare**: *ab exterminatore*.

13. **tak nocht you**: reading, with St., Hent., *apprehendat*. So Rh., 'Let not temptation apprehend you'; but Sixt., Clem., *apprehendit*. AV., 'There hath no temptation taken you.' **bot mannis temptatioun**: P., 'but mannus *temptacioun*'; *nisi humana*. **puruiance**: P., 'purueyaunce'; *proventum*. Rh., 'issue.' AV., 'a way to escape.' **that ye may suffire**: similarly P.; *ut possitis sustinere*. AV., 'that ye may be able to bear it.'

14. **mawmentis**: P., 'maumetis'; *idolorum*.

16. **comonyng**: P., 'comynyng'; *communicatio*. Abp. Ham. (p. 208), 'The cupe of thankis geving, quhairwith we geve thankis, is it nocht the partaking of the blud of Christ? The breid that we brek on the altare, is it nocht the parttaking of the body of Christ?' J. Ham. (Cath. Traict., f. 30 *v.*), 'Is not the coup, quhilk ve blis and consecratis, the communication of Christis blude? And is not the breid quhilk ve brek, the communion and participation of the lordis body?'

17. **and of aa cup**: similarly Wy., P., reading, with St., Sixt.,

that etes sacrificis, ar nocht parttakaris of the altare? i. Cor. viii. a.
19 Quhat tharfore say I, that a thing that is offrit to ydolis is ony thing, or that the ydol is ony thing?
20 Bot tha thingis that hethinmen offris, thai offre to deuilis, and nocht to God. ✠ Bot I will nocht that ye be made fallowis (*a*) of feendis; 21 For ye may nocht drink the chalice of the Lord, and the chalice of feendis; ye may nocht be parttakaris of the (*b*) burde of the Lord, and of the burde of feendis.
22 Quhethir we haue jnvy to the Lord? quhethir we ar strenthiare than he? All thingis ar leefful to me, bot nocht althingis ar spedefull. 23 All thingis ar leeffull to me, bot nocht all thingis edifijs. 24 No man seke that thing that is his awne, bot that thing that is of ane vthir. 25 Al thing that is sald in the bucherie, ete ye, sperand nathing for conscience. Ecclesi. xxxvii. d. i. Cor. vi. d. and xiii. a. Psal. xxiii. a.

(*a*) After *fallowis, to feendis* deleted.
(*b*) Before *burde, bo* deleted.

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et de uno calice; omitted in Hent., Clem. Abp. Ham. (p. 211), 'We that ar mony in numbre ar ane breid spiritually, and ane body spiritually, quhilk ar participant in the sacrament of the Altare of a breid and of a coupe'; following the same erroneous reading of P., Nis., &c.

x. 18. **etes sacrificis**: *edunt hostias;* Wy., 'eten oostis, *or sacrifices.*' **parttakaris**: P., 'partyneris.' J. Ham. (Fac. Traict., p. 353), 'Consider Israel efter the flesche, ar not thai participent of ye altare wha eats of the sacrifice.'

20. **I will nocht**: P., 'Y nyle.' **fallowis**: P., 'felowis'; *socios.*

21. **chalice**: P., 'cuppe' (*bis*). **burde**: *mensæ;* J. Ham. (Fac. Traict., p. 354), 'Ze may not drink of the Chalice of the lord, and of the Chalice of deuils. Ze can not be partakers of the table of the lord and of the table of deuils.'

22. **Quhethir we haue jnvy**: *æmulamur;* Rh., 'do we emulate.' **strenthiare**: P., 'strengere'; *fortiores.* **ar spedefull**: *expediunt.*

25. **in the bucherie**: *in macello;* Rh., 'in the shambles.' **sperand**: Wy., P., 'axynge'; *interrogantes.* But compare verse 27.

[25] The erde and plentee of jt is the Lordis. [27] Gif ony of hethinmen callis you to soupere, and ye will ga, al thing that is set to you, ete ye, asking no thing for conscience. [28] Bot gif ony man sais, This thing is offrit to ydolis, will ye nocht ete, for him
i. Cor. viii. b. that schewit, and for conscience; [29] And I say nocht, thi conscience, bot (the conscience) of ane vthir. Bot quharto is my fredome demyt of ane
i. Thy. iiii. a. vther mannis conscience? [30] Tharfore gif I tak part with grace, quhat am I blasphemit, for that that
Collo. ii. b. I do thankingis? [31] Tharfore quhethir ye ete, or drink, or dois ony vthir thing, do ye althingis into the glorie of God. ✠ [32] Be ye without sclander to Iewis, and to hethin men, and to the kirk of God;
i. Cor. ix. b. [33] As I be althingis pleise to almen, nocht sekand that that is profitabile to me, bot that that is profitabile to mony men, that thai be made saif.

The xi chapture.

Be ye followeris of me, as I am of Crist. [2] And,
F. 122 v. brether, I praise you, that be althingis ye ar (*a*) myndful

(*a*) *ye ar* substituted for *ye be* deleted.

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x. 26. **and plentee of jt**: Wy., P., 'and the plente of it'; *et plenitudo ejus.*

27. **to soupere**: similarly Wy., P., reading *ad cænam* with St., Sixt.; but Clem., *vocat vos*, without addition. **asking**: Wy., P., 'axynge'; *interrogantes.*

28. **for him that**: *propter illum qui;* Rh., 'for his sake that.'

29. **Bot quharto**: *Ut quid enim;* Rh., 'For why,' &c.

30. **Tharfore gif I**: Vg., *Si ego.*

31. **quhethir ye ete**: Abp. Ham. (p. 30), 'Quidder ye eit or drink or do ony uther thing, do al to the glore of God.'

32. **without sclander**: *sine offensione.*

33. **As I be**: Vg., *sicut et ego.* Rh., 'As I also.'

xi. 1. **as I am**: Vg., *sicut et ego.* Rh., 'As I also.'

of me; and as I (*a*) betuke to you my comandementis, ye hald. [3] Bot I will that ye wit, that Crist is hede of ilkman; bot the hede of the woman is the man; and the hede of Crist is God. [4] Ilkman praying, or prophecijng, quhen his hede is heelit, defoulis his hede. [5] Bot ilk woman prayand, or propheciand, quhen hir hede is nocht heelit (or keuerit), defoulis hir hede; for it is aan as gif scho ware bellit. [6] And gif a woman be nocht keuerit, be scho (*b*) schavit; and gif it is foule thing to a woman to be schauet, or to be made bellit, keuer scho hire hede. [7] Bot a man sal nocht keuer his hede, for he is the ymage and the glorie of God. [8] For a man is nocht of the woman, bot the woman of the man. [9] And the man is nocht made for the woman, bot the woman for the man. [10] Tharfore the woman sal haue ane heeling on hir hede, alsa for angelis. [11] Neuirtheles nouthir the man is without woman, nouthir the woman is without man, in the Lord. [12] For quhy as the woman is of man, sa the man is

i. Cor. iiii. c.

Ephe. v. c.

Deut. xxii. a. i. Cor. xiiii. a.

Ephe. iiii. c.

Gene. ii. d.

(*a*) Before *I, ye* deleted. (*b*) Before *schavit, bellit* deleted.

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xi. 2. **as I betuke to you**: *sicut tradidi vobis;* J. Ham. (Cath. Traict., f. 82), 'I prayse zou brethrene that in all thingis ze ar myndfull of me, and keipis my preceptis quhilk I gaue zou be tradition.'

4. **heelit**: P., 'hilid'; *velato.*

5. **heelit (or keuerit)**: *velato;* cf. vv. 6, 7. **bellit**: P., 'pollid'; *decalvetur.* Wy., 'maad ballid, *pollid, or clippid.*'

6. **be scho schavit**: P., 'be sche pollid'; *tondeatur.* **schauet, or to be made bellit**: P., 'pollid, or to be maad ballid'; *tonderi aut decalvari.* **keuer scho**: 'hile sche'; *velet.*

7. **sal nocht keuer** [P., hile]: *non debet velare.*

10. **ane heeling**: P., 'an hilyng.' Wy., 'a veyle,' reading *velamen* with St., Sixt.; but Hent., Clem., *potestatem.* Rh., 'power'; and so AV., RV., '*a sign of* authority.' **alsa for angelis**: similarly Wy., P., reading *et* with St., Sixt.; but Hent., Clem., *propter angelos,* without addition.

12. **sa the man**: Vg., *ita et vir.*

be woman; bot al thingis ar of Gode. 13 Deme ye your self; besemes it a woman nocht keuerit on the hede to pray to God? 14 Nouthir the kynd it self techis vs, for gif a man nurise lang haire, it is euil fame to him; 15 Bot gif a woman (*a*) nurise lang haire, it is glorie to hir; for hairis ar gevin to hir for
i. Thy. vi. c. keuering. 16 Bot gif ony man is sene to be full of strijf, we haue na sic consuetude, nor the kirk of God. 17 Bot this thing I comand, nocht praysand, that ye cum togiddire, nocht into the bettire, bot
Math. xviii. a. into the werse. 18 First for quhen ye cum togiddire
i. Joh. ii. c. into the kirk, I here that decisionns ar amang you, and in party I beleue. 19 For it behuvis heresies to be, that thai that ar previt, be opinlie knawne in you. 20 Tharfore quhen ye cum togiddire into aan, now it is nocht to ete the Lordis supere; 21 For quhy ilkman before takis his soupere to ete, and aan is hungrie, and ane vthir is drunkin. 22 Quhethir ye haue nocht housis to ete and drink, or ye contempne the kirk of God, and confonndis thame that has

(*a*) Before *nurise, norise* deleted.

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xi. 13. **Deme ye your self**: *vos ipsi judicate;* Rh., 'yourselves judge.' **keuerit on the hede**: P., 'hilid on the heed.' Vg., *velatam;* so Wy., 'veylid,' without addition.

14. **the kynd**: similarly Wy., P.; *natura.* **techis vs**: similarly Wy., P.; but Vg., *docet vos.* Rh., 'teach you.' **for gif a man**: Vg., *quod vir quidem.* Rh., 'that a man indeed if,' &c. **lang haire**: P., 'longe heer'; *comam;* and so in next verse. **euil fame**: P., 'schenschipe'; *ignominia.* Wy., 'yuel fame, *or sclaundre.*'

15. **hairis**: *capilli.*

18. **First**: Vg., *Primum quidem.* **in party**: *ex parte;* Rh., 'in part.'

19. **it behuvis heresies**: Vg., *oportet et hæreses.* Rh., 'there must be heresies also.' **thai that ar previt** [P., prouyd]: Vg., *ut et qui probati sunt.* Rh., 'that they also,' &c. J. Ham. (Cath. Traict., f. 112 *v.*), 'It is necessar that heresis be, that the chosin man be knauin amang zou.'

21. **before takis**: *præsumit.*

naan? Quhat sal I say to you? I praise you, bot here in I praise you nocht. ✠ [23] For I haue takin of the Lord that thing, quhilk I haue betakin you. For the Lord Jesu, in quhat nycht he was betrayit, tuke brede, [24] And did thankingis, and brak, and said, Tak ye, and ete ye; this is my body, quhilk salbe betrait for you; do ye this thing into my mynde. [25] Alsa the cup, eftire that he had soupit, and said, This cup is the new testament in my blude; do ye this thing, als oft as ye sal drink, into my mynde. [26] For als oft as ye sal ete this brede, and sal drink the chalice, ye sal tell out the deid of the Lord, till that he cum. [27] Tharfore quha euir etis the brede, or drinkis of (*a*) the chalice of the Lord vnworthilie, he salbe gilty of the body and of the blude of the Lord. ✠ [28] Bot preue a man him self, and sa ete he of that ilk brede, and drink of the chalice. [29] For he that etis and drinkis vnworthilie, etis and drinkis dome to him, nocht wiselie demand the body of the Lord. [30] Tharfor

Math. xxvi. c. F. 123 r.

Mar. xiiii. e. Luc. xxii. b.

Esaie liii. a.

i. Pet. ii. b. Actis i. b.

ii. Cor. xiii. b.

(*a*) *of* added above the line.

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xi. 22. **I praise you**: Vg., *Laudo vos?* Rh., 'Praise I you?'

23. **quhilk I haue betakin you**: Vg., *quod et tradidi vobis.* Rh., 'which also I have delivered to you.'

24. **Tak ye**: J. Ham. (Cath. Traict., f. 54), 'Tak ze, eit ze, This is my bodie.' **into my mynde**: *in meam commemorationem.*

25. **Alsa the cup**: Vg., *Similiter et calicem.* Rh., 'In like manner also the chalice.'

26. **chalice**: P., 'cuppe'; and so in ver. 28. **sal tell out**: P., 'schulen telle'; *annunciabitis.* Abp. Ham. (p. 210), 'Quhow oft saevir ye sal eat of this fude and drink of this cupe, ye sal schaw the dede of our Lord quhil he cum.'

27. **the brede**: so Wy., P., 'the breed.' Vg., *panem hunc.* Rh., 'this bread.' **of the chalice**: P., 'the cuppe.' J. Ham. (Cath. Traict., f. 56), 'quha eatis vnuorthelie salbe giltie and culpabill of ye bodie and blude of our lord.'

29. **wiselie demand**: P., 'wiseli demyng'; *dijudicans.* Abp. Ham. paraphrases vv. 28, 29 (p. 211), 'Let a man . . . first . . . preif him self and sa lat him eit of that precious breid and drynk of that

Ecclesi. xviii. c. amang you mony ar seek and febile, and mony slepis. 31 And gif we demyt wisely our self, we suld
Joh. ii. c. nocht be demyt; 32 Bot quhile we ar demyt of the Lord, we ar chastysit, that we be nocht dampnyt with this warlde. 33 Tharfore, my brether, quhen ye cum togiddire to ete, abide ye togiddir. 34 Gif ony man hungris, ete he at hame, that ye cum nocht togiddir into dome. And I sall dispone vthir thingis, quhen I cum.

The xii chepture.

✠ Bot of spirituale thingis, brether, I will nocht that ye vnknaw. 2 For ye wate, that quhen ye war hethinmen, how ye war ledde gangand to dumbe mawmentis.
Mar. ix. d. 3 Tharfor I mak knawne to you, that na man spekand in the spirit of God, sais departing from Jesu; and
Roma. xii. a. no man may say the Lord Jesu, bot in the Haligaast. 4 And diuerse graces thar ar. Bot it is all aa spirit; 5 And dyuerse seruices thar ar, bot it is all aa Lord;
Luc. xviii. a. 6 And diuerse wirkingis thar ar, bot it is all aa God,

coupe. For quhasa eitis and drinkis unworthily etis and drinketh his jugement and eternal damnatioun, because he puttis na difference betwene the body of our Lord and uthir common meit.' J. Ham. (Cath. Traict., f. 65), 'Not discerning nor rychtlie iuging the lordis bodie.'

xi. 31. **we demyt wisely our self**: P., 'demyden wiseli vs silf'; *nosmetipsos dijudicaremus.* Abp. Ham. (p. 224), 'Gyf we wald punis our selfis, trewly we suld eschaip the punitioun of God.'

33. **abide ye togiddir**: similarly Wy., P.; *invicem expectate.* Rh., 'expect one another.' RV., 'wait one for another.'

34. **vthir thingis**: *cetera;* Burne (f. 47 *v.*), 'The rest I sall put to ordor at my cumming.'

xii. 1. **I will nocht**: P., 'Y nyle.'

2. **how ye war ledde**: *prout ducebamini;* Rh., 'according as you were led.' **mawmentis**: P., 'maumetis'; *simulacra.*

3. **sais departing from Jesu**: *dicit anathema Jesu.* Rh., 'saith anathema to Jesus.'

‡ That wirkis all.) Noth that God dois synn, or is the auctor of synn, for all his werkis ar just and gud, Gene. i., Psal. xxii., and with him thair is na iniquite, ii. Para. xix. Bot vnto uss, quhilkis ar fleisch and blude, he semyss to do ewill quhen he pwnysiss the wicked or sendis plages aponn the earth; for quhiddir it be prosperite or aduersite, it cumis all of him, ande nocht of chaunce or forton, as the warlde belewis it doiss.

‡ that wirkis althingis in althingis. [7] And to ilkman the schewing of spirit is gevin to proffite. [8] The word of wisdome is geven to aan be spirit; to ane vthir the word of cunnyng, be the sammin spirit; [9] Faith to ane vthir, in the sammin spirit; to an vthir, grace of heilis, in aa spirit; [10] To ane vthir, the wirking of virtues; to ane vthir, prophecie; to ane vthir, knawing of spiritis; to ane vthir, kyndis of langages; to ane vthir, exponyng of wordis. [11] And aan and the sammin spirit wirkis al thir thingis, departand to ilk be thame self as he will. ⊱ [12] For as thar is aa body, and has mony membris, and al the membris of the body quhen tha ar mony, ar aa body, sa alsa Crist. [13] For in aa spirit al we ar baptizit into aa body, outhir Iewis, outhir hethin men, outhir seruandis, outhir fre; and al we ar fillit with drink in aa spirit. [14] For the body is nocht aa menbir, bot mony. [15] Gif the fute says, For I am nocht the hand, I am nocht of the body; nocht tharfor it is nocht of the body. [16] And gif the ere sais, For I am nocht the ee, I am nocht of the body; nocht

Joh. v. b. Ephe. iiii. a.

i. Joh. iiii. a.

F. 123 *v.*

Roma. xii. a. Ephe. iiii. b.

Esaie lv. a. Joh. vii. d.

xii. 9. **of heilis**: P., 'of helthis'; *sanitatum.*

10. **knawing of spiritis**: *discretio spirituum;* Wy., 'discrescioun, *or verrey knowynge* of spiritis.' **kyndis of langages**: *genera linguarum;* so in ver. 28. **exponyng of wordis**: Vg., *interpretatio sermonum* (but some MSS. *linguarum*); Rh., 'interpretation of languages.'

11. **departand to ilk be thame self**: *dividens singulis;* Rh., 'dividing to every one.' Vv. 8-11: J. Ham. (Fac. Traict., p. 68), 'To sum is geuin spaiche of wisdome; to vthirs the spaiche of science; to ane vther faith; to vthers the grace of healing; to vthers the working of miracles; to vthers kynds of langages; and to vthers interpretation of toungs . . . ane and the same spirit workis al thir thingis, distribuand to euerie ane as he wil.'

12. **ar aa body**: Vg., *unum tamen corpus sunt.*

13. **hethin men**: Wy., P., 'hethene'; *gentiles.* **we ar fillit with drink**: *potati sumus;* Wy., 'we han drunken.'

14. **For the body**: Vg., *Nam et corpus.*

15. **nocht tharfor**; similarly Wy., P.; *num ideo.* Rh., 'is it therefore'; and so in next verse.

tharfor it is nocht of the body. [17] Gif al the body is ee, quhare is hering? And gif al the body is hering, quhare is smelling? [18] Bot now God has set membris, and ilk of thame in the body, as he wald. [19] That gif al war aa membre, quhare war the body? [20] Bot now thar ar mony membris, bot aa body. [21] And the ee may nocht say to the hand, I haue nocht nede to thi werkis; or eftir the hede to the feet, Ye ar nocht necessare to me. [22] Bot mekile maire tha that ar sene to be laware membris of the body, ar mare neidful; [23] And thailk that we gesse to be vnworthiar membris of the body, we gefe mare honour to thame; and the membris that ar vnhonest, haue mare honestee. [24] For our honest membris has nede of naan; bot God temprit the body, gevand mare wirschip to it, to quham it failyeit, [25] That debate be nocht in the body, bot that the membris be besie into the sammin thing ilk for vthir. [26] And gif aa membre suffris ony thing, al membris suffris tharwith; outhir gif aa membre ioyis, al membris ioyis togiddir. [27] And ye ar the membris of Crist, and membris of membre. [28] Bot God set sum in the kirk, first apostlis, the secunde tyme prophetis, the thrid techeris, eftirwart virtues, eftirwart gracis of helingis, helpingis,

Math. x. a. Luc. ix. a. Ephe. iiii. a. Actis xiii. a.

xii. 17. **Gif al**, &c.: J. Ham. (Fac. Traict., p. 54), 'Gif the hail bodie be the eie, whair is the eare?'

19. **That gif**: *Quod si;* Rh., 'And if.'

20. **mony membris**: Vg., *multa quidem membra.*

21. **eftir**: Wy., P., 'eft'; *iterum.*

22. **laware**: P., 'the lowere'; *infirmiora.* Wy., 'more syke, *or lowere.*' Rh., 'the baser.'

23. **vnworthiar**: *ignobiliora.*

24. **For our honest membris**: *Honesta autem nostra.* **gevand . . . to it, to quham it failyeit**: *ei cui deerat . . . tribuendo;* Rh., 'giving to it that wanted,' &c.

25. **debate**: so P.; *schisma.* **be besie into the sammin thing ilk for vthir**: *idipsum pro invicem solicita sint;* Rh., 'together might be careful one for another.'

gouernalis, kyndis of langages, interpretatiounns of wordis. [29] Quhethir al apostlis? quhethir al prophetis? quhethir al techeris? [30] Quhethir al virtues? quhethir al men havand grace of helingis? quhethir al spekis with langages? quhethir al interpretis with wordis? [31] Bot follow ye the bettir spirituale giftis. And yit I schaw to yow a mare excellent way. F. 124 r.

The xiij chaptur. ✠

Gif I speke with tungis of men and of angelis, and I haue nocht cheritee, I am made as bras soundand, or as a cymbale tinkiland. [2] And gif I haue prophecie, and knaw al mysteries, and al cunnyng, and gif ‡I haue al faith, sa that I moue hillis fra thar place, and I haue nocht cheritee, I am nocht. [3] And gif I depart al my gudis into the metis of pure men, and gif I betak my body, sa that I brenne, gif I haue nocht cheritee, it proffitis na thing to me. [4] Cheritee is pacient, it is benigne; cherite inuies nocht, it dois nocht wickitlie, it is nocht blawnne, [5] It is nocht couatous, it sekis nocht tha thingis that ar his awne, Math. vii. a. Luc. xvii. a. Phil. ii. b.

‡ I haue all faith.) Thocht faith only do justify, as the apostile Paul teachis, yit quhair luf followis nocht thar is doutless na rycht faith, al thoucht he dide miracless.

xii. 28. **gouernalis**: P., 'gouernails'; *gubernationes.* **interpretatiounns of wordis**: St., Sixt., Clem., *interpretationes sermonum;* but omitted by Hent., and so by Rh.

30. **interpretis with wordis**: *interpretantur;* Rh., 'do all interpret?'

31. **follow**: P., 'sue'; *æmulamini.* **spirituale giftis**: P., 'goostli ȝiftis'; *charismata.*

xiii. 1. **soundand**: P., 'sownynge'; *sonans.* **tinkiland**: Wy., P., 'tynkynge'; *tinniens.*

2. **I am nocht**: *nihil sum;* J. Ham. (Cath. Traict., sig. S, v.), 'gif I had all faith sa yat I transport montaynis, and haue not cheritie, I haue na thing.'

3. **I depart**: *distribuero;* Rh., 'I should distribute.'

4. **is nocht blawnne**: *non inflatur;* Rh., 'is not puffed up.'

5. **couatous**: *ambitiosa;* Wy., 'ambicious, *or coueitous of worschipis.*' **tha thingis that ar his awne**: *quæ sua sunt;* Rh., 'her own.' Gau (p. 58), 'cherate, the quhilk sekis noth the aune.'

it is nocht sterit to wraithe, it thinkis nocht euile, [6] It ioyis nocht on wickitnes, bot it ioies togiddir to treuth; [7] It suffris althingis, it beleues althingis, it hopes althingis, it sustenis althingis. [8] Cherite fallis neuir downe, quhethir prophecies salbe voidit, outhir langages sal ceese, outhir science salbe destroyit. [9] ‡ For a party (*a*) we knaw, and a party we prophecie; [10] Bot quhen it sal cum that is perfite, that thing that is of party salbe avoidit. [11] Quhen I was a litil child, I vndirstude as a litil child, I thoucht as a litil childe; bot quhen I was made a man, I avoidit tha thingis that war of a litil child. [12] And we se now be a myrrour in mirknes, bot than face to face, now I knaw of party, bot than I sal knaw as I am knawne. [13] And now duellis faith, hope, and cheritee, thir thre; bot the maast of thame is cheritee. ⊢

‡ For a party we.) Thouth we haif mony thingis belongyng to faith, and knawis quhat God is and quhat he gewis uss, yit is this knawlege imperfite in compary-sounn of the glore quhilk is to cum.

The xiiii chapture.

Follow ye cheritee, luf ye spirituale thingis, bot the mare that ye prophecie. [2] And he that ‡ spekis in tonng, spekis nocht to men, bot to God; for na man

‡ Spekis in towng.) To speke with

(*a*) *a party* is glossed in the outer margin in a later hand thus: *a party that is* [*to*] *say vnperfitly.* So also in verse 10: *anae party th*[*at*] *is vnperfite* [*to*] *saye.*

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xiii. 6. **ioies togiddir**: *congaudet.*

9. **a party**: *ex parte.*

10. **salbe avoidit**: *evacuabitur;* Rh., 'shall be made void.'

12. **And we se now**: *Videmus nunc*, without conjunction. **in mirknes**: P., 'in derknesse'; *in ænigmate.*

13. **duellis**: *manent.* **hope, and cheritee**: Vg., *spes, charitas*, without conjunction. **the maast**: *major;* Rh., 'the greater.'

xiv. 1. **Follow ye**: P., 'Sue ȝe'; *Sectamini.* **luf ye**: Wy., P., 'loue ȝe'; *æmulamini.*

2. **spekis in tonng**: Burne (f. 51 *v.*), 'he quha spekis vith ane toung, he spekis to God, and nocht to men.'

towngis is to rede or synge psalmes that vthir vndirstandis nocht, saif the reader him selff. To prophesy is to expoynn or interpreit vnto vthirris.

heris. Bot the spirit spekis mysteries. [3] For he that F. 124 v.
prophecies, spekis to men to edificationn, and to exhortatioun, and consolatioun. [4] He that spekis in tonng, edifijs him self; bot he that prophecies, edifijs the kirk of God. [5] And I will, that al ye speke in tonngis, bot mare that ye prophecie. For he that prophecies, is mare than he that spekis in langages; bot gif perauenture he expone, that the kirk tak edificatioun. [6] Bot now, brether, gif I cum to yow, and speke in langages, quhat sal I profite to you, bot gif I speke to yow outhir in reuelationn, outhir in science, outhir in prophecie, outhir in teching? [7] For tha thingis that ar without saule, and gevis voces, outhir pipe, outhir harpe, bot tha geve distinctioun of soundingis, how sal it be knawne that is sungin, outhir it that is harpit? [8] For gif a trumpet gevis ane vncertane sonnde, quha sal mak him self reddie to battale? [9] Sa bot ye geue ane opin word be tonng, how sal that that is said be knawne? For ye salbe spekand in vane. [10] Thare ar mony kyndis of langages in this warlde, and nathing is without voce. [11] Bot gif I knaw nocht the virtue of a voce, I salbe to him, to quham I sal speke, a barbarik;

xiv. 2. **the spirit**: so Wy., P., reading *spiritus* with St., Sixt. Hent., Clem. read *spiritu*. Rh., 'But in spirit he speaketh,' &c.

5. **bot gif**: P., 'but'; *nisi*. Wy., 'no but'; and so next verse. Burne (f. 51 *v.*), 'He quha propheceis is gretar nor he quha spekis with toungis except that he interpreit him self, that the kirk may be edifeit.'

7. **without saule**: *sine anima;* Rh., 'without life.' **voces**: *vocem;* Rh., 'sound.' **of soundingis**: P., 'of sownyngis'; *sonituum*.

8. **trumpet**: Wy., P., 'trumpe'; *tuba*.

9. **Sa bot ye**: Vg., *Ita et vos . . . nisi*. Rh., 'So you also,' &c. **opin**: *manifestum;* AV., 'easy to be understood.' **in vane**: similarly P.; *in æra*. Wy., 'in the eiris.' Rh., 'into the air.'

10. **Thare ar mony**, &c.: similarly Wy., P., disregarding *ut puta*. Rh., 'There are, for example [AV., it may be], so many kinds,' &c.

and he that spekis to me, salbe a barbarik. 12 Sa ye, for ye ar luvaris of spiritis, seke ye that ye be plenteous to edificatioun of the kirk. 13 And tharfor he that spekis in langage, pray that he expone. 14 For gif I pray in tonng, my spirit prais; myn vndirstanding is without fruit. 15 Quhat than? I sal pray in spirit, ‡ I sal pray in mynd; I sal say psalm in spirit, I sal say psalm alsa in mynd. 16 For gif thou blessis in spirit, quha fillis the place of ane ydiote, how sal he say Amen on thi blessing, for he wate nocht, quhat thou sais? 17 For thow dois wele thankingis, bot ane vthir man is nocht edifijt. 18 I thank my God, for I speke in the langages of yow all; 19 Bot in the kirk I wil speke v wordis in my wit, that alsa I teche vthir men, than ten thousandis of wordis in tonnge. ✠ 20 Brether, wil ye nocht be made childer in wittis, bot in malice be ye childer; bot in wittis be ye perfite. 21 For in the law it is writtin, That in vthir tonngis and in vthir lippis I sal speke to this pepile, and nouthir sa thai sall here me, sais the Lorde. 22 ‡ Tharfore langages ar into takin, nocht to faithful men, bot to men out of the

‡ I sall pray in mynd.) That is, to expoyne it, and to declaire the vndirstanding vnto vthiris. Bot to speik in the spret is to vndarstand it him self, and nocht to jnterpreit jt.

Ephe. iiii. a.

F. 125 *r.*

Esaie xxviii. b.

Actis ii. a.

‡ Thairfor langages ar into takin.) Throu di-

xiv. 12. **Sa ye**: Vg., *Sic et vos.* **be plenteous**: *abundetis;* Rh., 'to abound.'

13. **in langage**: *lingua;* Rh., 'with the tongue.'

14. **myn vndirstanding**: Vg., *mens autem mea.*

15. **sal pray in mynd**: Vg., *orabo et mente.*

16. **ane ydiote**: *idiotæ;* Rh., 'the vulgar.' Wy., 'an ydiote, *or vnlerid man.*' Vv. 14-16: Burne (f. 49 *v.*), 'Gif I pray vith my toung, my spreit prayis, bot my mynd vantis the fruit: quhat than? sal I pray in spreit? but I sall pray in my mynd also: and hou sall he quha suppleis the place of the Idiot, ansuer Amen to thy benedictione, gif he vndirstand the not?'

17. **For thow dois**, &c.: *Nam tu quidem;* Wy., 'Forwhi thou sothli doist.'

19. **in my wit**: *sensu meo;* Rh., 'with my understanding.'

21. **For in the law**: reading, with Sixt., *In lege enim.* Clem. omits *enim.*

22. **to men out of the faith**: similarly Wy., P.; *infidelibus.*

uerss tonngis and langagess ar mony faithless peopill conuertit to the faith, lyk as throw vthir wonderss and miracless. Bot throw prophecyeng is the faithfull edifyed and strenthed, quhairby thai practise thar beleif to be trew.

faith; bot prophecies ar nocht to men out of the faith, bot to faithful men. 23 Tharfor gif al the kirk cum togidder into aan, and almen speke in tonngis, gif idiotis, outhir men out of the faith, entris, quhethir thai sal nocht say, Quhat ar ye wod? 24 Bot gif almen prophecie, gif ony vnfaithfull man or ydiot entire, he is conuict of al, he is wislie demyt of all. 25 For the hid thingis of his hart ar knawne, and sa he sal fall doun on the face, and sal wirschip God, and schaw verralie that God is in you. 26 Quhat than, brether? Quhen ye cum to giddir, ilk of yow has a psalm, he has techeing, he has apocalips, he has tonng, he has exponyng; al thingis be thai done to edificatioun. 27 Quhethir a man spekis in tonng, be ij, or iij at the maast, and be partijs, that aan interprete. 28 Bot gif thar be nocht ane interpretour, be he still in the kirk, and speke he to him self and to God. 29 Bot prophetis ij or iij say thai, and vthir wislie deme. 30 Bot gif ony thing be schewin to a sittare, the formast be still. 31 ‡ For ye may prophecie all, ilk be him self, that almen leire, and all exhort.

i. Joh. iiii. e.

‡ For ye may.) Mark weill this saying, Heir

xiv. 23. **idiotis**: *idiotæ;* Rh., 'vulgar persons.' **Quhat ar ye wod?** P., 'what ben ȝe woode?' reading, with St., Sixt., *Quid insanitis?* Hent., Clem., *quod insanitis.* Rh., 'that you be mad.'

24. **vnfaithfull man**: *infidelis.* **is wislie demyt**: similarly P.; *dijudicatur.*

25. **For the hid thingis**: reading *enim* after *occulta*, with St., Sixt. Hent., Clem. omit. **schaw verralie that**: *pronuncians quod vere.*

26. **apocalips**: *apocalypsim;* Wy., 'apocalips, *or reuelacioun.*'

27. **be ij**: P., 'bi twei men'; *secundum duos.* **be partijs**: *per partes;* Rh., 'in course.' **that aan interprete**: similarly Wy., P. Vg., *et unus interpretetur.* Rh., 'and let one interpret.'

29. **and vthir wislie deme**: *et ceteri dijudicent.* Rh., 'and let the rest judge.'

30. **be schewin to a sittare**: Vg., *alii revelatum fuerit sedenti.* Rh., 'be revealed to another sitting.' **the formast be still**: *prior taceat;* Rh., 'let the first hold his peace.'

31. **exhort**: Wy., P., 'moneste'; *exhortentur.*

ye that ar preachers, and think notht the contrary. Bot his mynd is that all thingis sal be done honestly and in ordour. And be suir that quha sa euir takis this office aponne him, the apostill will nocht that he be a nothir manner of man than he discrivis him, i. Thi. iii., Titum i., ande nocht to preache vncallit.

32 And the spiritis of prophetis ar subiect to prophetis; 33 For God is nocht of dissensionn, bot of pece; as in
Ro. xv. d. i. Cor. xi. a. i. Thi. ii. b. al kirkis of halimen I teche. 34 Women in kirkis be still; for it is nocht suffrit to thame to speke, bot to
Gene. iii. e. be subiect, as the law sais. 35 Bot gif thai will ony thing leire, at hame ask thai thare husbandis; for it is foul thing to a woman to speke in kirk. 36 Quhethir of yow the word of God com furth, or to you allaan it com? 37 Gif ony man is seen to be a prophete, or spirituale, knaw he tha thingis that I write to you, for tha ar the comandementis of the Lord. 38 And gif
Coll. ii. a. ony man vnknawis, he salbe vnknawne. 39 Tharfore, brether, lufe ye to prophecie, and will ye nocht forbid to speke in tonngis. 40 Bot al thingis be done honestlie, and be dew ordour in yow.

The xv chaptur.

F. 125 v. Gall. i. a. ✠ Brethir, I mak the gospel knawne to yow, quhilk I haue prechit to you, the quhilk alsa ye haue takin, in quhilk ye stand, 2 Alsa be quhilk ye salbe savit; be quhilk resonn I haue prechit to yow, gif ye hald,

xiv. 33. **For**: P., 'For whi.' Abp. Ham. (p. 231), 'thairfor our salviour . . . is nocht God of dissentioun, bot of peice.' **as in**: Vg., *sicut et in.*

34. **as the law**: Vg., *sicut et lex.* Rh., 'as also the Law.'

37. **is seen**: *videtur;* Rh., 'seem.'

38. **vnknawis**: *ignorat;* Abp. Ham. (p. 25), 'He that miskennis salbe miskennit.' J. Ham. (Fac. Traict., p. 41), 'gif ony be ignorant or misknauis, he shalbe misknauin.'

39. **lufe ye**: *æmulamini;* Rh., 'be earnest to.'

40. **in yow**: reading, with St., Hent., Sext., *in vobis*, but Clem. omits. Burne (f. 152), 'lat al thingis be done amangis zou vith ordore and honest discipline.'

xv. 1. **Brethir**: P., 'Sotheli, britheren.' Vg., *Notum autem . . . fratres.* Rh., 'And I do you to understand, brethren.' **in quhilk ye stand**: Vg., *in quo et statis.* Rh., 'in the which also you stand.'

2. **be quhilk resonn**: *qua ratione.* Rh., 'after what manner.' **gif ye hald**: *si tenetis.* Rh., 'if you keep it.'

gif ye haue nocht beleuet idillie. [3] For I betuke to you at the begynnyng that thing alsa quhilk I haue resauet; that Crist was deid for oure synnys, be the scripturis; [4] And that he was berisit, and that he raase agane on the thrid day eftire scripturis; [5] And that he was seen to Cephas, and eftire thir thingis to the xj; [6] Eftirwart he was seen to ma than to v^{c} brether togiddir, of quhilkis mony levis yit, bot sum ar deid; [7] Eftirwart he was seen to James, and eftirwart to al the apostlis. [8] And last of all he was seen alsa to me, as to a deid born childe. [9] For I am the leest of the apostlis, that am nocht worthi to be callit apostile, for I persewit the kirk of God. [10] Bot be the grace of God I am that thing that I am; and his grace was nocht void in me. ✠ For I haue traualit maire plenteouslie than all thai; bot nocht I, bot the grace of God with me. ✠ [11] Bot quhethir I, or thai, sa we haue prechit, and sa ye haue beleuet. [12] And gif Crist is prechit, that he raase agane fra deid, how sais sum amang you, that the aganerising of deidmen is nocht? [13] And gif the aganerysing of deidmen is nocht, nouthir Crist raase agane fra deid. [14] And

Esaie liii. a. Math. xxviii. b.

Joh. xx a. Luc. xxiiii. b.

Eph. iii. b.

Actis viii. a. and ix. a.

xv. 2. **idillie**: *frustra.*

4. **was berisit**: P., 'was biried'; *sepultus est.*

5. **to the xj**: P., 'to enleuene.'

6. **ar deid**: *dormierunt.*

8. **as to a deid born childe**: *tanquam abortivo.*

9. **callit**: P., 'clepid.' **I persewit**: P., 'Y pursuede'; *persecutus sum.* Vv. 5-9: J. Ham. (Cath. Traict., f. 67 *v.*), 'He apperit first vnto Peter, and syne to the elleuin disciples. Thaireftir to ma nor fyue hundreth brether togither quhom of mony ar zit alyff, vtheris deid. Thairefter he apperis to Iames and efteruard to all the Apostlis; last of all he apperit to me as to ane abortiue, and inferior to all the rest.'

10. **For I haue traualit**: P., 'For Y trauelide.' Vg., *Sea . . . laboravi.*

13. **aganerysing of deidmen**: *resurrectio mortuorum.*

gif Crist raase nocht, oure preching is vane, our faith is vane. 15 And we ar fundin fals witnessis of Gode, for we haue said witnessing aganes God, that he raasit Crist, quham he raasit nocht, gif deidmen rysis nocht agane. 16 For quhy gif deidmen rysis nocht again, nouthir Crist raase agane; 17 And gif Crist raase nocht agane, oure faith is vane; and yit ye ar in youre synnis. 18 And than thai that haue deit in Crist, haue perischit. 19 Gif in this life aanly we ar hopand in Crist, we ar mare wrechis than almen. 20 Bot now Crist raase agane fra deid,
Coll. i. b. the first fruit of deidmen; 21 For deid was be a man, and be a man is agane rising fra deid. 22 And as in Adam almen deis, sa in Crist almen salbe
F. 126 r. quiknyt. 23 Bot ilkman in his ordour; ⊢ the first fruit, Crist, eftirwart thai that ar of Crist, that beleuet in the cumming of Crist; 24 Eftirwart ane end, ‡ quhen he sal betak the kingdome to Gode and to the fader, quhen he sall avoid al princehede,
Psal. cix. a. and powere, and virtue. 25 Bot jt behuvis him to

‡ Quhen he sal betak.) Not that Crist sal ryng na mair. Bot be takin the kingdomme to God the father, he will opinly declare that the father regniss be him, and that quha sa euir heris him heris the father, ande quha sa euer refusis him refusit the father alsua. Sua that as the kyngdomme of the father, sa of the sonn and of the Halygaist hes euir beyn, and is alwayis anne. Bot now secrete vnto us, ewin sua sal it than be opinly knawin to be anne.

xv. 14. **oure preching is vane**: with St., Sixt. omitting *ergo*. Rh., with Hent., Clem., 'then vain is our preaching.' **our faith is vane**: Vg., *inanis est et fides vestra*. Rh., 'vain also,' &c.

15. **And we ar fundin**: *invenimur autem et*. Rh., 'and we are found also.' **haue said witnessing**: *testimonium diximus;* Rh., 'we have given testimony.'

17. **and yit ye ar**: Vg., *adhuc enim estis*. Rh., 'for yet you are.'

18. **And than thai that**: *Ergo et qui;* Rh., 'Then they also.' **haue deit**: *dormierunt*.

19. **mare wrechis**: P., 'more wretchis'; *miserabiliores*.

21. **For deid was**: Clem., *quoniam quidem . . . mors;* some MSS., *quoniam enim*, &c.

22. **sa in Crist**: Vg., *ita et in Christo*. Rh., 'so also in Christ.' Gau (p. 45), 'Siclik as we de al throw Adame we sal be al quiknit throw christ.'

23. **in the cumming of Crist**: Vg., *in adventu ejus*. Rh., 'in his coming.'

24. **princehede**: *principatum*. **powere, and virtue**: *potestatem et virtutem;* Rh., 'authority and power.'

regne till he put al his ennimyis vndir his feet. Hebre. i. b., ii. b.
[26] And at the last, deid the ennimye salbe destroyit;
for he has made al thingis subiect vndir his feet.
And quhen he sais, [27] Althingis ar subiect to him,
without dout outtak him that subiectit al thingis to
him. [28] And quhen althingis ar subiect to him, than
the sonn him self salbe subiect to him, that made
subiect althingis to him, that God be al thingis in al
‡ Baptizit for deidmen.) Sum men sayis that, in takin of the generall resurrectionn, certein Cristin men were baptizit oure deade mennis graves, signifying that the samme deade men sall ryse agane. thingis. [29] Ellis quhat sal thai do, that ar ‡ baptizit
for deidmen, gif in na wise deidmen rysis agane?
quharto ar thai baptyzit for thame? [30] And quharto
ar we in perrele euiry hour? [31] Ilk day I dee for
your glorie, brether, quhilk glorie I haue in Crist
Jesu our Lord. [32] Gif eftir man I haue fouchtin to i. Cor. xvi. b. Esaie xxii. b. Sapie. ii. a.
beestis at Ephesie, quhat proffittis it to me, gif deid-
men ryses nocht agane? Ete we, and drink we, for
we sal dee to morn. [33] Will ye nocht be dissauit;
for euil spechis destroyis gude thewis. [34] Awake ye,
iustmen, and will ye nocht do synn; for sum men
haue ignorance of God, bot to reuerence I speke to
you. [35] Bot sum men sais, How sal deidmen ryse Joh. xii. c.

xv. 26. **at the last**: reading, with Sixt., *novissime*. Clem., *novissima autem inimica*, &c. AV., 'the last enemy,' &c.

27. **outtak**: P., 'outakun'; *præter*. **subiectit**: P., 'sugetide.'

28. **al thingis in al thingis**: *omnia in omnibus*.

29. **quharto ar thai**, &c.: Vg., *ut quid et*. Rh., 'why also are.'

31. **for your glorie**: reading, with Sixt., *propter vestram gloriam*. Clem., *per v. gloriam*. RV., 'by that glorying in you.' **quhilk glorie**: 'glorie' underscored in P.; not in text.

32. **I haue fouchtin to beestis**: *ad bestias pugnavi*. **to morn**: P., 'to morewe'; *cras*.

33. **Will ye nocht**: P., 'Nyle ȝe'; and so in ver. 34. **thewis**: so P.; *mores*. Wy., 'thewis, *or vertues*.'

34. **to reuerence I speke to you**: similarly P., but in margin, 'that is, to ȝoure schame. *Lire here'; ad reverentiam vobis loquor*. Rh., 'I speak to your shame.'

35. **sais**: reading *dicit* with Hent.; so Rh., but Sixt., Clem., *dicet*. AV., 'will say.'

agane, or in quhat maner body sal thai cum? [36] Vnwise man, that thing that thou sawis, is nocht quicknit, bot gif it dee first; [37] And quhat thing that thou sawis, the body that is to cum thou sawis nocht, bot a nakit corn, as of quhete, or of sum vthir sedis; [38] And God gevis to it a body, as he will, and to ilk of sedis a propire body. ✠ [39] Nocht ilk flesch is the sammin flesch, bot aan is of men, ane vthir is of beestis, ane vthir is of birdis, ane vthir is of fischis. [40] And heuenlie bodyis ar, and erdlie bodijs ar; bot aan glorie is of heuenlie bodijs, and
Math. xiii. e. ane vthir is of erdlie bodijs. [41] Ane vthir clernes is of the sonn, ane vthir clernes is of the mone, and ane vthir clernes is of the sternis; and a stern diuersis fra a stern in cleernes. [42] And sa the agane-
F. 126 v. rising of deidmen. It is sawne in corruptiounn, it sal ryse in vncorruptiounn; [43] It is sawne in vn-nobilnes, it sal ryse in glorie; it is sawne in infirmite, it sal ryse in virtue; [44] It is sawne a
Gene. ii. b. beestlie body, it sal ryse a spirituale body. Gif thar is a beestlie body, thar is alsa a spirituale body; as it is writtin, [45] The first man Adam was made into a saule levand, the last Adam into a

xv. 36. **Vnwise man**: *Insipiens.*

37. **a nakit corn**: *nudum granum;* Rh., 'bare grain.' **as of**: *ut puta;* Rh., 'to wit.'

39. **aan is of men**: Clem., *alia quidem hominum.* Rh., with Hent., omits *quidem.*

40. **bot aan glorie is of heuenlie bodijs**: *sed alia quidem cœlestium gloria.*

41. **clernes**: *claritas;* Rh., 'glory.' **and a stern**: Vg., *stella enim.* **diuersis**: *differt;* J. Ham. (Cath. Traict., sig. T, viii.), 'That as ane starne differis from another in cleirnes, sa in the resurrection of the deid,' &c.

42. **And sa**: *sic et;* Rh., 'so also.'

43. **vnnobilnes**: P., 'vnnoblei'; *ignobilitate.* Rh., 'dishonour.' **virtue**: *virtute;* Rh., 'power.'

44. **a beestlie body**: *corpus animale.*

45. **a saule levand**: *animam viventem.*

spirit quicnand. 46 Bot the first is nocht that that is spirituale, bot that that is beestlie, eftirwart that that is spirituale. ☞ 47 The first man of erde is erdlie; the secund man of heuen is heuenlie. 48 Sic as the erdly man is, sic ar the erdly men; and sic as the heuenlie man is, sic alsa ar the heuenlie men. 49 Tharfore as we haue born the ymage of the erdlie man, bere we alsa the ymage of the heuenlie. 50 Brether, I say this thing, that ‡ flesch and blude may nocht weeld the kingdom of God, nouthir corruptionn sal weeld vncorruptiounn. 51 Lo! I say to you priuitee of haly thingis. And al we sal ryse agane, bot nocht al we salbe changet; 52 In a moment, in the twinkling of ane ee, in the last trumpet; for the trumpet sal sound, and deidmen sal ryse agane, without corruptionn, and we salbe changet. 53 For it behuvis this corruptibile thing to cleith vncorruptioun, and this deidly thing to put away vndeidlynes. 54 Bot quhen this deidlie thing sal cleithe vndeidlynes, than sal the word be done, that is writtin, Deid is suppit vp in victorie. 55 Deid, quhare is thi victorie? Deid, quhare is thi brodde? 56 Bot the brodde (or prick) of deid is

‡ Flesche and blud.) Our beleif is that thar sal be a generall resurrectiounn of the fleisch according to the scripture, Esaie xxvi., Daniel xii., Job xix., Joh. v. Neuirtheless it salbe purgit fra all corruptiounn, and be changit to immortalite, for it monn be anne vncorruppit fleische that sal jnherit the kyngdomme of Gode.

i. Tessa. iiii. c. Phil. iii. c.

Esaie xxv. b. Osee. xiii. c. Hebre. ii. a.

xv. 45. **a spirit quicnand**: *spiritum vivificantem.*

46. **beestlie**: Wy., P., 'beestlich'; *animale.*

47. **The first man of erde**: *Primus homo de terra.*

50. **may nocht weeld**: *possidere non possunt.*

51. **priuitee of haly thingis**: *mysterium;* Wy., 'mysterie, *or priuyte.*'

52. **trumpet**: Wy., P., 'trumpe.'

53. **to cleith**: *induere.* **this deidly thing**: *mortale hoc.* **vndeidlynes**: *immortalitatem;* Gau (p. 67), 'This corruptibil body sal be cled with incorruptibilite and this deidlie body sal be cled with immortalite.' Abp. Ham. (p. 174), 'This corruptibil body mone put on uncorruptioun, and this mortal body mone put on immortalitie.'

54. **is suppit vp**: Wy., P., 'is sopun vp'; *absorpta est.* Gau (p. 45), 'Deid is swolit throw wictore.'

55. **thi brodde**: Wy., P., 'thi pricke'; *stimulus tuus.*

56. **the brodde (or prick)**: Wy., P., 'the pricke'; *stimulus.*

i. Joh. v. a. synn; and the virtue of synn is the law. 57 Bot do we thankingis to God, that gave to vs victorie be our Lorde Jesu Crist, quhilk was deid for vs. 58 Tharfor, my dereworthi brether, be ye stedfast, and vnmouabile, beand plenteous in the werk of the Lord, euirmare wittand that your trauale is nocht idil in the Lord.

The xvi chapture.

Roma. xv. b. ii. Cor. viii. a. and ix. a. Bot of the gaderingis of money that ar made into sanctis, as I ordanit in the kirkis of Galathie, sa alsa do ye. 2 Aa day of the wolk ilk of you kepe at him self, kepand that that pleisis to him, that quhen I cum, the gaderingis be nocht made. 3 And quhen I salbe present, quhilk men ye preve, I sal
F. 127 r. send thame be epistilis to bere youre grace into Jerusalem. 4 That gif it be worthie that alsa I ga,
Actis xix. c. ii. Cor. i. c. thai sal ga with me. 5 Bot I sal cum to you, quhen I sal pas be Macedonie; for quhy I sal passe be Macedonie. 6 Bot perauentur I sal duelle at yow, or alsa duelle the winter, that ye leid me quhare euir I sal ga. 7 And I will nocht now se you in my passing, for I hope to duelle with you a

xv. 56. **virtue**: *virtus;* Rh., 'power.'

58. **beand plenteous**: *abundantes.* Rh., 'abounding.' **idil**: *inanis.*

xvi. 1. **of the gaderingis of money**: *de collectis;* Rh., 'concerning the collections.'

2. **Aa day of the wolk**: *per unam Sabbati;* Rh., 'In the first of the Sabbath.' AV., 'Upon the first *day* of the week.' This clause in Nis., as in Wy., P., forms part of the preceding sentence. In Vg. and AV. it begins a new sentence and another verse. **kepe at him self**: *apud se seponat.* Rh., 'put apart with himself.' AV., 'lay by him in store.'

3. **to bere**: Wy., 'to perfytly bere'; *perferre.*

6. **that ye leid me**: Wy., P., 'that and ȝe lede me'; *ut vos me deducatis.* Rh., 'that you may bring me on my way.'

7. **And**: Vg., *enim.*

quhile, gif the Lord sal suffir. [8] Bot I sal duelle at Ephesie, till to Witsonnday. [9] For a gret dure and ane opin is opnyt to me, and mony aduersaries. [10] And gif Tymothe cum, se ye that he be without drede with you, for he wirkis the werk of the Lord, as I. [11] Tharfore na man despise him; bot leid ye him furth in pece, that he cum to me; for I abide him with brether. [12] Bot, brether, I mak knawne to yow of Appollo, that I prait him mekile, that he suld cum to you, with brether. Bot it was nocht his will to cum now; bot he sal cum, quhen he sal haue laisere. [13] Wake ye, and stand ye in the faith; do ye manfullie, and be ye confortit in the Lord, [14] And be al your thingis done in cheritee. [15] And, brether, I beseke you, that ye knaw the hous of Stephane (the woman), and of Fortunati, and Achaici, for thai ar the first fruitis of Achaie, and into mynisterie of sanctis thai haue ordanit thame self; [16] That alsa ye be subiectis to sic, and to ilk wirkand togiddire and traualand. [17] For I haue ioie in the presens of Stephane, and of Fortunati, and Achaici; for thai fillit that thing that

Actis xx. d.

i. Cor. xv. d. Actis xix. c.

i. Cor. i. d.

xvi. 8. **till to Witsonnday**: Wy., P., 'Witsuntide'; *usque ad Pentecosten.*

9. **a gret dure and ane opin**: Wy., 'a greet dore and euident, *or opyn*'; *ostium . . . magnum et evidens.*

10. **as I**: Wy., 'as and I'; *sicut et ego.* Rh., 'as also I.'

12. **Bot, brether**: similarly Wy., P., reading *fratres;* but Vg., *De Apollo autem fratre.* Rh., 'And of brother Apollo.' AV., 'As touching *our* brother Apollos. **Bot it was nocht**: Vg., *et utique non fuit.*

13. **Wake ye, and stand ye**: Vg., *Vigilate, state,* without conjunction. **be ye confortit in the Lord**: similarly Wy., P., reading *in Domino.* Vg., *confortamini.* Rh., 'be strengthened,' without addition.

15. **Stephane (the woman)**: P., 'Stephan.' Wy., 'Stheuene, *the womman.*' Vg., *Stephanæ.* **and Achaici**: Hent., followed by Rh., omits *et Achaici.*

17. **thai fillit**: Wy., 'thei fulfilliden'; *suppleverunt.*

failyeit to yow; [18] For thai haue refreschit baith my spirit and youris. Tharfor knaw ye thame, that ar sic maner of men. [19] All the kirk of Asie gretis you wele. Aquila and Prisca, with thar hamelie kirk, gretis you mekile in the Lord, at the quhilk alsa I am herbriet. [20] All brether gretis you wele.
Roma. xvi. d. Grete ye wele togiddir in haly kisse. [21] My greting be Paulis hand. [22] Gif ony man luvis nocht our
Gal. vi. b Lord Jesu Crist, be he cursit, Maranatha (that is in the cumming of the Lord). [23] The grace of our Lord Jesu Crist be with yow. [24] My cheritee be with yow all in Crist Jesu our Lord. ¶ Amen.

Sent out of Asia by Stephana, and Fortunatus, and Achaicus, and Timotheus.

xvi. 18. **sic maner of men**: P., 'suche maner *men*'; *hujusmodi*.

19. **All the kirk**: reading *omnes* with Sixt. Clem., *Ecclesiæ*. **thar hamelie kirk**: *domestica sua ecclesia;* AV., 'the church that is in their house.' **at the quhilk alsa I am herbriet** (Wy., P., herborid): Clem., *apud quos et hospitor*. This clause omitted by Hent. and Rh., also by AV.

20. **togiddir**: *invicem;* Rh., 'one another.'

22. **be he cursit, Maranatha**: *sit anathema, Maran Atha*. **that is**, &c.: the gloss is found in most MSS. of Wy., and in some of P.

The rubric, 'Sent out of Asia by Stephana,' &c., is not found in MSS. of Wy. or P.

THE PROLOUUGE. (*a*)

EFTIR pennance done, Paule writis to Corinthies ane pistile of confort fra Troade be Titus. And he praisis thame, and excitis to bettir thingis; and schawis that thai war made soroufull, bot amendit. F. 127 *v.*

To the Secunde to the Corinthianis.

i chap.

PAULE, apostil of Jesu Crist, be the wil of God, and Tymothe, bruther, to the kirk of God that is at Corinthie, with all sanctis that ar in al Achai, [2] Grace to yow, and pece of God our fader and of the Lord Jesu Crist. [3] Blessit be God and the fader of our Lord Jesu Crist, fader of mercies, and God of al confort, [4] Quhilk confortis vs in al oure tribulatiounns, that alsa we may confort thame, that ar

Gall. i. a. Ephe. i. a. i. Pet. i. a.

(*a*) **The Prolouuge**, which follows Purvey, is translated from the short *Argumentum* found in many MSS. of the Vulgate and early editions, as follows: 'Post actam a Corinthiis penitentiam, consolatoriam scribit eis epistolam a Troade per Titum. Et collaudans eos hortatur ad meliora: contristatos quidem eos, sed emendatos ostendens.' Cod. Amiat. omits all after *meliora*.

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i. 2. **of God**: *a Deo;* Rh., AV., 'from God.'

4. **tribulatiounns**: Wy., P., 'tribulacioun.' Vg., *tribulatione.* **alsa**: *et;* so again in this verse and vv. 6, 7, 14 (twice).

in al diseise, be the exhortatioun be quhilk alsa we ar
Collo. i. c. exhortit of God. [5] For as the passiouns of Crist ar plenteous in vs, sa alsa be Crist our confort is plenteous. [6] And quhethir we ar in tribulatioun, for your exhortatioun and heil, outhir we ar confortit, for your conforting, or we ar exhortit, for your exhorting and heil, quhilk wirkis in yow the suffring of the sammin passionns, quhilk alsa we suffir, [7] That our hope be sickir for yow; wittand for as ye ar fallowis
Actis xix. c. of passiounns, sa ye salbe alsa of confort. [8] For, brether, we will that ye witt of our tribulatioun, that was done in Asie; for atoure maner we war grevit ouere power, sa that it anoyit vs ye to leeue. [9] Bot

i. 4. **in al diseise**: so P.; *in omni pressura.* Wy., 'in al pressure, *or ouerleyinge.*' Rh., 'in all distress.' **exhortatioun**: Wy., 'exortacioun, *or monestynge.*' P., 'monestyng.' **exhortit**: Wy., P., 'monestid.'

5. **ar plenteous . . . is plenteous**: *abundant . . . abundat;* so in ver. 12, *abundantius*, 'mare plenteouslie,' viii. 2, *abundavit*, 'was plenteous'; but the same verb is 'abonnd' in viii. 7, 'was encresit,' viii. 15, 'multiplies,' ix. 12. **sa alsa**: *ita et.*

6. **for your exhortatioun and heil**: reading with cod. Amiat., St., Hent., Clem., *pro vestra exhortatione et salute.* Sixt. omits *exhortatione et.* P. has strangely, 'tribulacioun and heelthe,' without recorded variant; Wy., 'techinge,' with variant 'exciting.' But Rylands, 1815 (R), a MS. written in England about 1350 A.D., and representative of the current text, has *tribulacione* in the text, corr. in margin to *exhortacione.* **exhortit . . . exhorting**: Wy., P., 'monestid . . . monestyng.' **and heil**: *et salute*, as in codex Toletanus, St., Hent., Clem. Sixt. omits. **quhilk . . . suffring**: *quæ operatur tolerantiam;* Rh., 'which worketh the toleration.' The addition of 'in yow' is due to Wy., P., following inferior MSS.

7. **sickir**: *firma;* Wy., P., 'sad.' **wittand . . . passiounns**: *scientes quod sicut socii passionum estis;* Rh., 'knowing that as you are partakers of the passions.'

8. **that was done**: *quæ facta est.* **atoure maner we war grevit ouere power**: *supra modum gravati sumus supra virtutem;* P., 'ouer myȝt.' Abp. Ham. (p. 269), 'Abone mesure we ar troublit, abone our awin powar.' **ye**: *etiam;* Wy., P., 'ȝhe.'

we in our self had ansuer of deid, that we traist nocht in vs, bot in God that raasis deidmen. [10] Quhilk deliuerit vs, and delyueris fra sa gret perilis, into quham we hope, alsa yit he sal delyuer, [11] Quhile alsa ye help in prayer for vs; that of the persounns of mony faces, of that geving that is in vs thankingis be done for vs be mony men to God. [12] For our glorie is this, the witnessing of our conscience, that in simpilnes of hart and cleernes of God, and nocht in fleschlie wisdome, bot in the grace of God, we leevit in this warlde, bot mare plenteouslie to you. [13] And we write nocht vthir thingis to you, than tha that ye haue red and knawne: and I hope that into the end ye sal knaw, [14] As alsa ye haue knawne vs a party; for we ar your glorie, as alsa ye ar ouris in the day of oure Lord Jesu Crist. [15] And in this traisting I wald first cum to yow, that ye suld haue the secund grace, [16] And passe be yow into Macedonie, and

i. Reg. ii. b.

Philip. ii. a. ii. Cor. iiii. c.

Phil. ii. b. ii. Tessal. ii. c.

i. Cor. xvi. a.

F. 128 *r.*

i. 9. **that we traist nocht**: *ut non simus fidentes;* Rh., 'that we be not trusting.' Gau (p. 70), 'That we suld notht traist in our selff bot we suld pwt our hop in God quhilk rasis wp the deid to the euerlestand liff.'

10. **deliuerit . . . and delyueris**: *eripuit et eruit.* **alsa yit he sal delyuer**: *quoniam et adhuc eripiet;* Rh., 'that he will yet also deliver us.'

11. **Quhile**, &c.: so P.; *adjuvantibus et vobis.* Wy., 'helpynge and 3ou.' **persounns of mony faces**: so Wy., P., reading, with St., Hent., Sixt., the conflate *multarum personis facierum;* but Clem., *multorum personis.* **of that geving . . . thankingis be done**: *eius quæ in nobis est donationis . . . gratiæ agantur;* Rh., 'thanks for that gift . . . may be given.'

12. **cleernes of God**: *sinceritate Dei;* Wy., P., 'clennesse.' **we leevit**: *conversati sumus;* Rh., 'we have conversed.'

13. **and I hope**: *spero autem.*

14. **a party**: P., 'a parti.' Wy., 'of party.' Vg., *ex parte.* Rh., 'in part'; so again in ii. 5. **for**: *quod;* Rh., 'that.'

15. **traisting**: P., 'tristyng.' Wy., 'tristnynge.' Vg., *confidentia.* **I wald first**: *volui prius.*

agane fra Macedonie cum to you, and of you be led into Judee. 17 Bot quhen I wald this thing, quhethir gif I vsit vnstedfastnes, outhir tha thingis that I think, I think eftir the flesch that be is (*a*) at me, and it is not? 18 Bot God is trew, for our word that was at yow is and is nocht, is nocht tharin, bot is (that is treuth) is in it. 19 For quhy Jesus Crist, the sonn of God, quhilk is prechit amang you be vs, be me, and Siluan, and Tymothe, thar was nocht in him is and is nocht, bot is was in him. 20 For quhy how mony euir ar behechtis of God in him is fulfillit. And tharfor be him we say

Math. v. d. Jaco. v. c.

(*a*) *beis* written as one word.

i. 16. **agane**: Wy., P., 'eft'; *iterum.* **of you be led**: *a vobis deduci;* Rh., 'of you be brought on my way.'

17. **Bot quhen I wald this thing**: *Cum ergo hoc voluissem;* Rh., 'Whereas, then, I was thus minded.' **vnstedfastnes**: so P. Vg., *levitate.* Wy., 'li3tnesse.' **that be is at me, and it is not**: *ut sit apud me EST et NON?* Rh., 'that there be with me *It is* and *It is not?*' AV., 'that with me there should be yea, yea and nay, nay.'

18. **for our word . . . tharin**: *quia sermo noster, qui fuit apud vos, non est in illo EST et NON;* Rh., 'because our preaching which was to you, there is not in it, *It is*, and *It is not?*' **bot is (that is treuth) is in it**: translating the additional clause found in cod. Tolet., St., Sixt., but not in cod. Amiat., Hent., Clem., *sed est in illo EST*, with the gloss on *is* exactly as in MS. *V* of Wyclif. P., 'but is is in it.'

19. **For quhy**: *enim.* **thar was**, &c.: *non fuit in illo EST et NON, sed EST in illo fuit;* so Wy., P., reading *in illo* before *EST* with St., Sixt., which Hent., Clem. omit. **bot is was in him**: *sed EST in illo fuit;* so P., but Wy., 'in hym is was, *that is, stedefast treuthe.*'

20. **For quhy . . . behechtis**: *Quotquot enim promissiones . . . sunt.* **in him is fulfillit**: *in illo EST;* so most MSS. of P., but FM. adopt the reading, 'in thilke is, *that is, ben fillid.*' **And tharfor be him**: *ideo et per ipsum;* Rh., 'therefore also by him.' Vv. 18-20: Burne (f. 139), 'For Christ the sone of god quha vas preachit amangis zou be me and Syluanus, and Timotheus vas not (Zea and na) bot vas (Zea) onlie. For al the promisses quhilk God hes maid be him ar (Zea) . . . and be him thay ar (Amen) . . . that be vs the gloir may redound vnto God.'

amen to God, to oure glorie. [21] Suthlie it is God that confermis vs with yow in Crist, and that anoyntit vs, [22] And that merkit vs, and gave erlis of the spirit in oure hartis. [23] For I call God to witnesse aganes my saule, that I spairand you com nocht owere too Corinthie; nocht that we ar lordis of youre faith, bot we ar helparis of your ioy; for throw faith ye stand. Roma. viii. b. Ephe. iiii. c. Roma. ix. a. i. Pet. v. c.

ii chap. ✠

Ande I ordanit this thing at me, that I suld nocht cum agane in hevynes to you. [2] For gif I mak you soroufull, quha is he that glaidis me, bot he that is soroufull of me? [3] And this sammin thing I wrate to you, that quhen I cum, I haue nocht sorow on sorow, of the quhilk it behuvit me to haue ioy. And I traist in you all, that my ioy is of al yow. [4] For of mekile tribulatioun and anguisch of hart, I wrate to you be mony teris, nocht that ye be sary, bot that ye wit quhat cheritee I haue maire plen-

i. 21. **Suthlie . . . vs**: *Qui autem confirmat nos . . . Deus;* Rh., 'And he that confirmeth us . . . God.'

22. **And that**: so codd. Amiat., Fuldensis, Tolet., *Et qui;* but Vg., *Qui et.* **erlis**: *pignus;* P., 'ernes.' Wy., 'a wed, *or eernes.*' AV., 'the earnest.' Vv. 21, 22: Burne (f. 13), 'Mairouer it is God quha also hes markit vs, and geuin to vs the arlis pennie of the halie spreit in our hairtis.' J. Ham. (Fac. Traict., p. 254), 'It is God wha confirmes ws with zow in Christ, and wha hes anoyntit ws, and hes also markit ws, and gevvin ws the pledge of the halie Spirit in our hartis.'

23. **aganes**: *in;* Rh., 'upon.' **owere too**: *ultra;* so P., 'ouer to.' Rh., 'any more to.' **we ar lordis**: *dominamur;* Rh., 'we overrule.' **throw faith**: *fide;* Rh., 'in the faith.'

ii. 1. **at me**: *apud me;* Rh., 'with my self.'

2. **quha is he**: *et quis est;* Wy., 'and who is he.' RV., 'who then is he.'

3. **And I traist**: *confidens.*

4. **be mony teris**: *per multas lacrymas.*

i. Cor. v. b. teouslie in you. [5] For gif ony man has made me sorouful, he has nocht made me soroufull bot a party, that I charge nocht you all. [6] This blamyng that is made of mony, suffices to him, that is sic aan; [7] Sa that aganewart ye rather forgefe and confort, or perauenture he that is sic a maner man, be suppit vp be mare gret hevynes. [8] For quhilk thing I beseke you, that ye conferme cherite into him. [9] For quhy tharfor I wrate this to you, that I knaw your preef, quhethir in althingis ye ar obedient. [10] For to quham ye haue forgevin ony thing, alsa I haue forgevin. For I that that I forgave, gif I forgaue ony thing, haue gevin for yow in the personn of Crist, [11] That we be nocht desauet of Sathanas;
F. 128 v. for we knaw his thouchtis. ☩ [12] Bot quhen I was
Actis xvi. b. cummin into Troade for the gospel of Crist, and a dure was opnit to me in the Lord, [13] I had nocht rest to my spirit, for I fand nocht my bruther Tite,

ii. 4. **in you**: *in vobis;* Rh., 'toward you.'

5. **has made me sorouful**: supplying *me*, with St., Sixt. **charge**: *onerem;* Wy., 'charge, *or diseese.*' Rh., 'burden.'

6. **of mony**: *a pluribus.*

7. **aganewart**: *econtrario.* **ye rather forgefe**: *magis donetis;* Wy., '3e 3yue more.' **be suppit vp**: *absorbeatur;* Wy., P., 'be sopun vp.'

8. **into him**: *in illum*; Rh., 'toward him.'

9. **For quhy tharfor I wrate this**: *Ideo enim et scripsi.* Nis. follows P. in neglecting *et* and adding 'this,' without authority. Wy., 'Forsoth therfore and I wroot.' He diverges from both Wy. and P. by adding 'to you,' translating *vobis*, as in St., Sixt., but not in Hent., Clem. Rh., 'For therefore also have I written.' **preef**: *experimentum.* MSS. of P. have 'preef' and 'preuyng.' Wy., 'asayinge.'

10. **alsa I haue forgevin**: so P. Vg., *et ego.* Wy., 'and I.' **For I, &c.**: *nam et ego quod donavi, si quid donavi, propter vos.* Nis., with Wy., P., supplies 'haue gevin,' where give=forgive answers to donare=condonare.

11. **for we knaw his thouchtis**: so P. Vg., *non enim ignoramus cogitationes eius.*

13. **for**: *eo quod.*

bot I said to thame faire wele, and I passit into Macedonie. 14 And I do thankingis to God, that euirmaire makis vs to haue victorie in Crist Jesu, and schawis be vs the odor of his knawing in ilk place; 15 For we are the gude odour of Crist to God, amang thir that beis made saaf, and amang thir that perisis. 16 To vthir suthlie odour of deid into deid, bot to vthir we ar odour of lijf into lijf. And to thir thingis quha is sa abile? 17 For we ar nocht as mony, that dois adultrie by the word of God, bot we speke of clennes, as of God befor God in Crist. Col. i. c. Luc. ii. c.

iii chapture.

Begyn we eftsone tharfore to praise oure self? or quhethir we nede, as sum men, epistilis of praising to you, or of yow? 2 Ye ar our epistile, writtin in oure hartis, quhilk is knawne and red of almen, 3 And made opin for ye ar the epistilis of Crist ministerit of vs, and writtin, nocht with ink, bot be the spirit of God leving; nocht in staan tabilis, bot in fleschlie tablis of hart. ✠ 4 For we haue sic traist be Crist to God; 5 Nocht that we ar sufficient to think ony thing of vs, as of vs, bot our ii. Cor. v. b. Exod. xxxiiii. c. Jere. xxxi. e. Phil. ii. b.

ii. 14. **And I do thankingis to God**: *Deo autem gratias.* **makis vs to haue victorie**: *triumphat nos.*

15. **For**, &c.: Abp. Ham. (p. 196), 'We ar the gud savoir of Christ.' **amang thir that beis made saaf**: *in iis qui salvi fiunt;* Rh., 'in them that are saved.' RV., 'in them that are being saved.'

16. **sa abile**: *tam idoneus.*

17. **mony**: so P., but Vg. *plurimi.* Wy., 'ful manye.' RV., 'the many.' **that dois adultrie by**: *adulterantes.* **bot we speke**, &c.: *sed ex sinceritate, sed sicut ex Deo . . . loquimur.*

iii. 1. **eftsone**: *iterum.*

3. **And made opin for ye ar the epistilis**: *manifestati quod epistola estis.* The plural is peculiar to Nisbet.

5. **of vs, as of vs**: *a nobis, quasi ex nobis.* Abp. Ham. (p. 214) paraphrases, 'Lord, I am nocht sufficient nor abil to think a gud

i. Cor. iiii. c. ii. Cor. vi. a. Deutro. v. c. and x. a.

sufficience is of God. [6] Quhilk alsa made vs abile mynisteris of the new testament, ‡ nocht be lettir, bot be spirit; for the lettre slais, bot the spirit quicnis. [7] And gif the ministratioun of deid writtin be lettres in staanis was in glorie, sa that the childer of Jsrael mycht nocht behald into the face of Moyses, for the glorie of his chere, quhilk is avoidit, [8] How sal nocht the ministratioun of the spirit be mare in glorie? [9] For gif the ministratioun of dampnatioun was in glorie, mekile mare the mynisterie of richtuisnes is plenteous in glorie. [10] For nouthir that that was clere was glorifijt in this part for the excellent glorie; [11] And gif that that is done away was be glorie, mekile mare that that duellis still is in glorie. [12] Tharfore that we haue sic hope, vse mekile traist; [13] And nocht as Moyses laid a vaile on his face, that the childer of Israel suld nocht behald into his face, quhilk veile is done away. [14] Bot the wittis of thame ar astonayit; for into this day the sammin veil in reding of the ald

Exod. xxxiiii. d.

Actis x. e.

Exod. xxxiii. d.

Esaie vi. b.

Math. xiiii. b.

‡ Nocht be letter.) To preache the letter is to teache the baire law and the werkis tharoff, without the knawlege of the grace of God. And be that meaniss, quhat sa euir thing man dois or js, it is all dampnatiounn, and knawin to be gylty of deathe, for without the grace of God he cann do na gude. To preache the spret is to teache the grace of Gode without dessing or werkis of the law, ande this giffis lyf vnto men, and saiffis thamme that steadfastly beleiffis thairin.

thocht of my powar as of my awin powar, bot all my abilnes mone cum of the.' J. Ham. (Cath. Traict., sig. S, ii. *v.*), 've ar not abill to think ane gude thocht of our self, as of our self, Bot all our sufficiencie is of god.'

iii. 7. **chere**: *vultus.* **is avoidit**: *evacuatur.*

9. **was in glorie**: so P., without authority for 'was.' Clem., *gloria est.* St., Sixt., Hent., *in gloria est.* **is plenteous**: P., 'is plenteouse.' Vg., *abundat.*

10. **For nouthir**, &c.: so P., but the collocation of Vg. is followed by Wy., 'Forwhi nether that that was cleer in this part was glorified.' *Nam nec glorificatum est, quod claruit in hac parte.* **for**: *propter.*

11. **done away**: Wy., P., 'auoided.' Vg., *evacuatur;* so too in ver. 13, but in ver. 16 it represents *auferetur.* **was be glorie**: so P., but Vg. *per gloriam est.* Wy., 'is bi glorie.' **duellis still**: *manet.*

12. **Tharfore that we haue**, &c.: *Habentes igitur talem spem . . . utimur.* It is more probable that Nis. made a slip in copying P., 'Therefor we that han,' than that he translated independently the Old Latin reading *utamur.*

14. **astonayit**: *obtusi;* Rh., 'dulled.'

testament duellis nocht schawin, for it is avoidit in Crist, [15] Bot into this day, quhen Moyses is red, the vail (*a*) is put on thare hartis. [16] Bot quhen Israel salbe conuertit to God, the vaile salbe done away. [17] Ande the spirit is the Lorde; and quhare the spirit of the Lord is, thar is fredome. [18] And al we that with opin face seand the glorie of the Lord, ar transformit in to the sammin ymage, fra cleernes into cleernes, as of the spirit of the Lord. F. 129 *r.* Ro. xi. c. Joh. iiii. e.

iiii chapture.

Tharfor we that haue this administratioun, eftir this that we haue gettin mercy, failye we nocht, [2] Bot do we away the priuee thingis of schame, nocht walkand in subtile gyle, nouthir doand adultrie by the word of God, bot in schawing of treuth comendand our self to ilk conscience of men before God. ✠ [3] For gif alsa our gospel is keuerit (or hid), in thir that perises it is Esaie vi. b.

(*a*) Before *vail, veil* deleted.

iii. 14. **nocht schawin, for it is avoidit**: *non revelatum* (*quoniam in Christo evacuatur*).

15. **on thare hartis**: the plural also in Wy., P., apparently without authority. Vg., *super cor eorum.*

16. **Israel**: so supplied by Wy., P. St. reads *conversi fuerint.*

17. **Ande the spirit is the Lorde**: so P.; but Wy., 'Forsoth the Lord is spirit.' Vg., *Dominus autem Spiritus est.* Burne (f. 7), 'Quhair the spreit of the lord is, thair is fredome & libertie.'

18. **seand**: *speculantes;* but P. has, 'that with open face seen,' which perhaps accounts for the superfluous 'that' in Nisbet. **as of**: *tanquam a.*

iv. 1. **Tharfor we that haue**: *Ideo habentes.* **this administratioun**: so Wy., P., reading *hanc administrationem* with St., Hent., while Sixt., Clem. omit *hanc.* Codd. Fuld., Tolet., and many others, have *hanc ministrationem.* **eftir this that**: *juxta quod;* Rh., 'according as.' **failye we nocht**: with P. apparently translating *deficiamus;* but Vg., *deficimus.* Wy., 'we . . . faylen not.'

2. **do we away**: *abdicamus;* Rh., 'we renounce.' **doand adultrie by**: *adulterantes.*

3. **(or hid)**: this gloss is in Wy., but not in P.

i. Cor. iiii. c. ii. Cor. vi. a. Deutro. v. c. and x. a.

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Joh. xii. e. Coll. i. b. keuerit; [4] In quhilkis ‡ God has blindit the saulis of vnfaithful men of this warlde, that the lichtnyng of the gospel of the glorie of Crist, quhilk is the ymage of God, schyne nocht. [5] Bot we preche nocht our self, Gene. i. a. bot our Lord Jesu Crist; and vs your seruandis be Jesu ii. Pet. i. d. Crist. [6] For God, that saide licht to schyne of mirknessis, he has gevin licht in our hartis, to the lichtnyng of the science of the cleernes of God, ‡ in the face of i. Cor. v. a. Jesu Crist. [7] And we haue this tresoure in litil veschels, that the worthynes be of goddis virtue, and nocht of vs. [8] In al thingis we suffir tribulatioun, bot we ar nocht anguischit, or anoyit; we ar made pure, bot we want na thing; [9] We suffir persecutioun, bot we ar Galla. vi. b. nocht forsakin; we ar made law, bot we ar nocht confoundit; we are castin doun, bot we perische nocht. [10] And euirmare we bere about the slaing of Jesu Ro. viii. c. Crist in our bodijs, that alsa the lijf of Jesu be schawit

‡ God, &c.) Satann is Godis minister, and can do na mair nor he appoynttis him adoo. Neuirtheless, Christ callit him the prince of this warld, Joh. xiiii., and heir the apostil callis him the God of this warld, becauss the warld dois commonly forsaik the trew God and serue him; for vnto quhomm sa euir we obey, we mak him our God, as Paull callis the bally thar Gode that ar earthly myndit ande seruis thar awin bally, Phi. iii.

‡ In the face of Jesus.) That is to say, in the knawleg of Jesus Crist, not in the face of Moyses, quhilk is the knawlege of the law, for be Crist comme we to the knawlege of Gode, Math. xi., Joh. i. and vi.

iv. 4. **vnfaithful men of this warlde**: so Wy., P.; but Rh., AV., with right collocation, 'the God of this world.' **schyne nocht**: so Wy., P., reading, with St., Hent., *non fulgeat;* but Sixt., Clem. add *illis*, some MSS. *eis*. Vv. 3, 4: Gau (p. 109), 'Giff our vangel be hid, it is hid amangis thayme quhilk perissis, in quhome ye God of this vardil hesz blindit ye myndis of thayme quhilk beleuis noth, that the licht of ye glorious vangel of Christ suld notht scheyne to thayme.'

5. **and vs**: *nos autem.* **be Jesu Crist**: the last word is also found in two MSS. of Purvey, but is without authority.

6. **saide**: *dixit;* Rh., 'commanded.'

7. **And we haue**: *habemus autem;* so in ver. 13. **litil veschels**: P., 'britil vessels.' Vg., *vasis fictilibus.* **worthynes**: *sublimitas;* J. Ham. (Cath. Traict., sig. T, ii.), 've haue yis treasor in veschellis of layme.'

8. **we ar nocht anguischit, or anoyit**: so P., but the last two words as a gloss. Vg., *non angustiamur.* Rh., 'are not in distress.' **we ar made pure**: *aporiamur.*

9. **we ar made law . . . confoundit**: so Wy., P., reading with St., Sixt., *humiliamur sed non confundimur*, which Hent., Clem. omit.

10. **And euirmare**, &c.: *Semper mortificationem Jesu . . . circumferentes.* Cod. Tolet. has *Jesu Christi.*

in oure bodijs. ✠ [11] For euir we that levis, ar takin into deid for Jesu, that the lijf of Jesu be schawin in our deidlie flesch. [12] Tharfor deid wirkis in vs, bot lijf in you. ✠ [13] And we haue the sammin spirit of faith, as it is writtin, I haue beleuet, for the quhilk thing I haue spokin; and we beleue, quharfor alsa we spek; [14] Wittand that he that raasit Jesu, sal raase alsa vs with Jesu, and sal ordane with you. [15] And al thingis for yow, that a plenteous grace be mony thankingis be plenteous into the glorie of God. [16] For the quhilk thing we failye nocht, bot thouche oure vtere man be corruptit; neuirtheles the jnnerman is renewit fra day to day. [17] Bot that licht thing of oure tribulatioun that lastis now, bot as it war be a moment, wirkis in vs atoure mesour ane euirlasting birthing into the hienes of glorie; [18] Quhile that we

Psal. cxv. de.

ii. Cor. i. b.

F. 129 *v.*

Psal. xix. a. Roma. viii. c.

iv. 11. **ar takin into deid**: *in mortem tradimur;* Rh., 'delivered unto death.' **that**: *ut et;* Wy., 'that and.' Rh., 'that . . . also.' **deidlie**: *mortali.*

13. **for the quhilk thing**: *propter quod.* Omitted in most MSS. of P.; the same Latin translated by 'quharfor' immediately after. Rh. has 'for the which cause' in both cases. Hampole (p. 404), 'I trowid wharfore i spake.' Surtees Psalter (ed. Horstman, p. 249), 'I leued, i spake forþi.'

14. **Wittand**: Gau (p. 70), 'Ye wait that he quhilk rasit vp our lord Iesus christ fra deid yat he sal raisz wsz vp vith hime.' **and sal ordane with you**: *et constituet vobiscum;* Rh., 'and set us with you,' repeating 'us.'

15. **And al thingis for yow**: *omnia enim propter vos.* **be mony thankingis**: so P., translating *per multas gratiarum actiones,* as read in the Sarum Missal and R.; a transference from ix. 12; but Vg., *per multos in gratiarum actione.* Wy., 'by manye in doynge of thankingis.'

17. **that lastis**, &c.: *quod in præsenti est momentaneum et leve.* **atoure mesour**: *supra modum.* **ane euirlasting birthing into the hienes of glorie**: so P.; but Vg., *in sublimitate æternum gloriæ pondus.* Wy., 'into hiȝnesse the euerelasting weiȝte of glorie.' Abp. Ham. (p. 269), 'The troubil that we thole in this present tyme, gif it be comparit to the warld to cum, it lestis bot a moment of ane hour . . . Attour it workis ane exceding and ane eternal wecht of glore in us.'

behald nocht (*a*) tha thingis that ar seen, bot tha that ar nocht seen. For tha thingis that ar seen, ar bot durand for a schort tyme; bot tha thingis that ar nocht seen, ar euirlasting. ✠

v chaptr.

i. Cor. iiii. b. ii. Thi. iiii. a. Roma. viii. c. Apoc. iii. d. and xiiii. a. ii. Pet. i. c. Roma. viii. b. i. Cor. i. c.

Ande we wate, that gif our erdlie hous of this duelling be dissoluit, that we haue a bigging of God, ane hous nocht made be handis, bot euirlasting in heuenis. [2] For quhy in this thing we murnn, couatand to be clethit abone with our duelling, quhilk is of heuen; [3] Gif neuirtheles we ar fundin clethit, and nocht nakit. [4] For quhy we that ar in this tabernacile, sorowis within, and ar hevyit, for that we will nocht be spoilyeit, bot be clethit abone; that the sammin thing that is deidlie, be suppit vp of lijf. [5] Bot quha is it that makis vs into this sammin thing? God, that gave to vs the erlis of the spirit. [6] Tharfore we ar hardy algatis, and wate that the quhile we ar in this body, we gang in pilgrimage fra the Lord; [7] For we gang be faith, and

(*a*) *nocht* added in another hand above the line.

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v. 1. **Ande we wate, that gif . . . that**: *Scimus enim quoniam si . . . quod.* **bot**: R. and the Sarum Breviary have *sed;* not in Vg., Wy., P.

2. **For quhy**: *Nam et;* so again in ver. 4. **to be clethit abone**: *superindui.*

3. **and**: so Wy., P., translating *et*, as in St., but not in Vg.

4. **sorowis within, and ar hevyit**: *ingemiscimus gravati;* Wy., 'sorwen with inneforth greuyd.' Rh., 'groan, being burdened.' **be suppit vp of lijf**: *absorbeatur . . . a vita.*

5. **Bot quha**, &c.: Nis., with P., makes the sentence interrogative; but Wy., correctly, 'Forsothe he that makith . . . *is* God.' **erlis**: *pignus.*

6. **Tharfore . . . and wate**: Vg., *Audentes igitur semper, scientes.* St., Hent., with codd. Amiat., Fuld., Tolet., and Ambrosiaster, insert *et.* **in this body**: so Wy., P., with St., Sixt.; but Clem., *in corpore.*

nocht be cleresicht. [8] Bot we ar hardy, and has gude will, mare to be in pilgrimage fra the body, and to be present to God. [9] And tharfor we stryue, quhethir present, quhethir absent, to pleise to him. [10] For it behuvis vs all to be schawit before the trone of Crist, that euir ilkman tell the propir thingis of the body, as he has done, outhir gude, outhir euile. ✠ [11] Thar-for we, wittand the drede of the Lord, ‡ connsalis men, for to God we ar opin; and I hope, that we ar opin alsa in your consciencis. [12] We comend nocht our self eftsone to yow, bot we geue to you occasioun to haue glorie for vs, that ye haue to thame that glories in the face, and nocht in the hart. [13] For outhir we be mynd passis, to God, outhir we ar sobire, to you. [14] For the cheritee of Crist dryues vs; gessand this thing, that gif aan deit for all, than all war deid. [15] And Crist deit for all, that thai that leeuis, leeue nocht now to thame self, bot to him that deit for thame, and raase

Math. xxv. c.

Roma xiiii. b.

‡ Connsalis menn.) That is, we play nocht the tyrantes with cursingis and excommunicationns, nother vse we wiolence amangis the pepill maliciously, bot fearis God and jntreattis the pepil louyngly to draw thaim to Crist.

F. 130 *r.*

i. Tessa. v. b.

v. 7. **be cleresicht**: so Wy., P.; *per speciem.*

9. **quhethir present**, &c.: Wy., P. have the Vg. order, *sive absentes, sive presentes*, Nis. that of the Greek and cod. Claromontanus; so too R.

10. **to be schawit**: *manifestari.* **tell**: *referat;* so P., but Wy., 'resceyue, *or telle aȝen.*' R., *recipiat.* Cod. Boernerianus, *recipiat, aut reportet.* **propir thingis**, &c.: *propria corporis.* Abp. Ham. (p. 166), 'We mone all appeir before the jugement seit of Christ, that euery ane may ressave in his body, according to that he hes done, quhidder it be gud or evil.' Gau (p. 53), 'Ve sal al compeir be for our lord Iesus Christ seit.' Burne (f. 151), 'Everie man sal be presented befoir the tribunal seat of Christ to ressaue according to that quhilk he has done in this varld, ather gud or euil.'

11. **opin**: *manifesti.*

12. **to haue glorie**: *gloriandi.* **haue to thame**: *habeatis ad eos.* RV., 'that ye may have wherewith to answer them.'

13. **be mynd passis**: *mente excedimus;* Rh., 'exceed in mind.' AV., 'be beside ourselves.'

14. **gessand**: *æstimantes;* Wy., 'gessinge, *or demynge.*'

15. **that thai that**: so cod. Tolet., *ut qui;* but Vg., *ut et qui.* Wy., 'that and thei that.' Rh., 'that they also which.'

agane. ✠ [16] Tharfore we fra this tyme knawis na man eftir the flesch; thouch we knaw Crist eftire the flesch, bot now we knaw nocht. [17] Tharfor gif ony new creature is in Crist, the alde thingis ar passit. [18] And lo! al thingis ar of Gode, quhilk reconncelit vs to him be Crist, and gave to vs the seruice of reconnceling. [19] And God was in Crist, reconnceland to him the warlde, nocht reputand to thame thare giltis, and put in vs the word of reconnceling. [20] Tharfore we vse message fore Crist, as gif God exhortis be vs; we beseke for Crist, be ye reconncelit to Gode. [21] God the fader [‡] made him synn for vs (that is, sacrifice for synn—Augustinus (*a*)), quhilk knew nocht synn, that we suld be made richtuisnes of God in him.

Apoca. xxii. a. Esaie xliii. c.

Coll. ii. b. Ro. ii. b. Coll. i. b. i. Joh. iiii. b.

‡ Maid him synn.) That is to say, to be the sacrifice for our synnes; for synn in the Scriptur is sum tyme taynn for the sacrifice of synn, as Osee iiii., the preistis eattis the synnes of the peopill. And Roma. viii., be synn he dampnit synn in the flesche.

(*a*) *Augustius* in MS.

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v. 16. **thouch we knaw**: *Et si cognovimus.* **bot now**: *sed nunc jam.*

18. **And lo!** Here Nisbet agrees with FM.'s principal MS. of P. in omitting, apparently without authority, the translation of *facta sunt omnia nova.* Wy., 'alle thingis ben maad newe.' **seruice of reconnceling**: *ministerium reconciliationis;* Wy., 'mynisterie, *or seruyse.*' J. Ham. (Fac. Traict., p. 274), 'God hes gevvin ws the Ministerie of reconciliation.'

19. **And**: *Quoniam quidem.* **to him**: *sibi.* **reputand**: *reputans.* Wy., P., 'rettynge'; O.F. *reter*, L. *reputare.* **word**: J. Ham. (Fac. Traict., p. 274), 'He hes put in ws the word of reconciliation.'

20. **message**: *legatione.* J. Ham. (Fac. Traict., p. 274), 'tharfore [we] exerce the office of Embassadeurs for Christ.' **as gif God exhortis**: *tanquam Deo exhortante;* P., 'as if God monestith.'

21. **God the fader**: so Wy., P., without authority. **that is**, &c.: Nis. has incorporated the gloss found on the margins of many copies of P., derived from N. de Lyra, as follows: 'deus pater fecit pro uobis eum hostiam pro peccato que vocatur peccatum Osee x peccata populi mei comedent ·i· hostias pro peccato oblatas,' ascribing it wrongly to S. Augustine. Compare the marginal note.

vi chapture. ✠

Bot we helpand exhortis, (*a*) that ye resaue nocht the grace of God in vane. [2] For he sais, In tyme wele plesing I haue herd thee, and in the day of heill I haue helpit thee. Lo! now a tyme acceptabile, lo! now a day of heill. [3] Geve we to na man ony offensionn, that oure seruice be nocht repreuit; [4] Bot in al thingis geue we vs self as the ministeris of God, in mekile pacience, in tribulatiouns, in nedis, in anguischis, [5] In strikingis, in presounns, in discensiounns within, in traualis, in wakingis, in fastingis, [6] In chastitee, in cunnyng, in lang abiding, in swetnes, in the Haligaast, in cheritee nocht fenyeit, [7] In the worde (*b*) of treuth, in the virtue of God; be armouris of richtuisnes on the richthalf and on the lefthalf; [8] Be glorie and vnnobilnes; be euil fame and gude fame; as desaueris, and trewmen; as thai that ar vnknawne, and knawne; [9] As men deand, and lo! we leef; as chastysit, and nocht made dede; [10] As soroufull, euirmaire ioying; as havand need, bot makand mony men riche; and as nathing

Esaie xlix. b.

i. Cor. iiii. b. ii. Cor. iii. a

Esaie xxvi. . . . . .

(*a*) After *exhortis*, *yow* deleted.
(*b*) *worde* written above *worth* deleted.

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vi. 1. **exhortis**: *exhortamur;* Wy., P., 'monesten.'

2. **wele plesing**: so P.; *accepto.* **heill**: *salutis;* Rh., 'salvation.'

3. **Geve we**: so P.; but Vg., *dantes.*

4. **geue we**: *exhibeamus.* Burne (f. 21), 've suld behaue our selfis as seruandis of God in mekill patience, and afflictionis, in fasting.' **anguischis**: *angustiis.*

5. **strikingis**: Wy., P., 'betyngis.' Vg., *plagis.* **discensiounns within**: *seditionibus.*

6. **cunnyng**: *scientia.* **lang abiding**: *longanimitate.*

7. **virtue**: *virtute;* AV., 'power.' **armouris**: *arma.*

9. **made dede**: *mortificati.*

10. **euirmaire**: *semper autem.* **and as**: *tanquam.* Nis. inserts 'and' without authority.

havand, and weldand althingis. ✠ [11] O! ye Corinthijs, oure mouth is opin to yow, oure hart is alarget; [12] Ye ar nocht anoyit in vs, ye ar anoyit in your inwartnessis. [13] And I say as to sonnis, ye that haue the sammin reward, be ye alarget. [14] Wil ye nocht bere the yok with vnfaithfulmen. For quhat parting of richtuisnes with wickitnes? or quhat fallowschip of licht to mirknessis? [15] And quhat according of Crist to Belial? or quhat part of a faithful with the vnfaithfull? [16] And quhat consent to the tempile of God with malmentis? And ye ar the tempile of leving God, as the Lord sais, For I sal duelle in thame, and I sal walk amang thame; and salbe God of thame, and thai salbe a pepile to me. [17] For quhilk thing ga ye out of the middis of thame, and be ye departit, sais the Lord, and tuiche ye nocht vnclene thing; [18] And I sal resaue yow, and I salbe to you into a fadere, and ye salbe to me into sonnis and douchtris, sais the Lord almychtj.

F. 130 *v.*
Deut. vii. a. Math. viii. d.
i. Cor. iii. b. and vi. c.
Leui. xxvi. b.
Eze. xxxvii. d.
Esaie lii. d.

vi. 11. **alarget**: *dilatatum;* Wy., P., 'alargid.' Rh., 'dilated'; and so in ver. 13.

12. **anoyit**: *angustiamini;* Rh., 'straitened.' **in your inwartnessis**: so P.; *in visceribus vestris.* Wy., 'in 3oure entrailis.'

13. **ye that haue**: *habentes.*

14. **parting**: so P.; *participatio.* Wy., 'partynge, *or comunynge.*'

15. **according**: *conventio.*

16. **consent**: *consensus;* Rh., 'agreement.' **malmentis**: *idolis;* P., 'mawmetis.' From O.F. *mahomet*, with characteristic Northern *l* and *n*.

17. **be ye departit**: *separamini.*

18. **into a fadere**: *in patrem.* **into sonnis**: *in filios.*

vii chaptur.

Tharfore, maast dereworthe brether, we that haue thir behechtis, clenge we vs fra al filth of the flesch and of the spirit, doand halynes in the drede of God. [2] Tak ye ws; we haue hurt naman, we haue emparit naman, we haue begilet naman. [3] I say nocht to your condampnyng, for I said before, that ye ar in your hartis, to dee to giddire and to leeue to giddire. [4] Mekile traist is to me anentis yow, mekile glorie is to me fore yow. I am fillit with confort, I am plenteous in ioy in al oure tribulationn. [5] For quhen we ware cummin to Macedonie, Actis xvi. b. oure flesche had na rest, bot we suffrit al tribilationn; without furth fechtingis, and dredingis within. [6] Bot ii. Cor. i. c. God that confortis meke men, confortit vs in the cummyng of Tite. [7] And nocht aanly in the cumming of him, bot alsa in the confort be quhilk he was confortit in you, telland to vs your desire, youre weping, your ioy for me, sa that I ioyit mare. [8] For

vii. 1. **we that haue**: *habentes.* **fra al filth of the flesch and of the spirit**: *ab omni inquinamento carnis et spiritus*, dividing as in St., Hent., with the Benedictine editors, the majority of the older editions, the Gothic version, and generally such MSS. as punctuate. So too Rh., 'from all inquination of the flesh and spirit.' But Sixt., Clem., with cod. Fuld., *carnis, et spiritus perficientes sanctificationem.* S. Augustine (de Doctrina Christiana, iii. 2) comments on the ambiguity.

2. **Tak ye ws**: *capite nos;* Rh., 'receive us.' **we haue emparit**: *corrupimus.*

3. **your**: but Vg., *nostris;* a mistake in which Nis. follows P., but one MS. and Wy. generally have correctly 'oure.'

4. **I am plenteous**: *superabundo.*

5. **For quhen**: *Nam et cum.* **dredingis**: *timores;* Wy., P., 'dredis.'

6. **Bot**, &c.: Abp. Ham. (p. 269), 'Bot God, quhilk comfortis all meik and lawly men, hes gevin consolatioun to us.'

7. **in you**: *in vobis;* Rh., 'among you.' **ioy**: *æmulationem;* a slip of Nisbet's, due to the verb following. Wy., P., 'loue.'

thouch I made yow sarie in a pistile, it repentis me nocht; thoucht it repentit, (*a*) seand that thouch that ilk pistil made you soroufull at ane hour, [9] Now I
i. Pet. ii. c. haue ioy; nocht for ye war made soroufull, bot for ye war made sorouful to penance. For quhy ye ar
F. 131 *r.* made soroufull eftire God, that in nathing ye suffir pairment of vs. [10] For the sorow that is eftire God,
Ecclesi. xxx. c. wirkis pennance into stedfast heill; bot sorow of the warld wirkis deid. [11] For lo! this sammin thing, that ye be sorouful eftire God, how mekile besynes it wirkis in you; bot defending, bot indignationn, bot drede, bot desire, bot lufe, bot vengeance. In al thingis ye haue gevin you self to be vndefoulit in the cause. [12] Tharfore thouch I wrate to you, I wrate nocht for him that did the (*b*) iniurie, nouthir for him that suffrit, bot to schaw oure besynes, quhilk we haue for you before God. [13] Tharfore we ar confortit: bot in your confort mare plenteouslie we ioyit mare on the ioy of Tite, for his spirit is fulfillit of al you. [14] And gif I gloriet ony thing anentis him of you, I am nocht confonndit; bot as we haue spokin to you althingis, sa alsa our glorie

(*a*) After *repentit*, *sayand* deleted. (*b*) After *the*, *mur* deleted.

vii. 8. **seand that thouch**, &c.: so Wy., P., misplacing *etsi*. Vg., *videns quod epistola illa* (*etsi ad horam*). Rh., '(although but for a time).'

9. **eftire**: *secundum;* as also in ver. 10. **pairment**: *detrimentum*.

11. **besynes**: *solicitudinem;* so in ver. 12, viii. 7, 8, 16, and often. In viii. 17, 'besiere' translates *solicitior*. Burne (f. 15), 'This that for the offence of God ze haue bene sorifull, hou gret cairfulnes hes it ingenerit in zou, zea hou gret satisfaction, hou gret indignation, hou gret feir, hou gret desyre, hou gret emulatione, hou gret reuengement?' **ye haue gevin**: *exhibuistis*.

13. **is fulfillit**: so Wy., P.; but Vg., *refectus est*. Rh., 'was refreshed.' Cod. Claromontanus and codd. Sangermanenses have *perfectus est*.

14. **althingis**: Nis., with P. and some MSS. of Wy., omits the equivalent of Vg., *in veritate*, apparently without authority.

that was at Tite is made treuth. 15 And the inwartnes of him be mare plenteouslie in you, quhilk has in mynd the obedience of you all, how with dred and trembiling ye resauet him. 16 I haue ioy, that in althingis I traist in you.

viii chapture. ✠

Bot, brether, we mak knawne to you the grace of God, that is gevin in the kirkis of Macedonie, 2 That in mekile assaying of tribulatioun, the plentee of the ioy of thame was, and the hiest pouert of thame was plenteous into the richessis of sympilnes of thame. 3 For I bere witnessing to thame, eftire mycht and abone mycht thai ware wilfull, 4 With mekile exhortatioun besekand vs the grace and the comonyng of ministring, that is made to hali men. 5 And nocht as we hopet, bot thai gafe thame self first to the Lord, eftirewart to vs be the will of God. 6 Sa that we prayit Tite, that as he begann, sa alsa he performe in you this grace. 7 Bot as ye abonnd in althingis, in faith, and word, and cunnyng, and al besynes, mare ouir and in your cherite into vs, that alsa in this grace ye abonnd. ✠ 8 I say nocht as commandand, bot be the besynes of vthir men apprevand alsa the gude wit of your cheritee. 9 And ye wate the grace of oure Lord Jesu Crist,

Actis xi. c. Roma. xv. d.

i. Cor. xvi. a.; ii. ix. a.

vii. 15. **the inwartnes**: *viscera;* Wy., 'the entraylis.' **be**: *sunt.* Nis. omits to alter Purvey's 'be' to 'ar,' possibly taking it to represent *sint.* **quhilk has in mynd**: *reminiscentis.*

viii. 2. **assaying**: *experimento;* Rh., 'experience.' **hiest pouert**: *altissima paupertas.*

3. **wilfull**: *voluntarii.*

6. **this grace**: *etiam gratiam istam;* Rh., 'this grace also.'

7. **mare ouir and**: *insuper et.* **into vs**: *in nos.*

8. **wit**: *ingenium;* Rh., 'disposition.'

9. **And ye wate**: *Scitis enim.*

F. 131 v. for he was made misterful for yow, quhen he was
Roma. x. b. riche, that ye suld be made riche be his misterfulnes. [10] And I geue connsale in this thing; for this is proffitabile to you, that nocht aanly has begunnin to do, bot alsa ye begann to haue will fra the first yere. [11] Bot now performe ye in dede, that as the discretioun of will is reddy, sa be it alsa of performyng of that that ye haue. [12] For gif the will be
i. Pet. iiii. b. Prouerb iii. b. Luc. xxi. a. reddy, it is acceptit eftire that that it has, nocht eftire that that it has nocht. [13] And nocht that it be remissioun to vthir men, and to you tribulatioun, bot of euennes. [14] In the present tyme your abonndance fulfill the myseise of thame, that alsa the abonndance of thame be a fulfilling of your myseise,
Exod. xvi. d. that euenness be made; [15] As it is writtin, He that gaderit mekile, was nocht encresit, and he that gaderit litil, had nocht lesse. [16] And I do thankingis to God, that gave the sammin besynes for you

viii. 9. **misterful**: *egenus;* but 'misterfulnes' translates *inopia.* **be made riche**: *divites essetis.*

10. **to haue will**: *velle;* Rh., 'to be willing.' **fra the first yere**: Wy., P., 'fro the formere 3ere.' Vg., *ab anno priore.* Rh., 'from the year past.'

11. **discretioun of will**: so P. Vg., *animus voluntatis.* Wy., 'the ynwitt of wil.' Apparently P. uses 'discretioun' in the sense of decision, determination. Rh. turns the passage, 'that as your mind is prompt to be willing.' **of that**: *ex eo.*

13. **of euennes**: *ex æqualitate.*

14. **fulfill the myseise**: *inopiam suppleat.* Burne (f. 19), 'zour aboundance may supplie thair indigence, and thair aboundance may supplie zour pouertie.'

15. **He that gaderit**: *Qui multum, non abundavit: et qui modicum, non minoravit.* Nis. follows P. in adding 'gaderit' twice, but P. underlines in the second instance. The insertion is due to *collegerat* and *paraverat* of Exod. xvi. 18. Wy., 'He that hath moche,' translating *habet,* as in cod. Fuldensis and R. Rh., 'He that had much,' adopting *habuit,* the reading of several MSS. and Ambrosiaster; which Hent. notes on the margin.

16. **I do thankingis**: so Wy., P., reading *gratias . . . ago,* as in St., but Vg. omits *ago.*

in the hart of Tite, [17] For he resauet exhortatioun (or monesting); bot quhen he was besiere, be his will he went furth to you. [18] And we send with him a bruther, quhais praising is in the gospell be al kirkis. [19] And nocht aanly, bot alsa he is ordanit of kirkis the fallow of oure pilgrimage in to this grace, that is mynisterit of vs to the glorie of the Lord, and to oure ordanit will; [20] Eschewand this thing, that na man blame vs in this plentee, that is mynisterit of vs to the glorie of the Lord. [21] For we prouide gude thingis, nocht aanly before God, bot alsa before almen. [22] For we send with thame alsa our bruther, quham we haue preuit in mony thingis oft, that he was besy, bot now mekile besiere, fore mekile traist in you, [23] Outhir for Tite, that is my fallow and helpare in you, outhir oure brether, apostilis of the kirkis of the glorie of Crist. [24] Tharfore schaw ye in to thame in the face of kirkis, that schewing that is of your charitee and of oure glorie for you.

Roma. xii. c.

ii. Tessa. ii. c.

viii. 17. **resauet**: *suscepit;* Rh., strangely, 'admitted.' **(or monesting)**: gloss in Wy. and some MSS. of P.

18. **a bruther**: so P.; but Wy., 'oure brother,' adding *nostrum* with St., Sixt.

19. **ordanit**: *ordinatus*, but it translates *destinatam* in the second instance.

20. **to the glorie**, &c.: so Wy., P., translating *in Domini gloriam*, as in St., Sixt. Hent., Clem. omit.

21. **almen**: so Wy., P., apparently reading *omnibus* for, or with, *hominibus*.

23. **in you**: representing *in vobis* as read by cod. Tolet., St., Sixt.; but Clem., *in vos*. Rh., 'towards you.' **of the glorie of Crist**: so Wy., P., reading, with St., Sixt., Hent., *gloriæ Christi*. Clem., *gloria*.

24. **in the face**: *in facie*, as read by St., Hent.; but Sixt., Clem., *faciem*.

ix chaptur.

Roma. xv. d. i. Cor. xvi. a. ii. Cor. viii. a. For of the mynisterie that is made to haly men, it is to me of plentee to write to you. [2] For I knaw your will, for the quhilk I haue glorie of you anentis Macedonies: for alsa Achai is reddy fra ane yere bipast, and your lufe has prouokit full (*a*) mony. [3] And we haue send brether, that this thing that we glorie of you, be nocht avoidit in this party, that as I said, be ye reddy, [4] Or perauentur quhen Macedonies cummis with me, and findis you vnreddy, we be schamet, that we say you nocht, in this substance. [5] Tharfore I F. 132 *r*. gessit necessarie to pray brether, that thai cum before to you, and mak reddy this behecht blessing to be Prouerb xi. c. reddy, sa as blessing and nocht as auarice. ✠ [6] For Gall. vi. a. I say this thing, he that sawis scarslie, sal alsa schere scarslie; and he that sawis in blessingis, sal schere alsa in blessingis. [7] Ilkman as he castit in his hart, nocht of hevynes, or of nede; for God luvis a glaid gevare. [8] And God is mychtj to mak al grace abonnd

(*a*) *full* added above the line.

ix. 1. **it is to me of plentee**: *ex abundanti est mihi;* Rh., 'it is superfluous for me.'

2. **will**: so P., omitting *promptum.* Wy., 'ȝoure ynwitt redy.'

3. **we haue send**: so Wy., reading, with St., Sixt., *misimus;* but Clem., *misi.* **be nocht avoidit**: *ne . . . evacuetur.*

4. **you nocht**: same order in Wy., P. Rh. '(that we say not, ye).'

5. **behecht**: *repromissam.*

6. **schere**: *metet.* Abp. Ham. (p. 106), 'Quhasa sawis litill, sall scheir litil alsa, and he that sawis plenteously sal lykwais scheir largely.' J. Ham. (Cath. Traict., sig. T, vii.), 'he yat sauis in scarsenes, sall lykuyse scheir in scarsenes, and quha sauis in blissingis, sall scheir in the same.'

7. **castit**: *destinavit.* Abp. Ham. (p. 199), 'Lat ilk man do his gud deidis as he hes determinet in his hart, nocht with sadnes or be compulsioun, for God luffis ane blyth gevir': *id.* (p. 106), 'Every ane according as he hais purposit in his hart, nocht displeisandly, or be compulsioun, for God luffis a blyth giffar.'

in you, that ye in althingis euirmare haue al suffi- Exod. xxv. a. ande xxxv. a. Ecclesi. xxxv. a.
cience, and abonnd into al gude werk; [9] As it is
writtin, He delt on breed, he gave to pure men, his
richtuisnes duellis withoutin ende. [10] And he that Psall. cxi. d. Actis xiiii. c.
ministeris seed to the sawere, sal geve alsa brede to
ete, and he sal multiplie your seed, and mak mekile
the encressingis of fruitis of youre richtuisnes; ⊢
[11] That in althingis ye made riche wax plenteouse [‡] in
to all sympilnes, quhilk wirkis be vs doing of thank-
ingis to God. [12] For the ministerie of this office
nocht aanly fillis tha thingis that failyeis to haly men,
bot alsa multiplies mony thankingis to God, [13] Be the
preving of this ministerie, quhilk glorifijs God in the
obedience of your knawlegeing in the gospell of
Crist, and in sympilnes of comunicatioun in to thame
and into alle, [14] And in the beseking of thame for
you, that desires you for the excellent grace of God
in you. [15] I do thankingis to God of the gift of
him, that may nocht be tauld.

‡ In to al simpilnes.) That is to say, that the benefite or gud dede be nocht donne for awantage, reward, or honour, bot of a fre luf and lust vnto the weil doyng.

ix. 8. **haue**: *habentes.*

9. **He delt on breed**: *dispersit;* P., 'He delide abrood.' **withoutin ende**: so Wy., P., reading, with codd. Amiat., Fuld., Tolet., the Old Latin, and Hent., *in æternum.* Vg., *in sæculum sæculi.* Hampole (p. 398), 'He strewid, he gaf til pore, his rightwisnes wonys in warlde of warlde.' Surtees Psalter (ed. Horstman, p. 247)—

> 'He tospred, gafe to poure þate had nede.
> Þe rightwisenesse ofe him, to mede,
> Wones in werlde ofe werld þerforn.'

Vv. 8, 9: Abp. Ham. (p. 106), 'God is abil to mak yow riche in all grace, that ye in all thingis having sufficient to the uttermaist, may be riche in all maner of gud warkis: as it is writtin, he hais scatterit and gevin to the puir, his rychteousnes remanis for evir.'

12. **multiplies mony thankingis**: so P.; but Vg., *abundat per multas gratiarum actiones.* Wy., 'aboundith by manye in doynge of thankingis'; a transference from iv. 15.

13. **quhilk glorifijs**: *glorificantes.* **in the gospell**: so Wy., P., reading with St., *in Evangelio.*

14. **thame . . . that desires**: *ipsorum . . . desiderantium.*

15. **I do thankingis**: reading *Gratias ago* with St., Sixt. Hent., Clem. omit *ago.*

The x chapture.

Ande I my self Paule beseke you, be the mylḋnes and softnes of Crist quhilk in the face am meke amang you, and I absent traist in you. 2 For I pray yow, that or perauenture I present be nocht hardy be the traist, in quhilk I am gessit to be hardy in to sum, that demes vs, as gif we wandire eftir the flesch. 3 For we gangand in flesch, fechtis nocht eftire the
Ephe. vi. b. flesch. 4 For ye armouris of oure knichthede ar nocht fleschlie, bot mychtj be God to the destructioun of strenthis. And we destroy consales, 5 And al hiechnes that hieis itself aganes the science of God, and dryues in to captiuitee all vndirstanding into the seruice of Crist. 6 And we haue reddy to venge al vnobedience, quhen your obedience salbe fillit. 7 Se ye the thingis that ar eftir the face. Gif ony man traistis to him self, that he is of Crist, think he this thing aganewart anentis him self, for as he is Cristis, sa alsa we. 8 For gif I sall glorie ony thing mare of our

x. 1. **softnes**: so P.; *modestiam.* Wy., 'softenesse, *or pacience.*' AV., 'gentleness.' **quhilk**, &c.: *qui in facie quidem . . . absens autem.*

2. **I am gessit**: *existimor.* **wandire**: *ambulemus.* Nis. follows Wy., P. here, contrary to his usage (but comp. Luke xi. 24). In the next verse they translate *ambulantes* by 'walkynge,' for which Nis. substitutes, as generally, 'gangand.'

4. **strenthis**: *munitionum;* Wy., 'wardingis, *or strengthis.*' Rh., 'munitions.' AV., 'strong holds.' **And we destroy**: *destruentes;* so *rediigentes* translated in the next verse by 'dryues.' Abp. Ham. (p. 130), probably citing from imperfect memory, gives as 'sanct Paulis counsel: Put your natural reasone in presone, that we may serve our salviour Christ with ane trew faith, giffand ferme credite to his haly word.'

6. **we haue reddy**: *in promptu habentes.*

7. **eftir the face**: *secundum faciem;* Rh., 'according to appearance.' **aganewart**: Wy., P., 'eft.' Vg., *iterum.*

8. **For gif**: *nam et si;* but cod. Tolet. omits *et.*

powere, quhilk the Lord gave to vs in to edifying, F. 132 v.
and nocht (*a*) in to your destructioun, I sal nocht be
schamet. [9] Bot that I be nocht gessit as to fere you ii. Cor. xiii. b.
be epistilis, [10] For thai say, That the epistilis ar
greuouse and strang, bot the presens of the body is
febile, and the word worthi to be despiset. [11] He
that is sic aan, think this, for sic as we absent ar in
worde be epistilis, sic we ar present in deed. [12] For we
dar nocht putt vs amang, or comparisoun vs to sum
men, that commendis thame self; bot we mesure vs
in vs self, and comparis vs self to vs. [13] For we sal Ephe. iiii. a.
nocht haue glorie ouere mesure, bot be the mesure of
the reule the quhilk God mesurit to vs, the mesure
‡ Strekis to you.) That is to say, gif we had nocht cum vnto you, we wald nocht bost sa mekill as othir men, that boostis tham selffis of our laubour.
that ‡ strekis to you. [14] For we ouirstreke nocht
furth vs, as nocht strekand to you. For to you we
com in the gospell of Crist, [15] Nocht gloriand ouir
mesure in vthir mennis trauales. For we haue hope
of your faith that waxis in you to be magnifijt be Esaie lxv. c.
our reule in abonndance, [16] Alsa to preche in to
tha thingis that ar beyond you, nocht to haue glorie
in vthir mennis reule, in thir thingis that ar made Jere. ix. d.
reddy. [17] He that glories, haue glorie in the Lord. i. Cor. i. d. Prouerb xxvii. a.
[18] For nocht he that commendis him self is previt,
bot he quham God commendis.

(*a*) *nocht* added above the line.

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x. 9. **I be nocht gessit as**: *non existimer tanquam.*

11. **sic we ar present**: *tales et presentes.* Nis. incorporates Purvey's *we ben*, as usual.

12. **putt vs amang**: *inserere;* Rh., 'match.' RV., 'number.' **bot we mesure**: *metientes;* so 'comparis,' Nisbet's substitute for 'comparisounen,' represents *comparantes.*

13. **that strekis to**: *pertingendi;* Rh., 'to reach even unto.'

14. **ouirstreke . . . furth**: so P., translating with unusual care both prefixes in *superextendimus.*

16. **in to tha thingis**: *in illa;* Rh., 'unto those places.'

xi chap.

I wald that ye wald suffir a litil thing of my vnwisdom, bot alsa support ye me. 2 For I lufe you be the luf of Gode; for I haue spousit you to ane husband, to yelde a chast virgine to Crist. 3 Bot I drede, or perauenture as the serpent desauet Eue with his subtile
Gene. iii. a. Gall. i. b. fraude, sa your wittis be corrupt, and fal doun fra the simpilenes that is in Crist Jesu. 4 For gif he that cummis, prechis ane vthir Crist, quham we prechit nocht, or gif ye tak ane vthir spirit, quham ye tuke nocht, or ane vthir gospel, quham ye resauet nocht, richtlie ye suld suffire. 5 For I ween that I haue done na thing les than the gret apostilis. 6 For thouch I be vnlerit in word, bot nocht in cunnyng; for in al thingis I am opin to you. 7 Or quhethir I haue done
i. Cor. ix. a. synn, mekand myself, that ye be vphiet, for frelie I prechit to you the gospell of God? 8 I made nakit
Actis xx. c. Phil. iiii. c. vthir kirkis, and I tuke wage to your seruice. 9 And quhen I was amang you, I had need, and I was chargeous to na man; for brether that com fra Macedone,

xi. 1. **a litil thing**: *modicum quid;* translated in ver. 16, 'a litil quhat.'

2. **lufe . . . luf**: *æmulor . . . æmulatione.* **ane husband**: *uni viro.* Gau (p. 56), 'I haiff spousit zow to ane man to mak zou ane chaist wirgine to Christ.' Abp. Ham. (p. 57), 'I have mareit yow to ane man, to be ane chast virgin to Christ.'

3. **or perauenture**: P., 'lest'; so again in ver. 16, xii. 7, 21, translating *ne,* but in xii. 20 it represents *ne forte* twice. **be corrupt**: *corrumpantur.* **fal doun**: *excidant.* **in Crist Jesu**: the last word in St., but not in Vg., Wy., or P.

6. **thouch I be vnlerit**: *etsi imperitus.* **I am opin**: so P., reading with St., Sixt., *manifestus sum;* but Clem., *manifestati sumus.* Codd. Amiat., Fuld., *manifestatus sum.*

8. **and I tuke**: *accipiens.* **wage**: Wy., P., 'sowde.' Tyndal, 'wages.'

9. **I had need, and**: a slip of Nisbet's. Wy., 'and nedide, I.' P., 'and hadde nede, Y.'

fulfillit that that failyeit to me. And in al thingis I haue kepit, and sal kepe me without charge to you. F. 133 r.
10 The treuth of Crist is in me; for this glorie sal nocht be brokin in me in the cuntreis of Achaie.
11 Quhy? for I luf nocht you? God wate. 12 For that that I do, and that I sal do, is that I cutt away the occasioun of thame that willis occasioun, that in the thing, in quhilk thai glorie, thai ar fundin as we.
13 For sic fals apostilis ar gylefull werkmen, transfigurand thame in apostilis of Crist. 14 And na wonndir, for Sathanas him self transfiguris (*a*) him to ane angel of licht. 15 Tharfor jt is nocht gret, if his ministeris ar ii. Pet. ii. a.
transfigurit as the ministeris of richtuisnes, quhais end salbe eftir thare werkis. 16 Aganewart I say, or per-auenture ony man gesse me to be vnwise; ellis tak ye me as vnwise, that alsa I haue glorie a litil quhat.
17 That that I spek, I spek nocht eftire God, bot as in vnwisdome, in this substance of glorie. 18 For mony men glories eftire the flesch, and I sal glorie. 19 For ye suffir glaidlie vnwisemen, quhen ye you self ar wise. 20 For ye sustene, gif ony man dryues you into seruage, gif ony man deuouris, gif ony man takis, gif

(*a*) *transfiguris* corrected out of *transfigurit*.

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xi. 10. **glorie**: so Wy., P. Vg., *gloriatio*. Rh., 'glorying.'

12. **For that . . . is**: Nis. follows P. in obscuring the sense by inserting 'is.' Vg., *Quod autem facio, et faciam: ut*, &c. Wy., 'For that that I do, and (=also) I schal do, that,' &c.

13. **transfigurand**: so Wy., 'transfiguringe,' following Vg., *transfigurantes;* but P., 'and transfiguren hem.'

14. **transfiguris**: *transfigurat*. Vv. 13-15: J. Ham. (Cath. Traict., sig. V, iii. *v.*), 'for sik fals apostlis ar deceatfull vorkaris transfigurand yame selfis in Christis Apostlis, quhilk is na maruell, becaus sathan transfiguratis him self in the angel of lycht. Thairfore it is not to be thocht strange yat his ministers be transfigurat as yaj var the ministers of iustice, quhais end salbe according to yair auin varkis.'

18. **and I**: *et ego;* Rh., 'I also.'

ony man is vphiet be pride, gif ony man smytis you
Actis xxii. a. Phi. iii. a. on the face. [21] Be vnnobilnes I say, as gif we ware seke in this part. In quhat thing ony man dar, in vnwisdom I say, and I dar. [22] Thai ar Hebrewis, and I; thai ar Jsraeliteis, and I; thai ar the sede of Abraham, and I; [23] Thai ar made the ministeris of
i. Cor. iiii. a. Crist, and I. As lesse wise I say, I maire; in ful mony traualis, in presounns maire plenteouslie, in woundis
Deut. xxv. a. Actis xvi. d. abone maner, in deidis oft tymes. [24] I resauet of the
Actis xiiii. e. ande xxvii. a. Iewis five tymes fourtj strakes aan les; [25] Thrijse I was strikin with wandis, aanis I was staanyt, thrijse I was at schipbrek, be nycht and be day I was in the deepnes of the see; [26] In wayis oft, in perrelis of fludis, in perrelis of theeues, in perrelis of kin, in perrelis of hethinmen, in perrelis in citee, in perrelis in wildernes, in perrelis in the see, in perrelis amang fals brether, [27] In trauale and misterfulnes, in mony wakingis, in hungir, in threst, in mony fastingis, in cauld and nakitnes. [28] Without tha thingis that ar vtwith, (*a*) myn ilk dais traualing is the besynes of al
F. 133 *v.* kirkis. [29] ‡ Quha is seke, and I am nocht seke? quha
Actis xx. d. i. Cor. viii. and xii. is sclandrit, and I am nocht brint? [30] Gif it behuvis to glorie, I sal glorie in tha thingis that ar of myn

‡ Quha is waik.) To the waik in faith he becomm as waik, and suffered mony thingis with themm, as he sayis, i. Cor. viii. and xii. And brent, that is to say, it grewit him sair quhen the waik wer offendit.

(*a*) After *vtwith*, *with* deleted and *myn* written below.

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xi. 20. **vphiet be pride**: *extollitur*. Wy., and two MSS. of P., 'enhaunsid *bi pride*,' but P. generally 'enhaunsid.'

23. **ar made**: *sunt;* Wy., P., 'ben.' Nis. seems to have translated *fiunt*. **and I**: so Wy., P., adding *et ego* with cod. Fuld., St., Hent. (followed by Rh.), and Sixt.

24. **aan les**: *una minus*.

25. **in the deepnes**: *in profundo*. Codd. Amiat., Fuld., St., Hent. have *in profundum*.

26. **wildernes**: so Tyndal; but Wy., P., 'desert,' as Nis. elsewhere.

27. **misterfulnes**: *ærumna;* P., 'nedynesse.' Wy., 'myseste.'

28. **is**: added by P. **besynes**: *solicitudo*.

30. **I sal glorie**, &c.: *quæ infirmitatis meæ sunt gloriabor*. Wy., P. underline 'in tha thingis.'

infirmitee. [31] God and the fader of our Lord Jesu Crist, that is blessit into warldis, wate that I lee nocht. [32] The provest of Damask, of the king of the folk of Arethe, kepit the citee of Damascenes for to tak me; [33] And be a windo in a bascat I was lattin doun be the wall, and sa I eschapit his handis.

The xii chapture. ✠

Gif jt behuvis to haue glorie, it spedis nocht; bot I sal cum to the visiounns and to the reuelatiouns of the Lord. [2] I wate a man in Crist that befor xiiii yere; quhethir in body, quhethir out of body, I wate nocht, God wate; that sic a man was ravisit till to the thrid heuen. [3] And I wate sic a man; quhethir in body, or out of body, I wate nocht, God wate; [4] That he was rauisit into paradise, and herde priuee wordis, quhilk is nocht leeffull to a man to speke. [5] For sic maner thingis I sal glorie; bot for me na thing, nocht bot in my infirmiteis. [6] For gif I sal will to glorie, I sall nocht be vnwise, for I sal say treuth; bot I spaire, or perauentur ony man gesse me ouir that thing that he seis in me, or heris ony thing of me. [7] And or perauentur the gretnes of reuelatiounns vphie me in pride, the prick of my flesch, ane angel of Sathanas, is gevin to me, that he buffet me. [8] For quhilk thing thrijs I prayit the Lorde, that he suld ga away fra me. Joh. i. b.

xi. 32. **of the king of the folk of Arethe**: *Gentis Aretæ regis.* The last 'of' not in Wy. and some MSS. of P. Rh., 'of the nation under Aretas the king.'

33. **bascat**: *sporta.* Wy., P., 'leep'; O.E. *lēap.*

xii. 2. **in body**: so Wy., P., omitting *nescio* with St., Sixt. **out of body**: so Wy., and nine MSS. of P.; others add 'the.'

4. **priuee**: *arcana.*

5. **na thing**: *nihil gloriabor*, but St. omits the verb.

6. **For gif**: *Nam et si;* Rh., 'For and if.' **gesse**: *existimet.*

7. **vphie me in pride**: *extollat me;* Wy., P., 'enhaunce me *in pride.*'

8. **he**: Wy., P., 'it.'

[9] And he said to me, My grace suffices to thee; fore virtue is perfitlie made in infirmitee. Tharfor glaidlie I sal glorie in myn infirmiteis, that the virtue of Crist duelle in me. ☩ [10] For quhilk thing I am pleisit in myn infirmiteis, in dispisingis, in needis, in persecutiouns, in anoyis for Crist; for quhen I am seek, than am I mychtj. [11] I am made vnwitty, ye constrenyeit me. For I aucht to be commendit of you; for I did nathing les than thai that ar apostilis abone maner, thouch I am nocht. [12] Neuirtheles the signis of my apostilhede ar made on you, in al pacience and signis, and gret wonndris, and virtues. [13] And quhat is it, that ye had les than vthiris kirkis, bot that I my self greuit you nocht? Forgefe ye to me this wrang. [14] Lo, this thrid tyme I am reddy to cum to you, and I sal nocht be greuouse to you; for I seke nocht tha thingis that are youris, bot you. For nouthir sonnis aw to tresour to fadere and modere, bot the fader and moder to sonnis. [15] For I sal gefe maast wilfully, and I my self salbe gevin abone fore your saulis; thouch I mare lufe you, and be lesse luvit. [16] Bot be it; I grevit nocht you, bot quhen I was subtile, I tuke you with gile. [17] Quhethir I desauit you be ony of thame, quhilk I send to you? [18] I prayit Tite, and I send with him a bruther. Quhethir Tite begilet you?

i. Cor. ix. a.

F. 134 r.

Actis xx. c.

xii. 9. **is perfitlie made**: *perficitur.* Burne (f. 4), 'my grace is sufficient vnto the. Quhairfore I vil maist glaidlie glore of my auin vaiknes that the pouar and strenth of Christ may abyd in me.'

10. **I am pleisit**: so P. Vg., *placeo mihi.* Wy., 'I plese to me.' **anoyis**: *angustiis;* Wy., P., 'anguyschis.'

11. **I did**: so Wy., P., reading *feci* with cod. Tolet., St., Sixt.; but Hent., Clem. have *fui.*

12. **and signis**: so Wy., P.; but Vg., *in signis.*

13. **greuit**: *gravavi;* Rh., 'have burdened'; so again in ver. 16.

14. **greuouse**: *gravis;* Rh., 'burdenous.' **to fadere and modere**: *parentibus.*

15. **wilfully**: *libentissime.* **salbe gevin abone**: *superimpendar;* AV., 'be spent.' **thouch I mare lufe**: *licet plus vos diligens.*

quhethir we yede nocht in the sammin spirit? quhethir nocht in the sammin steppis? [19] Sum tyme ye ween, that we sal excuse vs anentis you. Before God in Crist we speke; and, maast dere brether, al thingis for your edificatioun. [20] Bot I drede, or perauenture quhen I cum, I sal find you nocht sic as I will, and I salbe fundin of you sic as ye will nocht; ore perauentur stryvingis, jnvyis, sturdynessis, dissensiounns, detractiouns, priuee spechis of discord, bolnyngis be pride, and debatis be amang you; [21] And or perauenture aganewart quhen I cum, God mak me law anentis you, and I bewaile mony of thame, that before synnit, and did nocht pennance on the vnclennes, and fornicatioun, and vnchastitee, that thai haue done.

Gal. v. c.

i. Cor. v. a.

The xiii cheptur. ✠

Lo! this thrid tyme I cum to yow, and in the mouth of twa or of thre witnessis euiry word sal stand. [2] I said before, and I say before, as present twijse, and now absent, to thame that before haue synnit, and to al vthir; for gif I cum agane, I sal nocht spare. [3] Quhethir ye seke the preef of that Crist, that spekis in me, quhilk is nocht febile in yow? [4] For thouch he was crucifijt of infirmitee, bot he levis of the virtue of God. For alsa we are seke

Deut. xix. c. Math. xviii. b. Joh. viii. b.

Hebre. x. c.

Math. x. c.

xii. 20. **sturdynessis**: so Wy., P., for *animositates*. Rh., 'stomachings.' **priuee spechis of discord**: so Wy., P. Vg., *sussurationes*. Rh., 'whisperings.' **bolnyngis be pride**: Wy., P. underline the last two words. Vg., *inflationes*. Rh., 'swellings.'

21. **mak me law**: *humiliet me*.

xiii. 1. **and**: so Wy., P., without authority. St. reads *ut*.

2. **twijse**: so Wy., P., but Clem. simply *ut præsens*. St., Sixt. add *vobis*; codd. Fuld., Tolet. have *bis*. The Old Latin reads *præsens secundum*; Ambrosiaster, *præsens secundo adventu*; cod. Boern., *præsens secundo*.

3. **preef**: *experimentum*. **is nocht febile in yow**: *in vobis non infirmatur*. Nis. follows P. in omitting the equivalent of Vg., *sed potens est in vobis*; Wy., 'but is myȝty in vs (*a.l.* ȝou).'

4. **seke**: *infirmi*.

in him, bot we sal leef with him of the virtue of God
i. Cor. xi. d. in vs. [5] Assay you self, gif ye ar in the faith; ye yow self preve. Quhethir ye knaw nocht yow self, for Crist Jesu is in you? bot gif in hap ye ar repreuabile. [6] Bot I hope, that ye knaw, that we ar nocht repreuabile. [7] And we pray the Lord, that ye do nathing of euile; nocht that we seem previt, bot that ye do that that is gude, and that we ar as repreuabile. ☙ [8] For we may nathing aganes treuth, bot for the treuth. [9] For we joy, quhen we ar seke, bot ye ar mychtj; and we pray this thing, your perfectioun. [10] Tharfore I absent write to you thir thingis,
F. 134 v. that I present do not hardare, be the powere, quhilk
ii. Cor. x. b. the Lord gave to me into edificatioun, and nocht into your destructioun. [11] Brether, hyne forwart ioy ye, be ye perfite, exhort ye; vndirstand ye the sammin thing; haue ye pece, and God of pece and of lufe
Roma. xvi. b. salbe with you. [12] Grete ye wele togiddir in halie kis. All halie men gretis you wele. [13] The grace of our Lord Jesu Crist, and the cheritee of God, and the comonyng of the Haligaast, be with al you. Amen.

Sent fra Philippos in Macedonia be Tytus and Lucas.

xiii. 4. **we sal leef**: Gau (p. 70), 'we sal liff with hime be ye power of god.'

5. **bot gif in hap**: *nisi forte.*

7. **previt**: *probati;* Rh., 'approved.' **and that we ar**: *nos autem . . . simus;* but codd. Amiat., Tolet., and others have *sumus.*

9. **and we pray this thing**: *Hoc et oramus.*

10. **to you**: not in Wy., P., and without authority. **your destructioun**: *destructionem.* P. adds '3oure'; cod. Tolet. has *vestram.*

13. **The grace**, &c.: Gau (p. 55), 'the grace of our lord Iesus christ and the lwiff of god and the company of the halie spreit be vitht zow all amen.'

The rubric, 'Sent fra Philippos,' &c., is not found in MSS. of Wy. or P. Tyndal, 'Sent from Phillippos a citie in Macedonia by Titus and Lucas.'

THE PROLOUUG. (*a*)

GALATHEIS ar Grekis. Thai tuke first of the apostile the word of treuth; bot eftire his gaing away thai war temptit of fals apostilis, that thai war turnit into the law and circumcisioun. The apostile agane callis thame to the faith of treuth, and writis to thame fra Effeson.

To the Gallathians.

The first chapture.

PAULE the apostil, nocht of men, nor be man, bot be Jesu Crist, and God the fader, that raasit him fra deid, [2] And al the brether that ar with me, to the kirkis of Galathie, [3] Grace to yow and pece of God the fader, and of the Lord Jesu Crist, [4] That gave him self for oure synnis, to delyuir vs fra the present wickit warlde, be the will of God and our fader, [5] To quham is honour and glorie into warldis of warldis.

ii. Cor. i. a.

Ephe. i. a. i. Pet. i. a.

(*a*) **The Prolouug** is Nisbet's copy from Purvey's translation of the *Argumentum* of the MSS., which in Codex Amiatinus is as follows: 'Galatæ sunt Græci. Hi verbum veritatis prius [primum, Fuld.] ab apostolo acceperunt, sed post discessum eius temptati sunt a falsis apostolis, ut in legem et circumcisionem verterentur. Hos apostolus revocat ad fidem veritatis, scribens eis ab Epheso.'

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i. 3. **the Lord**: so P. Wy., 'oure Lord,' with Vg., *Domino nostro;* but cod. Fuld., some MSS. of Alcuin's recension, and R. omit *nostro.*

5. **honour and glorie**: so Wy.; but P., 'worschip and glorie.' Vg., *gloria.* R., *honor et gloria;* probably derived from Romans xvi. 27.

Amen. [6] I wonndir, that sa sone ye ar thus mouet fra him that callit you into the grace of Crist, into
Actis xv. a. ane vthir euangele; [7] Quhilk is nocht ane vthir, bot that thar ar sum that trubilis you, and wald mysturn
i. Cor. xv. a. the euangele of Crist. [8] Bot thouch we, or ane angel of heuen, prechit to you, beside that that we haue prechit to you, be he acursit. [9] As I haue saide before, and now aganewart I say, gif ony man preche to you besidis that that ye haue vndirfangit, be he acursit.
Joh. v. d. and xii. a. Jaco. iiii. a. i. Tessa. ii. b. [10] For now quhethir connsale I men to God? or quhethir I seke to plese men? Gif I plese yit to men, I war nocht Cristis seruand. ✠ [11] For, brether, I mak knawn to you the euangele, that was prechit
Actis viii. a., ix. a., and xxii. a. of me, for it is nocht be man; [12] Nor I tuke it nocht of man, nore lerit, bot be reuelatioun of Jesu Crist. [13] For ye haue herd my conuersatioun sum tyme in the Iewrie, and that I persewit passandlie the kirk
Phi. iii. a. of God, and faucht aganes it. [14] And I proffitit in

i. 6. **ar . . . mouet**: *transferimini;* Rh., 'are transferred.'

7. **mysturn**: so Wy., P., with meaning 'distort,' 'pervert,' reading *subvertere* as in codd. Tolet., Cavensis, and the Sarum Breviary. Vg., *convertere.* Rh., 'invert.'

8. **beside that that**: *præter quam quod.* J. Ham. (Fac. Traict., p. 14), 'Gif ony man, zea ane Angel from heauin, wald teache zou vther doctrine nor that whilk ze haue ressauit, he suld be anathema.'

9. **I haue saide before**: so Wy., P., reading, with late MSS., as R., and the Sarum Breviary, *prædixi.* Vg., *prædiximus.* **ye haue vndirfangit**: *accepistis.*

10. **connsale I men to God**: P., 'counsele Y men, or God?' Wy., 'I counceile now to men, or to God?' Nisbet's slip looks like a confusion of the two versions. Vg., *hominibus suadeo, an Deo?* **Gif I plese**: *Si . . . placerem;* Wy., P., 'pleside.'

11. **for it is**, &c.: *quia non est secundum hominem.*

13. **in the Iewrie**: *Judaismo;* and so in the next verse. **and that**: *quoniam.* **passandlie**: so P. Vg., *supra modum.* Wy., 'ouer manere.' **faucht aganes**: so Wy., P., as if translating *oppugnabam.* Vg., *expugnabam.* Rh., 'expugned.' AV., 'wasted'; *devastabam* in S. Jerome's commentary.

the Jewrie abone mony of myn euen eldis in my kinrede, and was mare abonndandlie a followare of my fadris traditiouns. [15] Bot quhen it plesit him, that departit me fra my modris wambe, and callit me be his grace, [16] To schaw his sonn in me, that I suld preche him amang the hethin; anon I drew me nocht to flesch and blude; [17] Nore yit I com to Jerusalem to the apostilis, that ware before me; bot I went into Arabie, and eftsone I turnit agane into Damask. [18] And syne thre yere eftire I com into Jerusalem, to se Petire, and duelt with him xv dais; [19] Bot nane vthir I saw of the apostilis, bot James, our Lordis bruther. [20] And thir thingis quhilk I write to yow, lo! before God that I lee nocht. [21] Eftirwart I com into the costis of Sirie and Cilicie. [22] Bot I was vnknawne be face to the kirkis of Judee, that war in Crist; [23] And thai had aanlie ane hering, that he that persewit vs sum tyme, prechit now the faith, aganes quhilk he faucht sum tyme; [24] And in me thai glorifijt God. ✠

F. 135 r.

Actis ix. b. and xxii. b.

Math. xvi. c.

ii. Cor. xi. d.

i. 14. **euen eldis**: so Wy., P. Vg., *coætaneos.*

15. **callit me**: *vocavit;* 'me' not in Wy., P., but added in cod. Reginensis.

16. **I drew me**: so P., suggesting a reading, *contuli*, as in S. Jerome's commentary, 'Sive ut in Græco melius habetur: Non contuli cum carne et sanguine.' Wy., 'acordide,' with Vg., *acquievi.* Rh., 'I condescended not.'

17. **that ware before me**: *antecessores meos.* **eftsone**: *iterum.*

18. **And syne**: *Deinde.* P., 'And sith.'

19. **our**: supplied by P. without authority, but underlined.

23. **prechit**: so P., 'prechide.' Vg., *evangelizat.* Wy., 'euangelisith.' Ambrosiaster, *prædicat.*

The secunnd chaptur.

Actis xv. a. Ande syne xiiij yere eftire, I past vp agane to Jerusalem with Barnabas, and tuk with me Tite. 2 I went vp be reuelatioun, and spak with thame the euangele, quhilk I preche amang the hethin; and be thame self to thame that semet to be sumquhat, Actis xvi. a. i. Cor. ix. c. or perauenture I ran, or had runnin in vane. 3 And nouthir Tite, that had bene with me, quhile he was hethin, was compellit to be circumcidit; 4 Bot for fals brether that war broucht in, quhilkis had entrit to aspy oure fredome, quhilk we haue in Jesu Crist, to bring vs into seruage. 5 Bot we geve na place to subiectioun, that the treuth of the gospele suld Actis ix. b. Roma. ii. b. Ephe. vi. a. duelle with you. 6 Bot of thir that semet to be sumquhat; quhilk thai war sumtyme, it pertenis nocht to me, for God takis nocht the persoun of man; for thai that semet to be sumquhat, gave to

ii. 1. **I past vp**: P., 'Y wente vp.' Vg., *ascendi*. **and tuk**, &c.: *assumpto et Tito*.

3. **And**: *Sed*. **had bene**: so P. Vg., *erat*.

4. **that war broucht in, quhilkis had entrit**: *subintroductos . . . qui subintroierunt*. Nis., with P., neglects the prefix, but Wy., 'vndirbrouȝt yn, the whiche priuely entriden.' Rh., 'craftily brought in, which craftily came in.' But the MSS. of Alcuin's recension have mostly *introductos*.

5. **Bot we geve na place to subiectioun**: so P.; but Wy., 'To whiche nether at oon hour we ȝauen stede to subieccioun.' Clem., *Quibus neque ad horam cessimus subjectione*. Both Wy. and P. read *subjectioni*, with St., Hent., Sixt., and the Sarum Breviary; P. follows some MSS., including codd. Parisini 1, 3, in omitting *quibus* while retaining *neque* (usually both are retained or omitted), and leaves out *ad horam* without authority. Rh., 'To whom we yielded not subjection, no not for an hour.'

6. **quhilk**: so P., 'whiche.' Vg., *quales*. Wy., 'what maner *men*.' **for**: so P.; but Wy., 'forsothe,' 'for whi,' without any corresponding word in the Latin. **takis**: *accipit*. **gave**: *contulerunt*. Rh., 'added.' RV., 'imparted.'

me nathing. [7] Bot aganewart, quhen thai had sene that ‡ the euangele of prepucie was gevin to me, as the euangele of circumcisioun was gevin to Petir; [8] For he that wroucht to Petir in apostilhede of circumcisioun, wroucht alsa to me amang the hethin; [9] And quhen thai had knawne the grace (of God), that was gevin to me, James, and Petir, and Johnne, quhilkis war sene to be the pillaris, thai gave richt-hand of fallowschip to me and to Barnabas, that we amang the hethin, and thai into circumcisioun; [10] Aanly that we had mynd of puremen (of Crist), the quhilk thing I was full besy to do. [11] Bot quhen Petir was cummin to Antioche, I aganestude him in the face, for he was reprehensibile. [12] For befor that thar com sum fra James, he ete with the hethinmen; bot quhen thai war cummin, he withdrew and departit him, dredand thame that war of circumcisioun. [13] And the vthir Jewis assentit to his fenyeing, sa that Barnabas was drawne of thame into

‡ The euangell of prepution.) He callit the heythen prepution, becauss thai war nocht circumcisit.

Actis ix. d.

F. 135 *v.*

Actis xi. c. ii. Cor. ix. a.

ii. 7. **aganewart**: *econtra.*

8. **in apostilhede**: *in apostolatum;* Wy., 'into ap.'

9. **(of God)**: added by Wy. and P., from Sarum Missal as a gloss, and exceptionally bracketed by Nisbet. **Petir**: so P.; but Wy., 'Cephas, *or Petre.*' Vg., *Cephas.* Cod. Fuld. reads *Petrus et iacobus*, and so cod. Claromont. in both versions. **war sene**: *videbantur;* Rh., 'seemed.' **that we**, &c.: so in the Greek and Vg., with ellipsis of verb.

10. **we had mynd**: *memores essemus;* Wy., 'schulde be myndeful.' **(of Crist)**: added by P., and underlined. **the quhilk thing**: *quod etiam . . . hoc ipsum.* Wy., 'that also I was bisy for to do the same thing,' wrongly taking *quod* as conjunction.

11. **Petir**: *Cephas;* but as before, cod. Claromont. and cod. Fuld. 2 have *Petrus*, and so St. **reprehensibile**: *reprehensibilis;* Wy., 'reprehensyble, *or worthi for to be reprouyd.*' P., 'worthi to be vndirnommen.' RV., 'he stood condemned.'

12. **departit him**: *segregabat se.* **of**: *ex.*

13. **fenyeing**: *simulationi;* Wy., P., 'feynyng.' **Barnabas**: *et Barnabas;* RV., 'even Barnabas.' But some MSS. and Victorinus omit *et*, and the error reappears in the reprint of Vercellone, Rome, 1886.

that fenyeing. 14 Bot quhen I saw, that thai yede nocht richtlie to the treuth of the gospele, I said to Petir before almen, Gif thou, that art a Iew, leeuis hethinlie and nocht Iewlie, how constrenyeis
Phil. iii. a. thou hethinmen to becum Iewis? 15 We Iewis of
Roma. iii. b. kynde, and nocht synnfulmen of the hethin, 16 Knawis that a man is nocht iustifijt of the werkis of the law, bot be the faith of Jesu Crist; and we beleue in Jesu Crist, that we be iustifijt of the faith of Crist, and nocht of the werkis of law. Quharfore of the werkis of law ilk flesch sal nocht be iustifijt. 17 And gif we seke to be iustifijt in Crist, we our self ar fundin sinfulmen, quhethir Crist be minister of synn? God forbede. 18 And gif I big agane thingis that I haue destroyit, I mak my self a tres-
Roma. vii. c. passour. 19 ‡ For be the law I am deid to the law, and I am fixit to the croce, that I leeue to God

‡ For be the law.) Throw (*a*) faith, quhilk is the law of spret and lyff, ar we dead vnto the law of the letter, sua that we ar na mair vndir subiectiounn and curss tharof, Ro. vi., vii.

(*a*) *Thocht* in MS.

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ii. 14. **yede**: *ambularent;* Wy., P., 'walkiden.' **to Petir**: *Cephæ;* but codd. Claromont., Fuld. 2, *Petro.* **that art**: so P. Vg., *cum . . . sis.* **hethinlie and nocht Iewlie**: so Wy., P. Vg., *gentiliter . . . et non Judaice.* **to becum Iewis**: *Judaizare.*

15. **of kynde**: *natura.*

16. **Knawis**: *Scientes autem.* Nis. follows P. in overlooking *autem* and wrongly fusing this sentence with the previous one, which is independent, with an ellipsis of the substantive verb. Wy., 'We *ben* Jewis, &c.; forsoth witynge.' Cod. Fuld. omits *autem.* **of the werkis . . . be the faith**: *ex operibus . . . per fidem;* so 'of' translates *ex* three times again in this verse. **ilk flesch**, &c.: *non justificabitur omnis caro*—an adaptation from Psalm cxliii. 2, as at Romans iii. 20.

17. **And gif we seke**: so P. Vg., *Quod si quærentes.* Purvey's favourite rendering of participle by verb here makes the passage unintelligible.

18. **And gif**: *Si enim.*

19. **I am deid**, &c.: so P., with faulty division; but Wy., correctly, 'I am deed to the lawe, that I lyue to God; with Christ I am ficchid to the cross.' Vg., *legi mortuus sum, ut Deo vivam: Christo confixus sum cruci.*

with Crist. [20] And now leeue nocht I, bot Crist levis in me. Bot that I leeue now in flesch, I Ephe. v. a.
leeue in the faith of Goddis sonn, that luvit me,
and gave him self for me. [21] I cast nocht away the Gall. v. a. b.
grace of God; for gif richtuisnes be throw law, than
Crist deit without cause.

iii chap.

O vnwitty Galatheis, before quhais een Jesu Crist Gal. v. a.
is excilit, and is crucifijt in you, quha has desauet
you, that ye obey nocht to treuth? [2] This aanly I
will to lere of you, quhethir ye haue vndirfangit the
spirit of werkis of the law, or of hering of beleue?
[3] Sa ye ar fules, that quhen ye haue begunnin in

ii. 20. **that I leeue**: *quod . . . vivo;* Rh., 'that that I live.' AV., 'the life which I now live.' Abp. Ham. (p. 130), 'I leive in the faith of the sonne of God, quhilk hais luffit me, and gaif him self for me': *id.* (p. 153), 'I leif now in the faith of the sonne of God, quhilk hais luffit me and hes gevin him self to the dede for me.'

21. **I cast nocht away**: *Non abjicio;* RV., 'I make not void.' Vv. 20, 21: Gau (p. 107), 'I liff of ye faith of ye sone of god quhilk lwiffit me and gaiff hime selff for me. I lichtlie notht ye grace of god for giff richtusnes come of ye law thane Christ deit inuane.'

iii. 1. **vnwitty**: *insensati.* **is excilit**: P., 'is exilid.' Wy., 'is dampnyd, *or excilid*'; reading *proscriptus est*, as in St., Hent., Sixt., with codd. Fuld., Regin., Parisinus, and the Sarum Breviary, and giving it a sense assigned by several ancient commentators. Rh., 'was proscribed.' RV., 'was openly set forth.' Clem., *præscriptus est.* **and is crucifijt in you**: so P., reading *et* with St., after codd. Fuld. 2, Regin., and with Wy., mistranslating *in vobis*, which has slight authority, and at most reinforces *ante quorum oculos.* Vg., *in vobis crucifixus.* Rh., 'being crucified among you.' **has desauet**, &c.: so P. Vg., *vos fascinavit non obedire veritati* (the last three words are an addition from v. 7); but Wyclif's 'for to not bileue' translates the variant *credere* of the MSS. of the Alcuin group and the Sarum Breviary.

2. **lere**: Wy., P., 'lerne.' **of werkis**: *ex operibus.*

3. **Sa ye ar**: Nis. follows Wy., P. in treating this and the next verse as affirmations, not questions.

spirit, ye ar endit in flesch. [4] Sa gret thingis ye haue suffrit without cause, gif it be without cause. [5] He that gevis to you spirit, and wirkis virtues in you, quhethir of werkis of the law, or of hering
Gene. xv. b. of beleeue? [6] As it is writtin, Abraham beleuet to
Roma. iiii. a. God, and it was reput to him to richtfulnes. [7] And tharfore knaw ye, that thir that ar of beleue, ar the
Jaco. ii. c. sonnis of Abraham. [8] And the scripture seand on
F. 136 r. fer, that God iustifijs the hethin of beleue, tald to fore to Abraham, that in thee al hethin salbe blessit.
Gene. xii. a. and xxii. a. [9] And tharfore thir that ar of beleue, salbe blessit with faithfull Abraham. [10] For al that ar of the
Deut. xxvii. c. werkis of the law, ar vndir cursing; for it is writtin, Ilk man is cursit, that abidis nocht in althingis that ar writtin in the buke of the law, to do tha thingis.
Abacuk ii. a. Roma. i. b. and x. a. Leui. xviii. a. Roma. viii. a. [11] And that naman is iustifijt in the law before God, it is opin; for a richtfulman leeues of beleue. [12] Bot the law is nocht of beleue, bot he that dois tha thingis of the law, sal leeue in thame. [13] Bot Crist aganeboucht vs fra the cursing of the law, and was
Deutro. xxi. d. cursit for vs; for it is writtin, Ilkman is cursit that hangis in the tre; [14] That amang the hethin the blessing of Abraham ware made in Crist Jesu, that

iii. 3. **ye ar endit**: Wy., P., 'ȝe ben endid,' translating *consummamini*, as in Sixt., with codd. Fuld., Parisin., Tolet., Cavensis, and the MSS. of the Alcuin recension generally. But Clem., *consummemini*.

5. **He that gevis**: *Qui ergo tribuit;* Rh., 'He therefore that giveth.'

6. **to richtfulnes**: *ad justitiam.*

8. **seand on fer**: P., 'seynge afer.' Wy., 'purueyinge.' Vg., *Providens.* **iustifijs . . . of beleue**: *ex fide justificat.*

10. **al that**: *Quicunque.*

11. **it is opin**: *manifestum est.* Sixt. connects with the next clause, *manifestum est quia.*

12. **of the law**: supplied by P., and underlined.

13. **Bot**: so P., without authority. **and was cursit**: so P. Vg., *factus . . . maledictum.*

14. **ware made**: so P. Wy., 'schulde be maad.' Vg., *fieret.*

we vndirfang the behechtis of spirit throw beleeue.
15 Brether, I say eftir man, na man despisis the testament of a man that is confermit, or ordanis (*a*) abone. ✠ 16 The behechtis war said to Abraham, and to his seed; he sais nocht, In seedis, as in mony, bot as in aan, And to thi seed, that is Crist.
17 Bot I say this; the testament confermit of God the law that was made eftir foure hundire and thretty yeris, makis nocht the testament vane to avoid away the beheest (or promitt). 18 For gif heretage war of the law, it ware nocht now of promitt. Bot God granntit to Abraham throu beheest. 19 Quhat tharfore the law? It was set for trespassing, till to the seed cum, to quham he had his behecht.

Hebre. ix. c.

Exod. xii. f. Jud. v. b. Actis vii. a.

Ro. iiii. c. Roma. v. c., vii. b., and viii. a.

(*a*) *ordanis* corrected out of *ordanit.*

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iii. 15. **eftir man**: *secundum hominem;* Rh., 'according to man.' **na man**, &c.: *tamen hominis confirmatum testamentum nemo spernit, aut superordinat.* Nis., with P., neglects *tamen* (AV., 'Though *it be* but a man's covenant'), and at first followed the erroneous reading of some MSS. of P., 'ordeyned aboue.' Wy., P., 'ordeyneth aboue.' Rh., 'further disposeth.' AV., 'addeth thereto.'

16. **In seedis**, &c.: so Wy., P., reading *in seminibus*, as in R.; but Vg., *Et seminibus, quasi in multis.* Rh., 'And to seeds, as in many.'

17. **Bot I say this**, &c.: P., 'But Y seie, this testament *is* confermed of God.' Nis. correctly omits 'is,' but he does not reject Purvey's repetition of 'the testament' later in the verse. **to avoid away**, &c.: *ad evacuandam promissionem.* Nis. copies 'biheest' here and at ver. 18, instead of substituting his usual 'behecht,' adding the gloss '(or promitt)' not in his original.

18. **For gif heretage war**, &c.: *Nam si ex lege hereditas, jam non ex promissione.* Nisbet, as usual, incorporates the verbs supplied by P., but underlined. The Sarum Missal has, *Nam si ex lege esset hereditas.* **promitt**: Wy., P., 'biheeste.'

19. **trespassing**: so Wy., P., reading, with codd. Casinenses, St., Sixt., R., and Sarum Breviary, *transgressionem.* Clem., *transgressiones.* **to quham he**, &c.: *cui promiserat;* P., 'to whom he hadde maad.'

spirit, ye ar endit in flesch. 4 Sa gret thingis ye haue suffrit without cause, gif it be without cause. 5 He that gevis to you spirit, and wirkis virtues in you, quhethir of werkis of the law, or of hering
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Jaco. ii. c. sonnis of Abraham. 8 And the scripture seand on
F. 136 r. fer, that God iustifijs the hethin of beleue, tald to fore to Abraham, that in thee al hethin salbe blessit.
Gene. xii. a. and xxii. a. 9 And tharfore thir that ar of beleue, salbe blessit with faithfull Abraham. 10 For al that ar of the
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Abacuk ii. a. Roma. i. b. and x. a. 11 And that naman is iustifijt in the law before God, it is opin; for a richtfulman leeues of beleue.
Leui. xviii. a. 12 Bot the law is nocht of beleue, bot he that dois tha
Roma. viii. a. thingis of the law, sal leeue in thame. 13 Bot Crist aganeboucht vs fra the cursing of the law, and was
Deutro. xxi. d. cursit for vs; for it is writtin, Ilkman is cursit that hangis in the tre; 14 That amang the hethin the blessing of Abraham ware made in Crist Jesu, that

iii. 3. **ye ar endit**: Wy., P., '3e ben endid,' translating *consummamini*, as in Sixt., with codd. Fuld., Parisin., Tolet., **Cavensis**, and the MSS. of the Alcuin recension generally. But Clem., *consummemini*.

5. **He that gevis**: *Qui ergo tribuit;* Rh., 'He therefore that giveth.'

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8. **seand on fer**: P., 'seynge afer.' **Wy.**, 'purueyinge.' V *Providens.* **iustifijs . . . of beleue**: *ex fide justificat.*

10. **al that**: *Quicunque.*

11. **it is opin**: *manifestum est.* **Sixt.** clause, *manifestum est quia.*

12. **of the law**: supplied by P., a

13. **Bot**: so P., without autho Vg., *factus . . . maledictum.*

14. **ware made**: so P. V

for al ye ar aan in Crist Jesu. [29] And gif ye ar aan in Crist Jesu, than ye ar the sede of Abraham, and airis be promissioun. Joh. xvii. c. F. 136 *v.* Joh. xvii. c. Ephe. i. b. Hebre. ii. c.

iiii chap. ✠

Bot I say, als lang tyme as the aire is a litil child, he diuersis nathing fra a seruand, quhen he is lord of all thingis; [2] Bot he is vndir keparis and tutouris, till into the tyme determinit of the fader. [3] Sa we, quhen we war litil childere, we seruit vndire elementis of the warlde. [4] Bot eftire that the fulfilling of tyme com, God send his sonn, made of a woman, made vndir the law, [5] That he suld agane by thame that war vndir the law, that we suld vndirfang the adoptioun of sonnis. [6] And for ye ar Goddis sonnis, God send his spirit into your hartis, cryand, Abba, fader. [7] And sa thare is nocht now a seruand, bot a sonn; and gif he is a sonn, he is ane aire be God. ✠ [8] Bot than ye, unknawand Gode, seruit to thame that in kynd ware nocht Goddis. [9] Bot now Gene. xlix. b. Daniel ix. d. Math. v. b. Roma. viii. b. i. Cor. viii. a.

iii. 29. **And gif**, &c.: so P., 'And if ȝe *ben oon* in Jhesu Crist'; but Vg., *Si autem vos Christi.* Wy., 'Forsoth if ȝe *ben* of Crist.' Cod. Fuld., *si autem vos unum estis in christo ihesu.* **and**: added by P.

iv. 1. **diuersis**: *differt.*

2. **keparis and tutouris**: so P. Wy., 'tutouris and actouris.' Vg., *tutoribus et actoribus.* RV., 'guardians and stewards.'

3. **Sa we**: *Ita et nos.* **we seruit**: *eramus servientes.*

5. **we suld vndirfang**: *reciperemus.*

6. **Goddis sonnis**: so P., adding *Dei* with codd. Cavens., Tolet., St., Sixt., the Sarum Missal and Breviary. Clem., *filii.* **his spirit**: so P., without authority. Vg., *Spiritum filii sui.* Wy., 'the spirit of his sone.'

7. **and gif**, &c.: *Quod si filius: et heres per Deum.* P. inserts 'he is' twice and neglects *et.*

8. **in kynd**: *natura.*

Coll. ii. c. quhen ye haue knawne God, and ar knawne of God, how ar ye turnit agane to the febile and nedy elementis, to the quhilkis ye will agane serue? [10] Ye tak kepe to dais, and monethis, and tymes, and yeris. [11] Bot I drede you, or perauentur without cause I haue traualit amang you. [12] Be ye as I, for I am as ye; brether, I beseke you; ye haue hurt me nathing. [13] Bot ye knaw, that be infirmitee of flesch I haue prechit to you now
Mala. ii. a. before; [14] And ye despisit nocht, nouthir forsuke your temptatioun in my flesch, bot ye resauet me as ane angele of God, as Jesus Crist. [15] Quhare than is your blessing? for I bere yow witnes, that gif it mycht haue bene done, ye wald haue put out your een, and haue gevin tham to me. [16] Am I than made ane enimy to you, sayand to yow the suthe? [17] Thai lufe nocht you wele, bot thai wald exclude you, that ye follow thame. [18] Bot follow ye the gude euirmaire in gude, and nocht aanly quhen I
Joh. xvi. c. i. Cor. iiii. c. am present with yow: [19] My smal childir, quhilkis
F. 137 r. I bere eftsone, till that Crist be formyt in yow,

iv. 9. **and ar knawne**: so P.; but Vg., *immo cogniti sitis.* Wy., 'ȝhe, rathere ȝe ben knowen.' **febile and nedy**: *infirma et egena;* J. Ham. (Fac. Traict., p. 228), 'waik and indigent elements.'

10. **Ye tak kepe**: *observatis.* Vv. 10, 11: Burne (f. 163), 'I feir leist I haue bestouit my trauel on zou in vain, for ze obserue dayis and zeiris.'

12. **for I**: *quia et ego.*

13. **now before**: so Wy., P. Vg., *jampridem.* Rh., 'heretofore.'

14. **forsuke**: *respuistis.*

15. **blessing**: *beatitudo;* Rh., 'blessedness.' RV., 'that gratulation of yourselves.' **ye wald haue put out**: *eruissetis.* Rh., 'plucked out.'

17. **follow**: *æmulemini.*

19. **quhilkis I bere eftsone**: *quos iterum parturio.* Abp. Ham. (p. 79), 'My litil children of quhom I travel in byrth agane, quhil Christ be formit and fassionit in yow.'

[20] And I wald now be at you, and change my voce, for I am confonndit amang you. [21] Say to me, ye that wilbe vndir the law, haue ye nocht red the law? ✠ [22] For it is writtin, that Abraham had ii sonnis, aan of a seruand, and aan of a fre woman. [23] Bot he that was of the seruand, was born eftir the flesch; bot he that was of the fre woman, be repromissioun. [24] The quhilk thingis ar said be ane vthir vndirstanding. For thir ar twa testamentis; aane in the hill of Synay, generand into seruage, quhilk is Agar. [25] For Synay is ane hill that is in Arabie, quhilk hill is ioynit to it that is now Jerusalem, and seruis with hir childir. [26] Bot that Jerusalem that is abone, is fre, quhilk is oure moder. [27] For it is writtin, Be glaid, thou barane, that beris nocht, brek out and cry, that bringis furth na childir; for mony sonnis ar of hir that is left of hir husband, mare than of hir that has ane husband. [28] Bot, brether, we ar sonnis of promissioun eftire Isaac; [29] Bot now as this that was born eftire the flesch persewit him that was (*a*) eftire the spirit, sa now. [30] Bot quhat sais the scripture? Cast out the seruand and hir sonn, for

Gene. xvi. d., xxi. a.
Roma. ix. a.
Apo. xxi. a.
Esaie liiii. d.
Gene. xxxvii. g.
Gene. xxi. b.

(*a*) After *was*, *born* deleted.

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iv. 20. **at you**: *apud vos;* Rh., 'with you.' **for I am confonndit amang you**: *quoniam confundor in vobis;* RV., 'for I am perplexed about you.'

23. **that was of the seruand**: *qui de ancilla*, and so again in this verse.

24. **be ane vthir vndirstanding**: so P. Vg., *per allegoriam.* Wy., 'by allegorie, *or goostly vndirstondinge.*'

25. **is ioynit to it**: so Wy., P., expressing the traditional meaning of the Vg., *conjunctus est ei* (=borders on), as found in the fathers generally. Rh., 'hath affinity to.' AV., 'answereth to.'

27. **mony sonnis . . . mare than**: *multi filii . . . magis quam;* a faithful following of the Hebrew idiom through the Greek; not kept in AV., 'many more children.'

29. **Bot now as this**: so P. Vg., *Sed quomodo tunc is.* Wy., 'but how thanne he.' **sa now**: *ita et nunc.*

the sonn of the seruand sall nocht be aire with the sonn of the fre wif. [31] And sa, brether, we ar nocht sonnis of the seruand, bot of the fre wijf, be quhilk fredom Crist has made vs free. ☩

The v chapture.

Stand ye tharfore, and will ye nocht eftsone be haldin
Esaie ix. a. in the yok of seruage. [2] Lo! I Paule say to you, that gif ye be circumcidit, Crist sall na thing proffite to
Actis xv. c. you. [3] And I witnes eftsone to ilkman that circumcidis him self, that he is dettour of all the law to be done. [4] And ye ar avoidit away fra Crist, and ye that ar iustifijt in the law, ye haue fallin away fra grace. [5] For we throw the spirit of beleue abides
Gall. vi. b. the hope of richtuisnes. [6] For in Crist Jesu nouthir circumcisioun is ony thing worth, nouthir prepucie, bot
i. Cor. xiii. a. the beleue that wirkis be charitee. [7] Ye rann wele;
Gall. iiii. a. quha lettit you that ye obeyit nocht to treuth?
F. 137 *v.* [8] Consent ye to naman, for this connsale is nocht of

iv. 31. **be quhilk fredom**: Nis., with Wy., P., follows the collocation of the Vulgate here, but cod. Amiat. and the old Latin MSS. mostly join the clause to the next verse, as in AV.

v. 1. **tharfore**: so Wy., P., but not in Vg. Ambrosiaster and Victorinus read *ergo*. **be haldin**: *contineri;* Wy., 'be to gidere holdun.'

3. **of all the law to be done**: *universæ legis faciendæ.*

4. **ye ar avoidit away**: *Evacuati estis.* **and ye**: so P.; but Vg. *qui* connected with the previous clause, as in Rh., 'You are evacuated from Christ, that are justified in the Law.'

5. **of beleue**: *ex fide.*

6. **For in Crist**, &c.: Burne (f. 2), 'And in Iesus Christ nather circuncision, nather the fores kyn or gentelisme auaillis onie thing, bot faith quhilk producis gude varkis be cheritie.' Gau (p. 107), 'Faith virkis throw lwiff.'

8. **Consent ye to naman**: so Wy., P., reading, with Victorinus, St., Sixt., *nemini consenseritis*, which is not in Clem. or the Greek, but is found in two MSS. of the Milan recension and often in later MSS. **for**: so P.; but Wy., 'forsoth'—both apparently without authority.

him that has callit you. [9] A litil sourdauch corruptis all the gobet. ✠ [10] I traist on you in our Lord, that ye sal vndirstand nane vthir thing. And quha that trubilis you, sal bere dome, quha euir he be. [11] And, brether, gif I preche yit circumcisioun, quhat suffir I yit persecutioun? than the sclandir of the croce is voidit. [12] I wald that thai war cuttit away, that distrubilis you. [13] For, brether, ye ar callit in to fredom; aanly geve ye nocht fredom into occasioun of flesch, bot be charitee of spirit serue ye togiddir. [14] For euiry law is fulfillit in aa word, Thou sal lufe thi nechbour as thi self. [15] And gif ye bite, and ete ilk vthir, se ye, that ye be nocht wastit ilk fra vthir. ✠ [16] And I say to you in Crist, walk ye in spirit, and ye sal nocht performe the (*a*) desires of the flesch. [17] For the flesch couatis agane the spirit, and the spirit agane the flesch; for thir ar aduersaries togiddir, that ye do nocht althingis that ye will.

i. Cor. v. a.

Jere. xxiii. Ezechiel iii.

Roma. xiiii. a. i. Cor. viii. a.

Leui. xix. e. Math. xix. c. and xxii. d.

Roma. xiii. b.

i. Peter ii. b.

(*a*) After *the*, *werkis* deleted.

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v. 8. **has callit**: so P., 'hath clepid'; Wy., 'clepide,' reading *vocavit*, as in S. Jerome's commentary and Victorinus. Vg., *vocat.* R. has *vocavit* written above *vocat.*

9. **corruptis**: Wy., 'corumpith'; but P., 'apeirith,' as at i. Cor. v. 6.

10. **on you**: *in vobis.* Wy., 'of you,' reading, with R., *de vobis.* RV., 'to you-ward.' **in our Lord**: so P.; but Vg., *in Domino.* Wy., 'in the Lord.' **vndirstand**: *sapietis.* Rh., 'will be of no other mind.'

11. **quhat**: *quid.* **is voidit**: *evacuatum est.*

12. **I wald**, &c.: *Utinam et abscindantur.* Nis., with P., neglects *et*, which is omitted in codd. Fuld., Regin., and R.

13. **callit**: Wy., P., 'clepid.' **togiddir**: *invicem.* Nis. makes 'serue ye togiddir' an independent sentence.

15. **ilk fra vthir**: *ab invicem.*

16. **to you in Crist**: P., '*ȝou in Crist.*' Wy., '*in Crist.*' St., Sixt. add *in Christo.* No authority for 'to you.'

17. **couatis**: *concupiscit.* **ar aduersaries togiddir**: *sibi invicem adversantur.* **that ye do**, &c.: *ut non quæcumque vultis, illa faciatis;* Rh., 'that not what things soever you will,

18 That gif ye be led be spirit, ye ar nocht vndir
i. Thi. v. c. the law. 19 And the werkis of the flesch ar opin,
quhilkis ar fornicatioun, vnclennes, vnchastitee, licherie,
i. Cor. xi. c. 20 Seruice of fals goddis, wichecraftis, enimiteis, stryv-
ingis, jndignatiounns, jres, chidingis, dissensiouns, sectis,
21 Jnvyis, manslauchtris, drunkinessis, vnmesurabile et-
i. Cor. vi. b. Ephe. v. a. ingis, and thingis like to thir, quhilkis I say to you,
as I haue tald you before, for thai that dois sic
Apoc. xxii. c. thingis sal nocht haue the kingdom of God. 22 Bot
Ephe. v. b. the fruit of the spirit is charitee, joy, pece, pacience,
lang abiding, benignitee, gudnes, 23 Myldnes, faith,
i. Thi. i. b. Roma. xiii. b. temperance, continence, chastitee; agane sic thingis
i. Pet. ii. b. is na law. 24 And thai that ar of Crist, haue crucifijt
thare flesch with vices and couatingis. ✠ ✠ 25 Gif we

these you do.' Abp. Ham. (p. 193), 'The flesch covettis agane the spreit and the spreit aganis the flesche, thir ar contrary ane to ane uthir, sa that ye can nocht do that quhilk ye wald do.'

v. 18. **That gif**: *Quod si.*

19. **opin**: *Manifesta.*

20. **wichecraftis**: *veneficia;* Wy., 'doyngis of venym.' **chidingis**: *rixæ;* Rh., 'brawls.'

21. **vnmesurabile etingis**: *comessationes.* **I say . . . I haue tald**: so P. Vg., *prædico . . . prædixi.* **for thai**: *quoniam qui;* Rh., 'that they.' Vv. 19-21: Abp. Ham. (p. 93), 'The deidis of the flesche ar manifest quhilk ar thir, fornicatioun, unclenes, wantonnes, ydolatrie, witchecraft, hettred, contentioun, emulatioun, wraith, strif, seditioun, sectis or hereseis, invye, murther, drounkinnes, gluttony and siclik, of the quhilk I tell yow before as I haif tald yow in tyme bygane, that thai quhilk dois siclike deidis sall nocht obtene and get the kingdome of God.'

22. **lang abiding**: the order of Vg. is, *benignitas, bonitas, longanimitas*, which is followed by Wy. Nis., through P., agrees with codd. Amiat., Fuld., Paris.

23. **temperance**: *modestia.*

24. **And thai**, &c.: Abp. Ham. (p. 119), 'Quha is the servandis of Christ, thai have crucifie thair flesche togidder with the vyce and concupiscence thairof.' Burne (f. 4), 'thay quha pertenis to Christ, hes crucefeit the flesch vith the concupiscencis thairof.' Sixt. ends ch. v. here.

leeue be spirit, walk we be spirit; [26] Be we nocht made couatous of vanglorie, sterand ilk vthir to greef, or havand jnvy ilk at vther.

The vi chapture.

Brethir, gif ony be occupijt in ony gilt, ye that ar spirituale, informe ye sic aan in spirit of softnes, behaldand thi self, that thou be nocht temptit. [2] Ilk bere ye vtheris chargis, and sa ye sall fulfill the law of Crist. [3] For quha that trowis that he be oucht, quhen he is nocht, he begiles him self. [4] Bot ilkman preue his awn werk, and sa he sall haue glorie in him self, and nocht in ane vthir. [5] For ilkman sal bere his awn charge. ☙ [6] He that is taucht be word, comoun he with him that techis him in al gudis. [7] Will ye nocht err, God is nocht scornit; [8] For tha thingis that a man sawis, tha thingis he sal schere. For he that sawis in flesch, of the flesch he sal schere corruptioun; bot he that sawis in spirit, of the spirit he sal schere euirlasting lijf. [9] And doand gude failye we nocht; for in his tyme we sal schere, nocht failyeand. [10] Tharfore quhile we haue tyme, wirk we

F. 138 *r.*
Joh. xiii. b. Roma. xv. c.
Roma. xiiii. b. ande xv. d.
i. Cor. ix. b. Luc. xvi. d.
ii. Tessa. iii. b.

v. 25. **walk we**, &c.: *spiritu et ambulemus;* Wy., 'by spirit and walke we.'

26. **sterand ilk vthir to greef**: *invicem provocantes;* Wy., 'to gidere stiringe to wraththe.' P., 'stirynge ech othere to wraththe.'

vi. 1. **gif**: *et si.* **occupijt**: so P. Vg., *præoccupatus.* Wy., 'bifore occupied.' **that thou . . . nocht**: *ne et tu.*

2. **chargis**: *onera.* Gau (p. 58), 'beir ane oders bwrdine and fulfil the law and command of Christ.'

3. **For quha that**: *Nam si quis.*

4. **in him self**: *in semetipso tantum;* Wy., 'oonly in hym silf.'

6. **comoun he**: *Communicet autem is.* Abp. Ham. (p. 80), 'Let him that is techit in the worde minister to him quhilk techis him in all gude thingis.'

8. **tha thingis he sal schere**: *hæc et metet.* Wy., P., 'repe.' **in flesch**: *in carne sua.* Nis. omits 'his,' with one MS. of Purvey. **he sal schere**: *et metet.*

i. Thi. v. a. gude to almen; bot maast to thame that ar haamly of the faith. 11 Se ye, quhat maner lettris I haue writtin to you with my awne hand. 12 For quha euir i. Cor. xvi. c. will pleise in the flesch, this constrenyeis you to be circumcidit, aanly that thai suffir nocht the persecutioun of Cristis croce. 13 For nowthir thai that ar circumcidit kepis the law; bot thai will that ye be circumcidit, that thai haue glorie in your flesch. 14 Bot fer be it fra me to haue glorie, bot in the croce of our Lord Jesu Crist, be quham the warld is crucifijt to Gall. v. a. Psal. cxxiiii. a. me, and I to the warld. 15 For in Jesu Crist nouthir circumcisioun is ony thing worth, nore prepucie, bot a new creature. 16 And quha euir followis this reule, pece on thame, and mercy, and on Israel of God. ii. Cor. iiii. b. 17 And her eftir naman be havy to me; for I bere in my body the taknis of our Lord Jesu Crist. 18 The grace of our Lord Jesu Crist be with your spirit, brether. Amen.

Sent fra Rome.

vi. 10. **to thame that ar haamly**: so P. Vg., *ad domesticos*. Wy., 'to the houshold meyne.' Rh., 'to the domesticals.'

14. **Bot fer**, &c.: J. Ham. (Fac. Traict., last page), 'God forbid that I glore in ony thing bot in the croce of our lord Iesus Christ.'

17. **And**: added by P., without authority. **havy**: *molestus*. **taknis**: *stigmata*. **our Lord Jesu Crist**: *domini Jesu*; R., *domini nostri ihesu*.

The colophon, 'Sent fra Rome,' is not in any MS. of Wy. or P. Tyndal, 'Vnto the Galathyans written from Rome.'

THE PROLOUUGE. (*a*)

EPHESIANIS ar of Asie. Thir, quhen thai had resauet the word of treuth, abade stedfastlie in the faith. The apostile praisis thame, writand to thaim fra Rome, out of presonn, be Titicus the deken.

To the Ephesians.

The first chapture.

PAULE, the apostile of Jesu Crist, be the will of God, to all sanctis that ar at Ephesie, and to the faithful men in Jesu Crist, [2] Grace be to you, and pece of God, our fader, and of our Lord Jesu Crist. [3] Blessit be God and the fader of our Lord Jesu Crist, that has blessit vs in al spirituale blessing in heuenlie thingis in Crist, [4] As he has chosen vs in him self befor the making of the warlde, that we be haly, and without wem in his sicht in charitee. [5] Quhilk has before ordanit vs in to adoptioun of sonnis be Jesu Crist in to him, be the purpos of his will,

ii. Cor. i. a. Gal. i. a.

F. 138 *v.* i. Pet. i. a.

Joh. xv. b. ii. Thimo. i. b.

(*a*) **The Prolouuge** from Purvey is in Codex Amiatinus as follows: 'Ephesi sunt Asiani. Hi accepto verbo veritatis. persteterunt in fide. Hos conlaudat apostolus, scribens eis a Roma de carcere per Tychicum diaconum.'

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i. 2. **our Lord**: so P. Vg., *Domino.*

3. **in heuenlie thingis**: *in cælestibus;* AV., 'in heavenly *places.*'

4. **without wem**: *immaculati.* Abp. Ham. (p. 236), 'God the eternal father hes chosin us in Christ Jesu before the beginning of the warld.'

5. **be the purpos**: *secundum propositum.*

Math. iii. b. ande xvii. a. [6] In to louyng of the glorie of his grace; in quhilk he has glorifijt vs in his dereworthe sonn. [7] In
Coll. i. b. Hebre. i. a. quham we haue redemptioun be his blude, forgeuenes of synnis, eftir the richessis of his grace, [8] That aboundit gretly in vs in al wisdom and prudence,
Coll. i. c. [9] To mak knawn to vs the sacrait (*a*) of his will, be the gude plesance of him; the quhilk sacrait (*a*) he
Gall. iiii. a. purposit in him [10] In the dispensatioun of the plentee of tymes to instore al thingis in Crist, quhilkis ar in
Ro. viii. heuenis, and quhilk ar in erd, in him. [11] In quham we ar callit be sort (or hap), before ordanit be the purpos of him that wirkis all thingis be the connsale of his will; [12] That we be into the louyng of his glorie, we that haue before hopit in Crist. [13] In
Roma. viii. d. quham alsa ye war callit, quhen ye herd the word

(*a*) *sacrait* corrected out of *sacrament.*

i. 6. **louyng**: *laudem;* Wy., P., 'heriyng.'

8. **aboundit gretly**: *superabundavit.*

9. **sacrait**: *sacramentum.* Wy., P., 'sacrament'; and so written at first here and at iii. 3 by Nis., but altered. See v. 32. Victorinus, Ambrosiaster, Sedulius, and S. Jerome's commentary attest a reading, *mysterium*, and cod. Boern. has *mysterium aut sacramentum*, cod. Augiensis, *misterium.* Tyndal, 'mistery.' **be the gude plesance**, &c.: *secundum beneplacitum eius, quod proposuit in eo;* but P., 'bi the good plesaunce of hym: the which *sacrament*,' &c., spoiling the sense. Nis., or another, substitutes 'sacrait,' as before.

10. **of the plentee**: *plenitudinis;* Wy., P., 'of plente.' **instore**: *instaurare.* Rh., 'perfect.'

11. **In quham we**: *In quo etiam et nos.* St., Hent. omit *et;* codd. Amiat., Fuld., Tolet., *et nos;* codd. Boern., Claromont. read, *in quo et vocati sumus.* **be sort (or hap)**: Wy., 'by sorte, *or grace.*' P., 'bi sort.' **before ordanit**: *prædestinati.* Abp. Ham. (p. 38), 'He wourkis al thingis according to the counsel of his awin will.'

12. **into the louyng**: *in laudem.*

13. **war callit**: P., '*weren clepid.*' Wy., '*resceyueden* the gospel of 3oure heelthe.' In Vg., as in the Greek, there is no verb, and the construction is suspended. Attempts at mending it are the omission of the second *in quo et* by Ambros. and of *in quo et credentes* by cod. Boern.

of treuth, the euangele of your heill, in quham ye beleuand ar merkit with the Haligaast of promissioun, [14] Quhilk is the erlis of our heretage, into the redemptioun of purchasing, into louyng of his glorie. [15] Tharfor I herand your faith, that is in Crist Jesu, and the lufe into al sanctis, [16] Cesse nocht to do thankingis for you, making mynd of you in my prayers; [17] That God of oure Lord Jesu Crist, the fader of glorie, geue to you the spirit of wisdom and of reuelatioun, into the knawing of him; [18] And the eene of your hart lichtnit, that ye wit, quhilk is the hope of his calling, and quhilk ar the richessis of the glorie of his heretage in sanctis; [19] And quhilk is the excellent gretnes of his virtu in to vs that haue beleuet, be the wirking of the mycht of his virtue, [20] Quhilk he wroucht in Crist, raasing him fra deid, and setting him on his richthalf in heuenlie thingis, [21] Abone ilk principate, and potestate, and virtue, and dominatioun, and abone ilk name that is namet, (*a*)

ii. Cor. i. c. ande v. a. Ephe. iiii. c.

Phi. i. b. Collo. i. a. ii. Tessa. i. b.

Psal. cix. a. Dani. x. b.

F. 139 *r*.

(*a*) Before *namet*, *namy* deleted.

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i. 13. **in quham ye beleuand**: so P. Vg., *in quo et credentes*, but codd. Amiat., Claromont. omit *et*. **ar merkit**: *signati estis*.

14. **erlis**: *pignus*; P., 'ernes.' Wy., 'wed, *or eernes*.' **purchasing**: *acquisitionis*; RV., '*God's* own possession.' **louyng**: *laudem*.

15. **Tharfor I**: *Propterea et ego*; P., 'Therfor and Y.' **in Crist Jesu**: so Wy., P., reading, with St., Sixt., *in Christo Jesu*; but Clem., with codd. Fuld., Tolet., *in Domino Jesu*. Victorinus, *in Domino Jesu Christo*.

17. **into the knawing**: so Wy., P., reading, with St., cod. Tolet., and R., *in agnitionem*. Vg., *in agnitione*.

19. **virtu**: *virtutis*. Rh., 'power.' **that haue beleuet**: so Wy., P., reading, with codd. Amiat., Fuld., Tolet., Demidovianus, *credidimus*. Vg., *credimus*.

20. **setting him**: *constituens*. P. supplies 'him.' Abp. Ham. (p. 163), 'God the father almychty hes set Jesus our salviour at his rycht hand in hevinly thingis, abone all the principattis, potestatis, vertewis and dominationis, . . . and also abone all uther creatouris that may be namit, nocht only in this warld, bot also in the warld to cum.'

nocht aanly in this warld, bot alsa in the warld to
Psal. viii. b. Ephe. iiii. b. ande v. c. Collo. i. b. cummand; [22] And made althingis subiect vndir his feet, and gaue to him to be hede ouir al the kirk, [23] That is the body of him, and the plentee of him, quhilk is al thingis in al thingis fulfillit.

The ii chaptur.

And quhen ye war deid in your giltis and synnis,
Collo. i. b. ande ii. b. [2] In quhilk ye wandrit sum tyme eftire the cours of this warld, eftire the prince of the powere of this aere, of the spirit that wirkis now in to the sonnis of vnbeleue; [3] In quhilk alsa we al levit sum tyme in the desires of oure flesch, doand the willis of the flesch and of the thouchtis, and we war [‡] be
Coll. iii. a. kynd the sonnis of jre, as vthir men; [4] Bot God,

‡ Be kynd the sonnes.) Thocht Christ commendis to us the jnnocens and meik-

i. 22. **gaue to him to be hede**: *ipsum dedit caput.*

23. **plentee**: *plenitudo.* **quhilk is**, &c.: *qui omnia in omnibus adimpletur;* Rh., 'the fulness of him which is filled all in all.' AV., 'the fulness of him that filleth all in all.' Vv. 20-23: Gau (p. 49), 'god hes rasit vp Iesum christum of deid and hes set hime at his richt hand in the heuine ower al kingdome and power and hes giffine hime pouer and lordschip ower al thing quhilk is or cane be namit notht alanerlie in this vardil, bot alsua in the vardil to cum. And hes subiect al thing onder his feit and hes maid hime heid ower al thing to the halie kirk [reading *supra omnia Ecclesiæ*, as in cod. Amiat.] quhilk is his body and he fulfillis al thing in al creaturs.' Abp. Ham. (p. 171), 'God the father eternal hais ordanit Christ to be heid ouir all the kirk, quhilk is his body.'

ii. 2. **wandrit**: so Wy., P. Vg., *ambulastis.* Vv. 1, 2: Abp. Ham. (p. 256), 'God hes quicknit yow [adding, with St., Sixt., *convivificavit* from ver. 5] quhen ye wer dede throw trespas and synnis, quhairin in tyme bygane, ye yeid according to the course of this warld, eftir the prince that rewlis in this aer quhilk is ane spreit that now workis in the childer of unbeleif.'

3. **willis**: so P., reading *voluntates* with codd. Boern., Demidov., and S. Jerome's commentary. Cod. Fuld. and other MSS. have *voluptates.* Vg., *voluntatem.* Wy., 'wille.' **be kynd**: *natura.* **jre**: Wy., P., 'wraththe.' Abp. Ham. (p. 186), 'In our natural and first nativitie we war al borne the sonnis of wraith as utheris ar.' Burne (f. 10), 've ar al borne the sonnis of vraith.'

ness of childyr, Math. xviii., ande thocht Sanct Paul walde haif ws to be lik childer concernyng maliciousness, i. Cor. xiiii., yit do not thir place deny the generall infectioun of originall synn, quhairvnto we war al subdewit be nature, Roma. v. nothir auld nor yowng ar excepit.

that is riche in mercy, for his ful mekile charitee in quhilk he luvit vs, [5] Ye, quhen we war deid in synnis, quiknyt vs to giddire in Crist, be quhais grace ye ar savit, [6] And agane raasit to giddir, and made to giddire to sit in heuenlie thingis in Crist Jesu; [7] That he suld schaw in the warldis abone cummyng the plenteouse richessis of his grace in gudenes on vs in Crist Jesu. [8] For be grace ye ar saluit be faith, and this nocht of you; for it is the gift of God, [9] Nocht of werkis, that naman haue glorie. [10] For we ar the making of him, made of nocht in Crist Jesu, in gude werkis, quhilk God has ordanit, that we ga in to thame. [11] For quhilk thing be ye myndfull, that sumtyme ye war hethin in (*a*) flesch, quhilk war said prepucie, fra that that is said circumcisioun made be hand in flesch; [12] And ye war in that tyme without Crist, alienit fra the leving of Israel, and gestis of testamentis, nocht hauing hope of promis-

Esaie xxv. b. Actis xv. b.

Titum ii. b.

Phi. iii. a. Coll. ii. b.

(*a*) *in* added above.

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ii. 5. **Ye**: *et;* P., 'ȝhe.' **quiknyt vs to giddire**: *convivificavit nos.*

6. **agane raasit to giddir**: *conresuscitavit.* **to giddire to sit**: *consedere.*

7. **abone cummyng**: *supervenientibus.*

10. **the making of him**: *Ipsius . . . factura.* **has ordanit, that we ga in to thame**: *præparavit ut in illis ambulemus;* but P., 'hath ordeyned that we go in tho *werkis.*'

11. **ye war hethin**: so P., reading, with Hent., Sixt., *vos eratis Gentes;* but Wy., 'ȝe that weren hethene,' with St., cod. Fuld., R., *vos qui eratis Gentes,* which has the support of Victorinus, Ambros., *qui aliquando eratis gentes,* and Pelagius, *quod aliquando vos qui gentes eratis.* Clem., with codd. Amiat., Tolet., *vos Gentes.* **war said**: so Wy., P., translating *dicebamini* as in cod. Demidov., St., Hent., Sixt.; but Clem., *dicimini.* Cod. Boern., *dicimini aut dicebamini.*

12. **And ye war**: so P.; Wy., 'that weren'—both reading, with St., Hent., Sixt., codd. Fuld., Tolet., *Qui eratis.* Clem., *Quia eratis.* Ambros., Jerome, *Quoniam eratis.* **leving**: *conversatione.* **gestis of testamentis**: so P. Wy., 'herborid men, *or gestis* of testamentis.' Vg., *hospites testamentorum.* Rh., 'strangers of the testaments.' AV., 'strangers from the covenants of promise.'

Roma. xv. b. sioun, and without God in this warld. 13 Bot now in Crist Jesu ye that war sum tyme ferr, ar made neire in the blude of Crist; 14 For he is oure pece, that made baith aan, and vnbindand the myddil wall of a F. 139 v. wall without morter, enimyteis in his flesch; 15 ‡ And Esaie x. b. Luc. ii. b. Collo. i. b. avoidit the law of mandementis be domes, that he mak ij in to him self in to a new man, makand pece, 16 To reconsale bathe in aa body to God be the croce, slaand the enimyteis in him self. 17 And he cummand prechit pece to you that war ferr, and pece to thame that war Esaie lvii. c. Luc. ii. b. neire; 18 For be him we baithe haue nere cummyng Joh. xv. b. in aa spirit to the fader. ✠ 19 Tharfor now ye ar nocht gestis and strangeris, bot ye ar citizenis of i. Cor. iii. b. i. Peter ii. a. sanctis, and houshald menye of God; 20 Abone biggit on the fonndment of apostilis and prophetis, vpone that heichest conye staan, Crist Jesu; 21 In quham ilk bigging made waxis in to ane halie tempile in the Lord. 22 In quham alsa be ye biggit to giddir in to the habitacile of God, in the Haligaast. ✠

[‡ And avoidit.)] . . . . . a causs of hatred betuix the Jewes and the heythen, for be the law wald the Jewes be better than the heythen. Bot now that they baith haif anne spret throu Christ without the law, the hatred hes anne end, and the ane is ewin as the other in Christ.

ii. 14. **of a wall without morter**: so P. Vg., *maceriæ*. Comp. Mammotrectus, 'Macerie·i·muri sine cemento.' Wy., 'of a long wal.' Comp. Johannes Januensis, Catholicon, 'Macerie dicuntur longi parietes quibus vinee vel aliud clauduntur.' Rh., 'of the partition.'

15. **And avoidit**: *evacuans*. **be domes**: *decretis*. **in to him self**: *in semetipso;* P., 'in hym silf.'

16. **To reconsale**: so P.; Wy., 'that he reconcile'—both reading, with St. and cod. Tolet., *Ut reconciliet*. Vg., *Et reconciliet*. Cod. Boern., *et vt reconciliet*.

19. **houshald menye**: *domestici*.

20. **Abone biggit**: *Superædificati*. **vpone**, &c.: following Purvey's strange rendering of the ablative absolute. Wy., 'bi that hiȝeste corner stoon.' Rh., 'Jesus Christ himself being the highest corner stoon.'

22. **be ye biggit to giddir**: *coædificamini*. **in the Haligaast**: reading, with St., Hent., Sixt., and the Sarum Missal, *in Spiritu sancto*. Clem. omits *sancto*.

The iij chapture.

For the grace of this thing I Paule, the bundin in Crist Jesu, for you hethin men, [2] Gif neuirtheles ye haue herd the dispensatioun of Goddis grace, that is gevin to me in you. [3] For be reuelatioun the sacrait (*a*) is made knawne to me, as I abone wrate in schort thing, [4] As ye may rede and vndirstand my prudence in the mynisterie of Crist. [5] Quhilk was nocht knawne to vthir generatiouns to the sonnis of men, as it is now schewit to his hali apostilis, and prophetis in the spirit, [6] That hethin men ar togiddire airis, and of aa body, and parttakaris togiddir of his behecht in Crist Jesu be the euangele; [7] Quhais mynistere I am made, be the gift of Goddis grace,

Actis xxi. d.

Actis xiii. a. and xxii. b.

(*a*) *sacrait* corrected out of *sacrament.*

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iii. 1. **the bundin in Crist Jesu**: *vinctus Christi Jesu.* P., 'the boundun of Crist Jhesu,' and similarly Wy.

2. **in you**: *in vobis;* but Rh., with the Greek, 'toward you.'

3. **sacrait**: *sacramentum;* Wy., P., 'sacrament,' and so in ver. 9. Tyndal, 'mistery.' **is made knawne**: *notum . . . factum est.*

4. **As ye may rede and vndirstand**: *Prout potestis legentes intelligere.* **mynisterie**: reading *ministerio* with St., and cod. Tolet., Pelagius; but Vg., *mysterio.* Cod. Boern., *sacramento.* Most MSS. of P. have 'mynysterie,' but MS. A., 'mysterie'; while Wy. generally has 'mysterie,' but one MS. 'mynysterie.' Vv. 2-5: Burne (f. 158), 'ze haue hard of the dispensatione of the grace of God, quhilk vas geuin to me for zour caus, becaus be ane reuelatione he maid the mysterie knauin to me (as I vrait in feu vordis befoir, of the quhilk, quhen ze reid thame, ze may vndirstand my knauledge in the mysterie of Christ) quhilk in vther aiges vas nocht knauin to the sonis of men.'

6. **togiddire airis**: *coheredes;* Wy., P., 'euen eiris.' **of aa body**: *concorporales.* **parttakaris togiddir**: *comparticipes;* P., 'parteneris togidere.' Wy., 'to gidere parceneris.' Rh., 'coheirs and concorporate and comparticipant.' **behecht**: Wy., P., 'biheest.'

7. **be**: *secundum;* and so again in this verse.

i. Cor. xv. a. quhilk is gevin to me be the wirking of his vertue. [8] To me, leest of al sanctis, this grace is gevin to preche amang hethin men the vnsercheabile richessis
Collo. ii. c. of Crist; [9] And to lichtin al men, quhilk is the dispensatioun of sacrait (*a*) hid fra warldis in God, that made al thingis of nocht; [10] That the monyfald wisdom of God be knawne to princis and potestatis in heuenlie thingis be the kirk, [11] Be the before ordinance of warldis, quhilk he made in Crist
F. 140 *r.* Jesu our Lord. [12] In quham we haue traist and nere cummyng, in confidence be faith of him.
Phi. i. b. i. Tessa. iii. a. Collo. i. c. ✠ [13] For quhilk thing I ask, that ye failye nocht in my tribulatiounns for you, quhilk is your glorie. [14] For grace of this thing I bow my kneis to the fader of our Lord Jesu Crist, [15] Of quham ilk faderhede in heuenis and in erd is namet, [16] That he geve to you, eftire the richessis of his glorie, virtue to be strenthit be his spirit in the innerman, [17] That Crist duelle be faith in your hartis; that ye rutit and groundit in charitee, [18] May comprehende with al sanctis, quhilk is the breed, and the lenthe, and the heichnes, and the deepnes; [19] Alsa to wit the cheritee of Crist, mare excellent than science, that ye

(*a*) *sacrait*, MS. blotted; possibly *sacraitis*.

iii. 10. **monyfald**: P., 'myche fold.' Wy., 'mochefold.' **princis**: so Wy., P., reading, with St., Hent., codd. Amiat., Fuld., Boern., *principibus*. Clem., *principatibus*. **in heuenlie thingis**: *in cælestibus;* Rh., 'in celestials.' AV., 'in heavenly *places*.'

11. **before ordinance**: *præfinitionem*.

12. **confidence**: *confidentia*. Wy., 'trustnynge;' P., 'tristenyng.' Usually 'traisting' in Nis., as at 2 Cor. i. 15.

16. **That he geve . . . virtue**: so Wy., P., reading, with St., Sixt., *virtutem;* but Vg., *virtute*. **in the innerman**: so Wy., P., reading, with St., Hent., Sixt., cod. Amiat., the Sarum Missal, *in interiore homine*. Clem., *in interiorem hominem*.

18. **May**: *possitis*.

19. **to wit**: *Scire*.

be fulfillit in al the plentee of Gode. [20] And to him that is mychtj to do al thingis mare plenteouslie than we ask or vndirstand, be the virtue that wirkis in vs, [21] To him be glorie in the kirk, and in Crist Jesu, in to all the generatiounns of the warlde of warldis. Amen. ✠

iiii chap.

✠ Tharfor I bundin for the Lord beseke you, that ye gang worthilie in the calling, in quhilk ye ar callit, [2] With al meeknes and myldnes, with pacience supporting ilk vthir in charitee, [3] Besy to kepe vnitee of spirit in the band of pece. [4] Aa body and aa spirit, as ye ar callit into aan hope of your calling; [5] Aa Lord, aa faith, aa baptyme, [6] Aa God and fader of alle, quhilk is abone almen, and be al thingis, and in vs all. ✠ ✠ [7] Bot to ilk of vs grace is gevin be the mesure of the geving (*a*) of Crist; [8] For quhilk thing he sais, He ascendand on hie, ledde captiuitee captiue, he gave giftis to

Gene. xvii. a. i. Cor. vii. b. Phi. i. d. Coll. i. a. i. Tessa. iiii. a.

Roma. xii. a. i. Cor. xii. a.

Joh. iii. e.

(*a*) *geving* written above *giftis* deleted.

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iii. 19. **in al the plentee**: *in omnem plenitudinem;* Rh., 'unto.'

iv. 1. **gang**: Wy., P., 'walke.' Vg., *ambuletis.* **in quhilk**: *qua.* AV., 'wherewith.' **calling . . . callit**: Wy., P., 'clepyng . . . clepid'; and so in ver. 4.

3. **Besy**: *Soliciti.*

5. **aa faith**: Abp. Ham. (p. 171), 'Thair is bot ane faith.'

8. **ascendand**: P., 'stiynge'; so 'ascendit,' vv. 9, 10, for Purvey's 'stiede.' **captiuitee captiue**: Wy., P., 'caitifte caitif.' Hampole (p. 234), 'Thou steghe in till heghe, thou toke the caytifte: thou toke giftes in men.' Surtees Psalter (p. 197)—

> 'Þou stegh in heght, toke wrecchednesse,
> Name giftes in men mare and lesse.'

J. Ham. (Cath. Traict., sig T, ij. *v.*), 'ascending to the heich place he hes led captiuite captiue, and geuin giftis to men.' Gau (p. 49), 'he is passit vp to heicht and twik the presoners with hime And hes gifine giftis to men.'

Psal. lxvii. c. Esaie xlv. men. [9] Bot quhat is it, that he ascendit vp, bot alsa that he com doun first into the lawere partis
Joh. iii. b. of the erd? [10] He it is that com doun, and that ascendit on all heuenis, that he sulde fulfill althingis.
i. Cor. xii. [11] And he gave sum apostilis, sum prophetis, vthir euangelistis, vtheris schephirdis and techeris, [12] To the full ending of sanctis, in to the werk of mynisterie, into edificatioun of Cristis body, [13] Till we rynn all into vnitee of faith and of knawing of Goddis sonn, into a perfite man, eftir the mesure of age of
i. Cor. xiiii. Collo. ii. a. the plentee of Crist; [14] That we ar nocht now litil childir, moving as wawis, and be nocht born about of ilk wynde of teching in the waywartnes

iv. 9. **bot alsa that**: *nisi quia et;* P., 'no but that also.' Wy., 'no but for.' J. Ham. (Fac. Traict., p. 217), 'passit doun to the inuart partes of the earthe.'

10. **He it is**, &c.: so P. Vg., *Qui descendit, ipse est et qui ascendit.* **on**: *super.* Abp. Ham. (p. 163), 'He ascendit abone al the hevins.' **fulfill**: so Wy. P., 'fille.' Vg., *impleret.* Cod. Tolet., *adimpleret.*

12. **full ending**: *consummationem;* AV., 'perfecting.'

13. **rynn**: *occurramus.* **plentee**: *plenitudinis.* Vv. 11-13: Abp. Ham. (p. 231), 'Our salviour hes gevin sum to be Apostillis, sum to be Prophetis, sum to be Evangelistis, sum to be pastouris and doctouris, to the consummatioun and perfectioun of sanctis in the wark of ministratioun, for the edificatioun of the mistik bodye of Christ, quhil we all mete togidder in ane faith and knawlege of the sonne of God.' J. Ham. (Cath. Traict., sig. Q, iij.), 'Christ hes geuin to his kirk sum apostlis, sum prophetes, sum euangelistes, sum pastores and doctoris, vnto the tyme the sancts be perfytit, to the vark of ministerie, and to the ædification of Christis bodie, vnto the consummation of the varld': *id.* (Fac. Traict., p. 177), 'Christ hes gevvin to his kirk, some Apostles, some Prophetes, vthers Euangelists, vthers pastors and doctors, to the consummation of the Sainctes for the work of the ministrie, to the ædification of the bodie of Christ . . . whil we meit al and be assemblit in the vnitie of faith.'

14. **That we ar nocht now**: P., 'that we be not now.' Vg., *Ut jam non sinus.* **moving as wawis**: so Wy., P. Vg., *fluctuantes.* J. Ham. (Fac. Traict., p. 121), 'And not be drawin auay with euerie lycht wind of doctrine.' **waywartnes**: *nequitia.*

of men, in subtile wit to the desaving of errour. [15] Bot do we treuth in charitee, and wax in him be F. 140 *v.*
al thingis, that is Crist our hede; [16] Of quham al Eph. i. c. ande v. c.
the body set togiddir, and bundin togiddire be ilk Roma. xii. a. i. Cor. xii. d.
iuncture of vndirseruing, be wirking into the mesure
of ilk membire, makis increscing of the body, in to
edificatioun of itself in charitee. ✠ [17] Tharfor I say Roma. i. c. i. Pet. iiii. a.
and witnes this thing in the Lorde, that ye walk
nocht now, as hethin men walkis, in the vanitee of
thar wit; [18] That haue vndirstanding mirknyt with
mirknessis, and ar alienit fra the lijf of God, be
ignorance that is in thame, for the blindnes of thar
hart. [19] Quhilk despairand betuke thame self to
vnchastitee, into the wirking of al vnclennes in
couatice. [20] Bot ye haue nocht sa lerit Crist, [21] Gif
neuirtheles ye haue herd him, and ar techit in him,
as is treuth in Jesu. [22] Do ye away be the ald Roma. vi. a. Coll. iii. a.
leving the ald man, that is corrupt be the desires
of errour; ✠ ✠ [23] And be ye renewit in the spirit
of your saule; [24] And cleith ye the new man,
quhilk is made eftire God in richtuisnes and halynes

iv. 15. **do we . . . and wax**: *facientes . . . crescamus.* **our hede**: *caput.*

16. **iuncture of vndirseruing**: P., 'ioynture of vnder seruyng.' Vg., *juncturam subministrationis.* **be wirking**: *secundum operationem.*

17. **hethin men**: *et Gentes.*

18. **mirknyt with mirknessis**: P., 'derkned with derknessis.' Vg., *Tenebris obscuratum.* **and ar alienit**: *alienati.*

19. **in couatice**: so Wy., P., reading, with codd. Amiat., Fuld., *in avaritia.* Vg., *in avaritiam.* Abp. Ham. (p. 48), 'Thai be desperacion gaif thame self to wantones in doing of al uncleinness and covatousnes.'

21. **ar techit**: *edocti estis;* Rh., 'have been taught.'

22. **Do ye away**: so Wy., P., reading, with Hent., Sixt., Victorinus, and the Sarum Missal, *deponite;* but Clem., *deponere.* **be the ald leving**: *secundum pristinam conversationem.*

23. **saule**: so P. Wy., 'mynde.' Vg., *mentis.*

24. **cleith ye**: *induite.*

thame. [8] For ye war sumtyme mirknessis, bot now
i. Tess. v. a. Gal. v. c. licht in the Lorde. Walk ye as the sonnis of licht.
[9] For the fruit of licht is in al gudnes, and richtuisnes, and treuth. [10] And preue ye quhat thing is wele plesing to God. [11] And will ye nocht comoun to vnfructuous werkis of mirknessis; bot mare repreue ye. [12] For quhat thingis ar done of thame in priuee, it is foule, ye, to speke. [13] And al thingis that ar repreuit of the licht, ar opinlie schewit; for
Joh. iii. c. Esaie lx. a. althing that is schewit, is licht. [14] For quhilk thing he sais, Ryse thou that slepis, and ryse vp fra dede,
Roma. xiii. b. Collo. iiii. a. and Crist sal lichtin thee. ✠ [15] Tharfor, brether, se ye how warlie ye sal ga; nocht as vnwise men,
[16] Bot as wijse men, agane byand tyme, for the dais
Roma. xii. b. i. Tessa. iiii. a. Ecclesi. xxxi. c. Actis ii. b. Coll. iii. b. Psal. xcvii. a. i. Tessa. v. c. ar euile. [17] Tharfore wil ye nocht be made vnwise, bot vndirstandand quhilk is the will of Gode. [18] And will ye nocht be drunkin of wyne, in quhilk is licherie, bot be ye fillit with the Haligast; [19] And speke ye to yow self in psalmes, and ympnes, and spirituale sangis, syngand and sayand psalme in your hartis to the Lord; [20] Euirmare doing thankingis for al thingis in the name of our Lord Jesu Crist to God and to the fader. [21] Be ye subiect togiddire

v. 8. **mirknessis**: Wy., P., 'derknessis'; and so in ver. 11 and vi. 12. Vg., *tenebræ*. **Walk**: so Wy., P. Vg., *ambulate*.

10. **And preue ye**: *Probantes*.

11. **comoun**: *communicare*.

12. **ye, to speke**: *et dicere*.

13. **of the licht, are opinlie schewit**: so divided in the MS.; but Vg., *a lumine manifestantur*. Rh., 'are manifested by the light.'

14. **fra dede**: *a mortuis*. Abp. Ham. (p. 161), 'Ryse thow that sleipis, ryse up fra the dede and Christ sal lychtin the.'

15. **how warlie**: *quomodo caute*.

16. **agane byand**: *redimentes*.

18. **licherie**: so P. Wy., 'luxurie.' Vg., *luxuria*.

19. **And speke ye**: *Loquentes*. **sayand psalme**: so Wy., P. Vg., *psallentes*.

20. **to the fader**: so P.; but Wy. omits 'to.'

21. **Be ye subiect**: *Subjecti*.

in the drede of Crist. ✠ [22] Women, be thai subiect to thare husbandis, as to the Lord, [23] For the man is hede of the woman, as Crist is hede of the kirk; he is saluiour of his body. [24] Bot as the kirk is subiect to Crist, sa women to thar husbandis in al thingis. [25] Men, lufe ye your wijfis, as Crist luvit the kirk, and gave him self for it, [26] To mak it haly, and clenget it with the wesching of watire, in the word of lijf, [27] To gefe the kirk gloriouse to him self, that it had na wem, nore runkile, or ony sic thing, bot that jt be haly and vndefoulit. [28] Sa alsa men aucht to lufe thar wyues, as thare awne bodijs. He that luvis his wijf, luvis him self; [29] For na man hatit euir his awn flesch, bot nurysis and

Coll. iii. c. i. Pet. iii. a. i. Cor. xi. a.

Ephe. v. a. Gal. i. a. Titum iii. a. i. Peter iii. c.

F. 141 *v.*

v. 22. Women, be thai subiect: so P. Wy., 'Be wymmen suget.'

23. **he is saluiour of his body**: so P., but with *is* underlined. Wy., 'he sauyour of his body.' Vg., *Ipse, salvator corporis eius*—the last word of slight authority.

24. **sa**: *ita et.*

26. **and clenget it with the wesching**: so P. Clem., *mundans lavacro;* St., Hent., Sixt. add *eam*, with Ambros., Pelagius. J. Ham. (Fac. Traict., p. 158), 'cleingis his kirk be the lauer of water in the word of lyf': *id.* (p. 227), 'Christ claingis his kirk be the lauer of water in the word of lyf.'

27. **To gefe**: *Ut exhiberet.* **that it had**: so P. Vg., *habentem.* **wem**: *maculam.* **runkile**: Wy., P., 'ryueling'; but one MS. of Wy. has 'wrincle,' and one of P. a marginal reading, '*ether wrynkele.*' Vg., *rugam.* Vv. 25-27: J. Ham. (Cath. Traict., sig. Q, i.), 'Christ hes luifit his kirk, and hes geuin him self for hir, to mak hir haly thairby, vesching hir vith ye lauer of valter in ye vord, yat he micht exhibit and fourthschau to him self ane glorious and excellent kirk, not haifing ony spot runkill or ony vther sic blot, bot yat scho mycht be halie and immaculat.' Abp. Ham. (p. 44), 'Christ hais luffit the kirk, . . . and has gevin him self for it, to sanctifie it, and clengit it in the fountaine of watter be the word of lyfe, to mak it to himself ane glorious congregacioun, haiffand na spot nor runkil, nor ony siclike thing, bot that it suld be haly and without repreif': *id.* (p. 171), 'Christ hais luffit his kirk swa, that he hes gevin him self for it for to hallow it, be the lawar of Baptyme and the word of God, that it suld be haly without smot or fylth.'

fostris it, as Crist dois the kirk. [30] And we ar membris of his body, of his flesch, and of his
Gene. ii. d. Math. xix. c. Mar. x. de. baanis. [31] For this thing a man sal forsake his fader and his moder, and he sall draw to his wijf; and thai salbe ii in aa flesch. [32] This sacrait (*a*) is gret; ye, I say in Crist, and in the kirk. [33] Neuirtheles, ye alle ilkman lufe his wijf as him self; and the wiif dreed hir husbande.

vi chapture.

Coll. iii. c. Exod. xx. b. Sonnis, obey ye to your fadris and modris, in the Lord; for this thing is richtfull. [2] Honour thou thi fader and thi moder, that is the first mandment in beheest; [3] That it be wele to thee, and that thou be
Exod. xii. b. Deut. iiii. b., vi. d., xi. c. lang leving on the erde. [4] And, fadris, will ye nocht
Psal. lxxxvii. a. Coll. iii. c. prouok your sonnis to ire; bot nuryse ye thame in teching and chastising of the Lord. [5] Seruandis, obey ye to fleschlie lordis with drede ande trembiling, in
Titum ii. b. sympilnes of your hart, as to Crist; [6] Nocht seruyng

(*a*) *sacrait* corrected out of *sacrament.*

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v. 29. **as Crist**, &c.: *sicut et Christus Ecclesiam.* P. supplies 'doith.'

30. **And**: *Quia.* J. Ham. (Fac. Traict., p. 371), 'flesche of his flesche, and baine of his baine.'

31. **he sall draw**: *adhærebit;* Rh., 'and shall cleave.'

32. **sacrait**: *sacramentum;* Wy., P., 'sacrament.' Tyndal, 'secrete.' **ye, I say**: *ego autem dico.* Abp. Ham. (p. 236), 'Matrimonye is ane gret sacrament, bot I say in Christ and in the kirk.' J. Ham. (Fac. Traict., p. 416), 'This is a great sacrament, bot I say in Christ and in his kirk.'

vi. 1. **fadris and modris**: *parentibus vestris.* Wy., P., 'fadir and modir'; but one MS. of Wy. has plurals.

2. **in beheest**: so P., 'biheest.' Vg., *in promissione.*

4. **prouok**: Wy., P., 'terre.' Vg., *provocare.* **ire**: Wy., P., 'wraththe.' **chastising**: *correptione.* AV., 'admonition.' Abp. Ham. (p. 79), 'Fatheris provoke nocht your barnis to crabitnes, bot foster thame and teche thame in the dredour of God.'

5. **fleschlie**: *carnalibus;* Rh., 'according to the flesh.'

at the e, as plesing to men, bot as seruandis of Crist; i. Pet. ii. c.
doing the will of God be discretionn, [7] With gude will
seruand as to the Lord, and nocht as to men; wittand
that ilkman, [8] Quhat euir gude thing he sal do, he
sal resaue this of the Lorde, quhethir seruand, quhethir
fre man. [9] And ye, lordis, do the sammin thing to Ecclesi. xxxiii. d. Coll. iii. c. Actis x. d. Roma. ii. d. Coll. iii. c. i. Peter v. c.
thame, forgevand manassis; wittand that bathe thare
Lord and youris is in heuenis, and the taking of per-
sounns is nocht anentis God. ✠ [10] Here eftirwart,
brether, be ye confortit in the Lord, and in the mycht
of his virtue. [11] Cleith you with the armour of God,
that ye may stand aganes aspyingis of the deuile.
[12] For quhy stryving is nocht to vs aganes flesch and
blude, bot aganes the princis and potestatis, aganes
gouernouris of the warld of thir mirknessis, aganes
spirituale thingis of wickitnes, in heuenlie thingis.
[13] Tharfore tak ye the armour of God, that ye may Exo. xxviii. a. Deut. xxiii. b.
aganestand in the euile day; and in al thingis stand

vi. 6. **at the e**: *ad oculum.* **be discretionn**: so P. Wy., 'of ynwitt, *or resoun.*' Vg., *ex animo.* Rh., 'from the heart.' Vv. 5-7: Abp. Ham. (p. 80), 'Servandis obey carnal masteris with dredour and reverence, with a simple hart as to Christ, nocht allanerly to make service to the Ee sycht for mennis plesour, bot as the servandis of Christ, doand the will of God fra the hart with gud will evin thinkand as ye suld serve God.'

9. **forgevand manassis**: *remittentes minas.* **taking**: *acceptio.* AV., 'respect.' **anentis God**: so Wy., P., reading *apud Deum* with codd. Demidov., Claromont., Aug., and R. Vg., *apud eum.* Comp. Col. iii. 25. Abp. Ham. (p. 80), 'And ye masteris do siclik to thame, be nocht rygorous and bitter to thame, knawand weil that your Lord is in hevin, to quhome all men is lyk in pryce and all bocht with ane blud of Christ.'

11. **aspyingis**: so P. Vg., *insidias.* Wy., 'aspyingis, *or asaylyngis.*' Rh., 'deceits.'

12. **For quhy**, &c.: *Quoniam non est nobis colluctatio.* **in heuenlie thingis**: *in cælestibus;* Rh., 'in the celestials.' RV., 'in the heavenly *places.*'

13. **stand ye perfite**: so Wy., P., reading *state* with late MSS., as R. Cod. Claromont., *stetis;* cod. Boern., *stare aut stetis.* Vg., *perfecti stare.*

Psal. cxxxi. a. F. 142 r. Esaie xi. a. Sapi. v. c. ii. Cor. x. a. Heb. iiii. c. Luc. xviii. a. i. Tessa. v. c. Collo. iiii. a. ii. Tessa. iiii. a. Actis iiii. c.

ye perfite. 14 Tharfore stand ye, and be ye beltit about your lendis in suthfastnes, and clethit with the habirioun of richtuisnes, 15 And your feet schode in making reddy of the euangele of pece. 16 In althingis, tak ye the scheeld of faith, in quhilk ye may slokin al the fyrie dartis of the warlde. 17 And tak ye the helm of heill, and the swerde of the spirit, that is the word of Gode. ✠ 18 Be al prayer and beseking pray ye all tyme in spirit: and in him waking in al besynes, and besekand for al halymen, 19 And for me, that word be gevin to me in opnyng of my mouth, with traist to mak knawne the misterie of the euangele, 20 For quhilk I am set in message in a chenye; sa that in it I be hardy to spek, as it behuvis me. 21 And that ye witt, quhat thingis ar about me, quhat I do, Tithicus, my maast dere bruther, and faithful mynister in the Lord, sal mak all thingis knawne to you; 22 Quham I send to you for this sammin thing,

vi. 14. **and be ye beltit**: *succincti.* **lendis**: *lumbos.* **habirioun**: P., 'haburioun.' Wy., 'haberioun.' Vg., *loricam.*

15. **in making reddy**: *in præparatione.*

16. **tak ye**: so P. Vg., *sumentes.* **of the warlde**: a slip of Nisbet's; P., 'of the worste.' Wy., 'of the worste *enmye.*' Vg., *nequissimi.* Rh., 'of the most wicked one.' Abp. Ham. (p. 128), 'In all thingis tak ye hald of the buklar of faith, quhairwith ye may slokkin the fyrie dartis of the wyckit spret.'

17. **heill**: P., 'helthe.' Vg., *salutis.* Vv. 14-17: Abp. Ham. (p. 267), 'Belt our loynyeis with verite. Put apon us the brest plait of rychteousnes. Let the fete—of our mind—be schod with the evangil of paice. Abone al thingis geve us grace to take hald of the bucklar of faith, quhairwith we may slokkin the fyiry dartis of the wickit spreit. Put on our hede the helmonte of salvatioun. Let us alwais beare in our hand the sword of the spreit quhilk is thi haly word.'

18. **pray ye**: so P. Vg., *orantes.* **in him**: *in ipso.* **waking in al besynes, and besekand**: *vigilantes in omni instantia, et obsecratione.*

20. **I am set in message**: *legatione fungor.*

21. **And that ye witt**: *Ut autem et vos sciatis;* Wy., 'Forsothe that and ȝe wite.' P., 'And ȝe wite.'

that ye knaw quhat thingis ar about vs, and that your hartis be confortit. [23] Pece to brether, and charitee, with faith of God oure fader, and of the Lord Jesu Crist. [24] Grace with almen that luvis oure Lord Jesu Crist in vncorruptioun. Amen.

Sent fra Rome vnto the Ephesians be Tichicus.

vi. 23. **of God oure fader**: so Wy., P., reading *a Deo patre nostro*, as in St., Sixt., Ambrosiaster, and R. Clem. omits *nostro*.

No colophon in Wy., P., Vg. Tyndal, 'Sent from Rome vnto the Ephesyans by Tichicus.'

PROLOUUGE. (*a*)

PHILIPPENSES ar of Macedonie. Thir, quhen thai had resauet the word of treuth, stude stedfastlie in the faith, and thai resauet nocht fals apostilis. The apostile loues or comendis (*b*) thir, writing to thame fra Rome, out of prisoun, be Epaphrodite.

To the Philippians.

The first chapture.

Actis vi. b. and xvi. a. PAULE and Timothe, seruandis of Jesu Crist, to al the halymen in Crist Jesu, that ar at Philip-
ii. Cor. i. a. pus, with bischopis and dekenis, [2] Grace to you and pece of God oure fader, and of the Lord Jesu
Gal. i. a. Col. i. a. i. Tessa. i. a. Crist. ✠ [3] I do thankingis to my God in al mynde of yow [4] Euirmare in al my prayeris for al yow with ioy, makand a beseking [5] On (*c*) your comonyng

(*a*) The **Prolouuge** is, as usual, from Purvey. The original in Cod. Amiat. is: 'Philippenses sunt Macedones. Hi accepto verbo veritatis persteterunt in fide nec receperunt falsos apostolos. Hos conlaudat apostolus, scribens eis a Roma de carcere per Epha-froditum.'

(*b*) **loues or comendis**: Wy., P., 'preisith.'

(*c*) *on* written above *of* deleted.

i. 2. **Grace to you and pece**: so Wy. Vg., *Gratia vobis, et pax.* P., 'grace and pees to 3ou.' Comp. Colossians i. 3.

4. **makand**: so Wy., 'makynge.' Vg., *faciens.* P., 'and make.'

5. **On your comonyng**: *super communicatione vestra;* Rh., 'for your communicating.' RV., 'for your fellowship in furtherance of the gospel.'

in the gospele of Crist, fra the first day til now; [6] Traisting this ilk thing, that he that begann in you a gude werk, sal performe it till into the day of Jesu Crist. [7] As it is iust to me to fele this thing for al you, for that I haue you in hart, and in my bandis, and in defending and confermyng of the gospele, that all ye be fallowis of my ioy. [8] For God is a witnes to mee, how I couate al you in the bowelis of our Jesu Crist. [9] And this thing I pray, that your charitee be plenteous mare and mare in cunnyng, and in al witt; [10] That ye preue the bettir thingis, that ye be clene and without offence in the day of Crist; [11] Fillit with the fruit of richtuisnes be Jesu Crist, into glorie and loving of God. [12] For, brether, I will that ye witt, that the thingis that ar about me haue cummin mare to proffitt of the gospele, [13] Sa that my bandis war made knawne in Crist, in ilk tolbuthe, and in all vthir places; [14] That ma of brether traisting in the Lord mare plenteouslie for my bandis, durst without drede speke the word of God. [15] Bot sum for invy and strijf, and sum for gude will, prechis Crist; [16] And sum

Joh. vi. d. F. 142 v. i. Tessa. ii. a. Ephe. i. c. Collo. i. d. ii. Tessa. i. b. Ephe. iii. b.

i. 6. **Traisting**: P., 'tristenynge.' Vg., *confidens.*

8. **of our Jesu Crist**: *Jesu Christi*; 'our' not in Wy., P.

10. **the bettir thingis**: *potiora.* **clene**: *sinceri.*

11. **loving**: *laudem*; Wy., P., 'the heriyng.'

12. **the thingis that ar about me**: *quæ circa me sunt*; AV., 'the things *which happened* unto me.' **proffitt**: *profectum*; Rh., 'furtherance,' and so in ver. 25.

13. **in ilk tolbuthe**: *in omni prætorio*; Wy., P., 'in ech moot halle.' Rh., 'in all the court.' RV., 'throughout the whole praetorian guard.'

14. **That**: so Wy., P., reading *Ut* with St., Hent., Sixt., Pelag., Ambros., R., and the Sarum Breviary. Clem., with the best authority, *Et.* **traisting . . . mare plenteouslie for my bandis**: so P., collocating *confidentes vinculis meis abundantius*; but Wy., 'tristenynge in my boondis, more plenteuously dursten,' reading *confidentes in vinculis meis, abundantius auderent*, with St., Hent., Sixt., R. Clem. omits *in.*

15. **and sum**: *quidam autem et.*

of charitee, witting that I am put in the defence of
the gospele. [17] Bot sum of strijf schawis (*a*) Crist nocht
clenelie, gessing thame to raase tribulatioun to my
bandis. [18] Bot the quhile on al maner, outhir be
occasioun, outhir be treuth, Crist is schewit; and in
ii. Cor. i. b. this thing I haue ioy, bot alsa I sal haue ioy.
[19] And I wate, that this thing sal cum to me into
heill be your prayere, and the vndirmynistring of
the spirit of Jesu Crist, [20] Be my abiding and hope.
For in na thing I salbe schamyt, bot in al traist as
euirmare and now, Crist salbe magnifijt in my body,
outhir be lijf, outhir be deid. [21] For to me to leeue
is Crist, and to dee is wynnyng. [22] That gif to leue
in flesch, is fruit of werk to me, and quhat I sal
ii. Joh. v. a, ii. Cor. v. a. chese, I knaw nocht. [23] Bot I am constrenyeit of ij
thingis, I haue desire to be dissoluit, and to be with
Crist, it is mekile mare bettire; [24] Bot to duell in

(*a*) *schawis* altered out of *schawand*.

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i. 17. **schawis Crist nocht clenelie**: so Wy., P. Vg., *Christum annunciant non sincere.* **gessing thame to raase tribulatioun**: *existimantes pressuram se suscitare.*

18. **Bot the quhile**: *Quid enim? Dum;* P., 'But what? the while.' Wy., 'What sothly? the while.' Rh., 'But what? So that.' **be occasioun**: so P. Vg., *per occasionem.* Wy., 'by contencioun,' without authority; probably a repetition from the preceding verse. Victorinus read *sub obtentu.* AV., 'in pretence.' **is schewit**: so Wy., P., reading, with cod. Claromont., *annunciatur.* Vg., *annuncietur.*

19. **And I wate**: *Scio enim.* **vndirmynistring**: *subministrationem.*

20. **For in na thing**: so Wy., P., with faulty division. Vg., *spem meam, quia in nullo confundar.* **as euirmare and now**: *sicut semper, et nunc;* AV., 'as always, *so* now.'

22. **That gif**, &c.: *Quod si vivere in carne, hic . . . est.* So P.; but Wy., 'That if . . . this is,' reading *hoc* with cod. Boern. **and quhat I sal chese**: so Wy.; but P., 'lo, what Y schal chese.' Vg., *et quid eligam.*

23. **I haue desire**: *desiderium habens.* **it is**: supplied by P., and underlined.

flesch, is nedefull for you. [25] And I· traisting this thing, wate that I sal duelle, and perfitelie duell to al you, to your proffitt and ioy of faith, [26] That your thanking abonnd in Crist Jesu in me, be my cummyng eftsone to you. [27] Aanly leue ye worthilie to the gospele of Crist, that quhethir quhen I cum and se you, outhir absent I here of you, that ye stand in aa spirit of aa will, traualand togiddire to the faith of the euangele. [28] And in na thing be ye afferit of aduersarijs, quhilk is to thame cause of perditioun, bot to you cause of heile. And this thing is of God. [29] For it is gevin to you for Crist, that nocht aanly ye beleue in him, bot alsa that ye suffire for him; [30] Having the sammin striif, quhilk ye saw in me, and now ye haue herde of me.

Ephe. iiii. a. Colo. i. a. i. Tessa. iii. a.

F. 143 *r*.

The Secunde cheptur.

Tharfor gif ony confort is in (*a*) Crist, gif ony solace of charitee, gif ony fallouschip of spirit, gif ony inwartnes of mercy doing, [2] Fulfill ye my ioy, that ye vndirstande the sammin thing, and haue the sammin charitee, of aa will, and fele the sammin thing; [3] Nathing be strijf, nouthir be vane glorie, bot in meeknes, demand ilk vthir to be hieare than him self; [4] Nocht behaldand ilk be him self quhat thingis ar his awne, bot tha thingis that ar of

Ro. xii. c.

i. Cor. iii. a.

(*a*) *in* written above *of* deleted.

i. 24. **for you**: *propter vos.*

25. **I sal duelle, and perfitelie duell**: so Wy., P. Vg., *manebo, et permanebo.* Rh., 'I shall abide and continue.'

27. **leue ye worthilie to the gospele**: *digne Evangelio . . . conversamini.* **of aa will**: *unanimes.*

28. **And this thing is of God**: so in Wy., P., wrongly separated from the previous clause. P. underlines *is.* Vg., *et hoc a Deo.*

ii. 1. **inwartnes**: so P. Wy., 'entraylis.' Vg., *viscera.*

2. **and haue**: so P. Vg., *habentes.*

i. Pet. ii. c. Psal. viii. b. vthir men. ✠ [5] And fele ye this thing in you, quhilk alsa in Crist Jesu; [6] That quhen he was in the forme of God, demyt nocht rubberie, that him self Hebr. v. a. war euen to God; [7] Bot he lawit him self, takand the forme of a seruand, and was into the liknes of men, and in habite was fundin as a man. [8] He mekit him self, and was made obedient to the deide, Math. xxxviii. c. ye, to the dede of the croce. [9] For the quhilk thing Heb. ii. b. God vphieit him, and gaue to him a name that is Esaie xlv. c. abone al name; [10] That in the name of Jesu ilk kne Dani. vii. b. be bowit, of heuenlie thingis, of erdlie thingis and Roma. xiii. b. of hellis; [11] And ilk tonng knawleche, that the Lord Jesu Crist is in the glorie of Gode the fader. ✠ Actis xvi. b. [12] Tharfore, my maast dereworthe brether, as euir- Deut. viii. d. mare ye haue obeyit, nocht in my presens aanly, bot mekile mare now in my absence, wirk ye with Eze. xxxvi. e. drede and trembiling your hele. [13] For it is God ii. Cor. iii. a. Hebre. xiii. d. that wirkis in you, bathe to will, and to performe, i. Pet. iiii. d. for gude will. [14] And do ye althingis without gruch-

ii. 6. **rubberie**: *rapinam;* Wy., P., 'raueyn.' Tyndal, 'robbery.' Vv. 5, 6: Gau (p. 37), 'Feil the same mind in zow quhilk wesz in Christ Iesu quhilk beand in the schaip of God et ce.'

7. **was**: P., 'was maad.' Vg., *factus.* Wy., 'into lyknesse of men maad.' **was fundin**: *inventus.*

8. **and was made**: *factus.* **ye, to the dede**: *mortem autem.* Abp. Ham. (p. 156), 'He meikit himself and became obedient evin to his dede, the verrai dede of the crosse.' Gau (p. 43) paraphrases, 'the sone of God humilit hime of his hie maieste and come in the vardil and suffert deid apone ane cors for our sinnis.'

9. **vphieit**: Wy., P., 'enhaunside.' Vg., *exaltavit.*

10. **of hellis**: *infernorum.* Abp. Ham. (p. 139), 'In the name of Jesus, all kneis suld bow, of hevinly creatouris, of erdly, and of hell.'

12. **nocht in my presens**: *non ut in præsentia mei.* Nis., after Wy., P., omits *ut* with St., Ambros., Pelag., Sarum Breviary. Burne (f. 151), 'vork zour saluatione vith feir and dreddor.' J. Ham. (Cath. Traict., sig. V, i. *v.*), 'vork your auin saluation vith feir and dredour.'

13. **for gude will**: so Wy., P. Vg., *pro bona voluntate.* Rh., 'according to his good will.'

ingis and doutingis, [15] That ye be without playnt, i. Pet. ii. b. Mar. v. b.
and sympile as the sonnis of God, without repreef,
in the myddis of a schrewit natioun, and a wawart;
amang quhilk ye schyne as gevaris of licht in the
warld. [16] And hald ye togiddire the word of lijf to ii. Cor. i. c. i. Tessa. ii. c.
my glorie in the day of Crist, for I haue nocht Collo. i. c.
runnin in vane, nouthir I haue traualit in vane. F. 143 *v.*
[17] Bot thouch I be offrit or slane on the sacrifice
and (*a*) seruice of your faith, I haue ioy, and thank you Roma. xii. b.
all. [18] And the sammin thing haue ye ioy, and thank
ye me. [19] And I hope in the Lord Jesu, that I sal Actis xvi. a. i. Tessa. iii.
send Tymothe sone to yow, that I be of gude b.
confort, quhen tha thingis ar knawne that ar about
you. [20] For I haue naman sa of aa will, that is
besie for you with clene affectioun. [21] For al men
sekis tha thingis that ar thare awne, nocht tha
thingis that ar of Jesu Crist. [22] Bot knaw ye the i. Cor. xiii. a.
assay of him, for as a sonn to the fader he has
seruit with me in the euangele. [23] Tharfore I hope
that I sal send him to yow, sone as I se quhat
thingis ar about me. [24] And I traist in the Lord,
that alsa my self sal cum to you sone. [25] And I gessit Phil. i. a.
it nedefull to send to you Epaphrodite, my bruther
and euen wirkare, and myn euen knycht, bot youre

(*a*) *and* substituted for *or* deleted.

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ii. 15. **sympile as the sonnis of God**: so P., adding *sicut* as in Ambros., *simplices sicut filii Dei*, and cod. Boern., *sinceres aut simplices sicut filii Dei;* but Vg., *simplices filii Dei.* Wy., 'the symple sones of God.'

16. **And hald ye**: so P. Vg., *continentes.* **for**: *quia.*

17. **offrit or slane**: so P. Wy., 'offrid, *or slayn.*' Vg., *immolor.* **thank**: *congratulor;* Wy., 'to gidere thank,' and so in the next verse, *et congratulamini mihi,* 'and to gidere thanke me.'

20. **of aa will**: *unanimem.* **besie**: *solicitus.* **clene**: *sincera.*

22. **assay**: *experimentum.*

23. **sone as**: *mox ut;* Wy., P., 'anoon as.'

25. **euen wirkare . . . euen knycht**: *cooperatorem . . . commilitonem.*

apostile, and the mynister of my nede. [26] For he desirit you all, and he was soroufull, for that ye herde that he was seek. [27] For he was seke to the dede, bot God had mercy on him; and nocht aanly on him, bot alsa on me, that I had nocht havynes on havynes. [28] Tharfore mare hastilie I send him, that quhen ye haue sene him, ye haue ioy (*a*) aganewart, and I be without havynes. [29] Tharfore resaue ye him with al ioy in the Lord, and haue ye sic with all honour. [30] For the werk of Crist he yede to the dede, gevand his lijf, that he suld fulfill that that failyeit of you anentis my seruice.

Math. x. a. Roma. xv. d. i. Thi. v. c.

The iii chaptur.

Hyne forwart, my brether, haue ye ioy in the Lord. To write to you the sammin thingis, to me it is nocht slaw, and to you it is necessarie. [2] Se ye hundis, se ye euil wirkaris, se ye diuisioun. [3] For we ar circumcisioun, the quhilk be spirit seruis to God, and glories in Crist Jesu, and we haue nocht traist in the flesch, [4] Thocht I haue traist, ye, in the flesch. Gif ony

Esaie lvi. c. Phil. i. b. Roma. ii. c. Coll. ii. b. Joh. iiii. c. Roma. i. a.

(*a*) After *ioy*, *eftire* deleted.

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ii. 26. **for that**: *propterea quod;* P., 'therfor that.' Wy., 'for that and,' reading, with R., *propterea quod et.*

27. **For he was seke**: so P.; but Vg., *Nam et infirmatus est.* Wy., 'Forwhi and he was maad syk.' Cod. Fuld. omits *et;* Ambros. reads, *Etenim infirmatus est.*

28. **aganewart**: *iterum;* Wy., P., 'eft.'

30. **For**, &c.: *Quoniam propter opus.* One MS. of P. has been corrected to, 'For for the werk.'

iii. 1. **to me**: *mihi quidem;* Wy., 'forsoth to me.' **slaw**: *pigrum;* Rh., 'tedious.'

2. **diuisioun**: so Wy., P. Vg., *concisionem.* Rh., 'concision.' Abp. Ham. (p. 4), 'Behald the doggis, behald ewil workeris, behald contentioun and divisioun.'

3. **and we haue nocht**: *et non . . . habentes.*

vthir man is seen to traist in flesch, I mare, [5] That was circumcidit in the viii day, of the kynn of Israel, of the lynage of Beniamyn, ane Hebrew of Hebreus, be the law a Pharisee, [6] Be lufe persewand the kirk of God, be richtuisnes that is in the law levand without plaint. [7] Bot quhilk thingis war to me wynnyngis, I haue demyt thir emparingis for Crist. [8] Neuirtheles, I gesse al thingis to be pairment for the clere science of Jesu Crist my Lord, for quham I made al thingis pairment, and I deme as dirt, that I wynn Crist, [9] And that I be fundin in him, nocht havand my richtuisnes that is of the law, bot that that is of the faith of Crist Jesu, that is of God the richtuisnes in faith, [10] To knaw him, and the virtue of his aganerysing, and the fallouschip of his passioun, and to be made like to his dede, [11] Gif on ony maner I cum to the resurrectioun that is fra dede. [12] Nocht that now I haue takin, or now I am perfite; bot I folow, gif in ony maner I comprehend, in quhilk thing alsa I am comprehendit of Crist Jesu. [13] Brether, I deme me nocht that I haue comprehendit; bot aa thing, I foryet tha thingis that ar behind, and streke furth my self to tha

ii. Cor. xii. a.
Actis xxiii. a., xxvi. a., and xxviii. F. 144 r.
Actis ix. c. Gal. i. b. Math. xiii. c.
Joh. xvii. a. Coll. ii. a.
Roma. vi. a.

iii. 4. **is seen**: *videtur;* Rh., 'seem.'

5. **That was circumcidit**: *Circumcisus.*

6. **Be lufe**: *Secundum æmulationem.*

7. **emparingis**: *detrimenta.*

8. **the clere science**: *eminentem scientiam.* **dirt**: *stercora;* P., 'drit.'

10. **passioun**: so Wy., P., reading, with St., codd. Harl. 1772, Demid., R., and Pelagius, *passionis.* Vg., *passionum.* **and to be made like**: *configuratus.*

11. **I cum**: so P. Vg., *occurram.* Wy., 'I schal come, *or renne ayens.*' Cod. Boern. has *occurram aut obviavero;* Victorinus, *obvius fiam.* AV., 'I might attain.'

12. **I haue takin**: *acceperim;* and so at iv. 9, 18. Rh., 'I have received.'

13. **I foryet . . . and streke furth**: *obliviscens . . . extendens.*

thingis that ar before, [14] And persew to the ordanit mede of the hie calling of God in Crist Jesu. [15] Tharfor quhaeuir we ar perfite, fele we this thing. And gif ye vndirstand in vthir maner ony thing, this thing God sal schaw to you. [16] Neuirtheles to quhat thing we haue cummin, that we vndirstande the sammin thing, and that we perfitelie duelle in the sammin reule. ✠ [17] Brether, be ye my followaris, and wait ye thame that walkis sa, as ye haue oure forme. [18] For mony walkis, quhilk I haue said oft to you, bot now I wepand say, the ennimyis of Cristis croce, [19] Quhais end is dede, quhais god is the wambe, and the glorie in confusioun of thame, that sauouris

i. Cor. iiii. c. ande x. d.

Roma. xvi. d.
Collo. iii. a.

iii. 14. **the ordanit mede**: so P.; but Vg., *Ad destinatum persequor, ad bravium.* Pelagius and R. (corrected) omit the second *ad.* Wy., 'strecchinge my silf forsoth to tho thingis that ben the formere, to the ordeyned thing, pursue to the pris'; after some reading like Ambros., *extendens me, secundum destinatum insequor ad palmam.* Victorinus, *extendens me secundum regulam, sector ad bravium,* and cod. Claromont., *me extendens secundum regulam, consequor ad brabium,* point to an early difference of interpretation.

15. **Tharfor quhaeuir we ar**: so Wy., P. Vg., *Quicumque ergo perfecti sumus.* **this thing**: so P. Vg., *et hoc.* Wy., 'and that thing.'

16. **that we vndirstande the sammin thing**: *ut idem sapiamus* —a gloss interpolated in the Greek from Gal. vi. 16, Phil. ii. 2. **and that we perfitelie duelle in the sammin reule**: so Wy., P., adding *ut* as in cod. Demidov., *et ut in eadem regula permaneatis,* and spoiling the sense. Vg., *et in eadem permaneamus regula.* Rh. (omitting *et* with Hent.), 'let us continue in the same rule.' In Vg. *regula* also derives from a gloss of the Greek text. Some ancient authorities filled in the meaning differently: so cod. Boern., *ut idem sapiamus aut idem sapere, huic ipsi convenire;* cod. Claromont., *verumtamen in quo pervenimus, in ipsum sapiamus ad hoc ipsum convenire;* Ambros., *et in eo ambulemus.* RV., 'only, whereunto we have already attained, by that same *rule* let us walk.' Burne (f. 163), 'lat vs nocht depairt from the Reul of fayth, that ve may al say ane thing.'

17. **wait ye**: *observate.*

18. **I wepand say**: *et flens dico.*

19. **dede**: *interitus.* Wy., 'deeth, *or perisching.*' Rh., 'destruction.'

erdlie thingis. [20] Bot oure leving is in heuenis; fra quhyne alsa we abide the saluatour oure Lord Jesu Crist, [21] Quhilk sal reforme the body of oure meek- i. Cor. xv. f.
nes, that is made like to the body of his clernes, be the wirking be quhilk alsa he may mak al thingis subiect to him. ✠

The ferde chapture.

Tharfor, my brether maast dereworthe and maast desiret, my ioy and my croun, sa stand ye in the Lorde, maast dere (brether). [2] I pray Euchodiam, and I beseke Synticem, to vndirstand the sammin thing in the Lorde. [3] Alsa I pray and thee, germane fallow, i. Cor. ix. a.
help thou the ilk (women) that traualit with me in the vangele, with Clement and vthiris my helparis, quhais names ar in the buke of lijf. ✠ [4] Joy ye Luc. x. b. Apoc. xvii. b.
euir in the Lord; and agane I say, joy ye. [5] Be i. Tessa. v. c.
your pacience knawne to almen; the Lord is nere. F. 144 *v.*
[6] Be ye nathing besie, bot in al prayere and beseking, with doing of thankingis, be your askingis knawne at God. [7] And the pece of God, that passis al witt, Joh. xiiii. c. Roma. v. a.
kepe your hartis and vndirstanding in Crist Jesu. ✠
[8] Fra hine furth, brether, quhat euir thingis ar suthe, quhat euir thingis chast, quhat euir thingis iust, quhat euir thingis halie, quhat euir thingis abile to be luvit, quhat euir thingis of gude fame,

iii. 21. **sal reforme**: *reformabit.* **meeknes**: *humilitatis.* **that is made like**: *configuratum.* **clernes**: *claritatis.*

iv. 1. **(brether)**: P., '*britheren*'; and so '*wymmen*' in ver. 3.

2. **Euchodiam**: Wy., P., 'Eucodiam,' with St., Hent., and R., *Euchodiam.* Rh., 'Euchodia.' Sixt., Clem., *Evodiam.* Tyndal, 'Evodias.'

3. **and thee, germane fallow**: *et te, germane compar.*

5. **pacience**: *modestia.*

6. **be your askingis knawne**: *petitiones vestræ innotescant.*

8. **abile to be luvit**: so P. Vg., *amabilia.* Wy., 'amyable, *or able for to be loued.*'

gif ony virtue, gif ony praising of discipline, think
ye thir thingis, 9 That alsa ye haue leirit, and
takin, and herd, and sene in me, do ye thir
Esaie ix. b. thingis: and God of pece salbe with you. 10 Bot I
ioyit gretlie in the Lord, that sumtyme eftirwart ye
flurysit agane to fele for me, as alsa ye felit. Bot
ye war occupijt, 11 I say nocht as for nede, for I
i. Thy. vi. b. haue leirit to be sufficient in quhilk thingis I am.
12 And I can alsa be lawit, I can alsa haue plentee;
euiryquhare and in althingis I am taucht to be
fillit, and to hungire, and to abound, and to suffire
myseise. 13 I may al thingis in him that confortis
me. 14 Neuirtheles ye haue done wele, commonyng
to my tribulatioun. 15 For ye Philippenses wate,
that in the begynnyng of the vangele, quhen I yede
furth fra Macedonie, na kirk commonit with me in
resonn of thing gevin and takin, bot ye allaan.
16 Quhilk send to Thessalonyca aanys and twijse
into vse to me. 17 Nocht for I seke gift, bot I re-
Roma. xii. a. Hebre. xiii. c. quire fruit abounding in your resounn. 18 For I haue
althingis, and abonnde; I am fillit with tha thingis
takin of Epaphrodite, quhilkis ye send into the odour
of swetnes, ane acceptabile sacrifice, plesand to God.

iv. 9. **That alsa**, &c.: as in Wy., P., wrongly connected with what precedes. Vg., *Quæ et . . . hæc agite.*

10. **sumtyme eftirwart**: *tandem aliquando.*

12. **And I can alsa be lawit**: *Scio et humiliari.* **myseise**: *penuriam.*

13. **I may**, &c.: J. Ham. (Cath. Traict., sig. S, ii. *v.*), 'I may do all thingis in him quha confortis me.'

15. **For ye Philippenses wate**: *Scitis autem et vos Philippenses.* **resonn** [illegible]: and so in ver. 17. Rh., 'in the account.'

16. **Quhilk send**: so P., apparently reading *Qui.* Vg., *Quia et . . . misistis.* Wy., 'For and to Tessalonyk ȝe senten.'

18. **into the odour**: so Wy., P., reading *in odorem*, as at Eph. v. 4, with St., Sbt., cod. Fuld., Ambros., and R. Hent., Clem., *odorem.*

[19] And my God fulfill al your desire, be his richessis and glorie in Crist Jesu. [20] Bot to God our fader be glorie into warldis of warldis. Amen. [21] Grete ye wele euiry hali man in Crist Jesu. [22] Tha brether that ar with me, gretis you wele. All haly men gretis you wele, maast suthlie thai that ar of the emperouris hous. [23] The grace of our Lord Jesu Crist be with your spirit. Amen.

Sent fra Romme be Epaphrodite.

iv. 19. **richessis and glorie**: a slip of Nisbet's. Wy., P., 'richessis in glorie.' Vg., *divitias suas in gloria.*

20. **Bot to God our fader**: Wy., P., 'But to God and oure fadir'; one MS. of P. omitting 'and.' Vg., *Deo autem et Patri nostro.*

22. **maast suthlie**: so Wy., P. Vg., *maxime autem.* P. usually changes Wyclif's 'sothely' into 'but.'

Tyndal's colophon is, 'Sent from Rome by Epaphroditus.'

PROLOUUGE. (*a*)

COLOSSENSES ar alsa Laodicenses. (*b*) Thir ar of Asie, and thai had bene desauet be fals apostilis. The apostile him self com nocht to thame, bot he bringis thame agane to correctioun be epistil, for thai had herd
F. 145 *r.* the word of Archippus, that had vndirfangit the ministerie into thame. Tharfore the apostile now bundin wrate (*c*) to thame fra Ephesie be Tithicus, the deken, and Onesimus the acolyte.

Collossians.

The first chaptur.

PAULE, apostile of Jesu Crist, be the will of God, and Timothe, bruther, [2] To thame that ar at Colosse, hali and faithfull brether in Crist
Gal. i. a. Jesu, [3] Grace and pece to you of God our fader

(*a*) The **Prolouuge** follows Purvey word for word. The original Latin as in Codex Amiatinus is: 'Colosenses et hi sicut Laudicenses sunt Asiani: et ipsi praeventi erant a pseudoapostolis, nec ad hos accessit ipse apostolus, sed et hos per epistulam recorrigit. Audierant enim verbum ab Arcippo, qui et ministerium in eos accepit. Ergo apostolus iam ligatus scribit eis ab Epheso.' Cod. Demidov. and R. add, 'per tycichum diaconum et onesimum acolitum.'

(*b*) Wy., 'Colocensis also thes as Laodicensis ben men of Asye.' Purvey's text would seem to have omitted *sicut*.

(*c*) P., 'wroot.' Wy., 'writith.' Codex Cavensis reads *scripsit*.

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i. 3. **Grace and pece to you**: so P., as at Eph. i. 2. Vg., *Gratia vobis, et pax*. Wy., 'grace to 3ou and pees.'

and of the Lord Jesu Crist. We do thankingis to God, and to the fadere of our Lord Jesu Crist, euirmare prayand for you, [4] Herand your faith in Crist Jesu, and the lufe that ye haue to all hali men, [5] For the hope that is kepit to you in heuenis. Quhilk ye herde in the word of treuth of the vangele, [6] That com to you, as alsa it is in al the warlde, and makis fruit, and waxis, as in you, fra that day in quhilk ye herde and knew the grace of God in treuth. [7] As ye lerit (*a*) of Epaphras, oure fallow maast dereworthe, quhilk is a trew minister of Jesu Crist for you; [8] The quhilk alsa schewit to vs your luving in spirit. ✠ [9] Tharfore we fra the day in quhilk we herde, ceessit nocht to pray for you, and to ask, that ye be fulfillit with the knawing of his will in al wisdome and spirituale vndirstanding; [10] That ye walk worthilie to God pleisand be al thingis, and mak fruit in al gude werk, and wax in the science of God, [11] And be confortit in al virtue be the mycht of his cleernes, in al pacience and

Eph. i. a. Phi. i. a. i. Tessa. i. a.

Math. iiii. a.

Coll. iiii. b

Eph. i. c. Phi. i. b. ii. Tessa. i. b. ande iiii. a.

Phi. i. d. Joh. xv. b.

(*a*) *lerit* written above *herd* deleted.

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i. 3. **and of the Lord Jesu Crist**: so Wy., P., with Vg.; an addition of the copyist's, rejected by St.; not in codd. Amiat., Fuld., Claromont. **and**: *et*, as inserted here in Vg., and at iii. 17. **euirmare prayand**, &c.: *semper pro vobis orantes.* Rh., following Hent., who omits *pro*, renders, 'always for you, praying,' in accord with the Greek.

5. **is kepit**: *reposita est.*

7. **fallow**: *conservo;* Wy., 'euene seruaunt.' **Jesu Crist**: so Wy., P., as in R., *Jesu Christi.* Vg., *Christi Jesu.*

9. **Tharfore**: *Ideo et.* **ceessit**: reading *cessavimus*, as in cod. Demidov.; but Wy., P., 'ceessen.' Vg., *cessamus.* **to pray . . . to ask**: *orantes . . . postulantes.*

10. **worthilie to God**: *digne Deo.* **and mak fruit . . . and wax**: *fructificantes . . . et crescentes.*

11. **And be confortit**: *confortati.* **cleernes**: *claritatis.*

lang abiding with ioy, [12] That ye do thankingis to God and to the fader, quhilk made yow worthi into the part of heretage of hali men in licht. [13] Quhilk deliuerit vs fra the power of mirknessis, and translatit into the kingdom of the sonn of his luving, [14] In quham we haue aganebying and remissioun of synnis. [15] Quhilk is the ymage of Gode vnuisibile, the first begottin of ilk creature. [16] For in him althingis ar made, in heuenis and in erde, visibile and vnuisibile, outhir thronis, outhir dominatiounns, outhir princehedis, outhir poweris, althingis ar made of nocht be him, and in him, [17] And he is before all, and al thingis ar in him. [18] And he is hede of the body of the kirk; quhilk is the begynnyng and the first begottin of dede (men),

Eph. i. a.
ii. Cor. iiii. a. Heb. i. a. i. Timo.
Psal. xxxii. a. Heb. i. a.
Eph. i. c. ande iiii. b. i. Cor. xv. c.

i. 11. **lang abiding**: *longanimitate.*

12. **That ye do**, &c.: so P., reading, with St., Hent., Sixt., and cod. Demidov., *Gratias agentes Deo et Patri;* but Wy., 'doynge thankingis to God the fadir,' with Clem., *Gratias agentes Deo Patri.* Codd. Amiat., Claromont., *Gratias agentes patri.* **yow**: so P., reading *vos* with codd. Amiat., Tolet., and Ambrosiaster. Wy., 'vs,' with Vg., *nos.* **heretage**: *sortis;* Wy., 'of sort.'

13. **mirknessis**: Wy., P., 'derknessis.' Vg., *tenebrarum.* Abp. Ham. (p. 257), 'He hes deliverit us fra the powar of myrknes, and hes translatit and brocht us into the kingdome of his luffit sonne.'

14. **aganebying and remissioun of synnis**: so Wy., P., reading *redemptionem et remissionem peccatorum* with St., Sixt., Ambros., Pelag., cod. Augiens., and R. Clem., with cod. Demidov., has *redemptionem per sanguinem eius, remissionem peccatorum*—adopting an interpolation from Eph. i. 7, found in many Greek MSS. Hent., with codd. Amiat., Fuld., Boern., has *redemptionem, remissionem peccatorum;* Rh., 'redemption, the remission of sins.' The Old Latin reads simply *remissionem peccatorum;* cod. Tolet., *redemptionem in remissione peccatorum;* S. Augustine quotes as, *redemptionem in remissionem peccatorum.*

16. **made**: *condita,* but later in the verse, *creata.*

17. **ar**: *constant;* Rh., 'consist.' Abp. Ham. (p. 251), 'All creaturis in him hes thair being.'

18. **begynnyng and**: so Wy., P., without authority for 'and.' Vg., *principium, primogenitus.* **dede (men)**: *mortuis.* Wy., P. supply 'men' underlined.

that he hald the dignitee in al thingis. [19] For in him it pleisit al plentee to inhabite, [20] And be him al thingis to be reconncilit in to him, and made pece be the blude of his croce, tha thingis that ar in erdis, outhir that ar in heuenis. [21] And quhen ye war sumtyme alienit, and ennimyis be witt in euile werkis, [22] Now he has reconncilit yow in the body of his flesch be dede, to haue you halie, and vnwemmyt, and without repreef before him. [23] Gif neuirtheles ye duelle in the faith, foundit, and stabile, and vnmouabile fra the hope of the vangele that ye haue herd, quhilk is prechit in al creature that is vndire heuen; of quhilk I Paule am made minister. [24] And now I haue ioy in passioun for you, and I fill tha thingis that failyeis of the passionns of Crist in my flesch, for his body, that is the kirk. [25] Of quhilk I am made minister be the dispensatioun of Gode, that is gevin to me in you, that I fulfill the

Apoc. i. a. Coll. ii. b. Roma. v. a. ii. Cor. v. c.

F. 145 *v.*

Roma. v. a. Ephe. ii. a.

Coll. ii. b. Ephe. v. c.

Math. xvi. c. i. Cor. iii. b. Psal. xviii. a.

ii. Cor. i. a. Ephe. iii. b. Phi. ii. b.

i. 18. **dignitee**: P., 'firste dignyte.' Wy., 'primacie, *or the firste dignyte.*' Vg., *primatum.*

19. **it pleisit**: *complacuit.* Wy., 'it pleside to gidere.' Rh., 'it hath well pleased.' **plentee**: *plenitudinem;* Rh., 'fulness.'

20. **to be reconncilit**: so Wy., P., translating *reconciliari* as read by St., R., with cod. Tolet., Boern., and Pelagius. Vg., *reconciliare.* **and made pece**: *pacificans;* Wy., '*he* pesynge.' J. Ham. (Fac. Traict., p. 221), 'pacifeing be the bluid of his croce . . . and hes reconcilit al in the bodie of his flesche be daith.'

21. **be witt**: *sensu.*

22. **Now**: *nunc autem;* Wy., 'now forsothe.' Rh., 'yet now.' **to haue you**: *exhibere vos;* Sixt. reads, *ut exhiberet.* **vnwemmyt**: *immaculatos.*

23. **vangele**: Wy., P., 'gospel'; so too Tyndal.

24. **passioun**: so P., apparently reading *passione*, without authority. Wy., 'passiouns,' with Vg., *passionibus.* **fill**: *adimpleo;* Wy., 'fulfille.' Rh., 'accomplish.' AV., 'fill up.' Burne (f. 20), 'Nou I reiose in my afflictions for zou and I supplie in my flesch that quhilk inlaikis of the afflict[i]ons of Christ, for his body quhilk is the kirk.'

25. **I**: Wy., P. add 'Poul,' with R., *Paulus,* from ver. 23. **in you**: so Wy., P., reading *in vobis* with St., Hent., Sixt., Pelag., cod. Boern., and R.; but Clem., with the best MSS., *in vos.* Rh., 'toward you.'

ii. Thy. ii. a. word of God, [26] The priuitee, that was hid fra
i. Cor. iiii. a. Eph. iii. b. Math. xi. e. Joh. vi. e. ii. Cor. ii. c. Ephe. i. b. warldis and generatiouns. Bot now it is schewit to his sanctis, [27] To quhilkis God wald mak knawne the richessis of the glorie of this sacrait (*a*) in hethin men, quhilk is Crist, in yow the hope of glorie. [28] Quham we schaw, repreving ilkman, and teching ilkman in al wisdome, that we offire ilkman perfite in Crist Jesu. [29] In quhilk thing alsa I trauale in stryving be the wirking of him, that he wirkis in me in virtue.

ii chap.

Bot I will that ye witt, quhat besynes I haue for yow, and for thame that ar at Laodicie, and quhilk euir saw nocht my face in flesch, [2] That thar hartis
Joh. xvii. a. i. Cor. i. c. be confortit, and thai be taucht in charitee, into all the richessis of the plentee of vndirstanding, into the knawing of mysterie of God, the fader of Jesu Crist, [3] In quham al the tresouris of wisdome and
Ephe. v. a. of science ar hid. [4] For this thing I say, that na

(*a*) *sacrait* corrected out of *sacrament.*

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i. 26. **warldis**: *sæculis.*

27. **wald**: *voluit.* **sacrait**: *sacramenti;* Wy., P., 'sacrament.' Tyndal, 'mistery.' **Crist, in yow**: no stop in the MS. Wy., P., 'Crist in ȝou,' with faulty division. Vg., *Christus, in vobis spes gloriæ.*

29. **in virtue**: *in virtute;* Rh., 'in power.'

ii. 1. **besynes**: *solicitudinem.*

2. **and thai be taucht**: P., 'and thei *ben* tauȝt.' Wy., 'thei tauȝt.' Vg., *instructi.* **into**: *et in.* **God, the fader of Jesu Crist**: so Wy., P., reading *Dei patris Christi Jesu* as in St., Hent., with codd. Amiat., Fuld., Augiens., and R. Rh., 'God the Father of Christ Jesus.' Sixt., Clem., with slight authority, have *Dei Patris et Christi Jesu;* cod. Demidov., *Dei patris et Domini nostri Christi Jesu;* cod. Tolet., *Dei Christi Jesu patris et Domini;* Theodore of Mopsuestia, *mysterii Dei Patris et Christi.* But cod. Claromont., with the best Greek text, *Dei quod est Christus.* RV., 'that they may know the mystery of God, *even* Christ.'

man desaue you in heicht of wordis. [5] For thouch I be absent in body, be spirit I am with yow, ioyand and seand your ordour and the sadnes of your beleue that is in Crist. [6] Tharfore as ye haue takin Jesu Crist our Lorde, walk ye in him, [7] And be ye rutit and biggit abone in him, and confermit in the beleue, as ye haue lerit, abonnding in him in doing of thankingis. ✠ [8] Se ye that na man desaue you be philosophie and vane fallace, eftir the traditioun of men, eftire the elementis of the warld, and nocht eftire Crist. [9] For in him duellis bodelie al the fulnes of the godhede. [10] And ye ar fillit in him, that is hede of al principate and powere. [11] In quham ye ar circumcidit, in circumcisioun nocht made with hande, in disponyng of the body of flesch, bot in circumcisioun of Crist; [12] And ye ar berysit togiddire with him in baptym, in quham alsa ye haue risen agane be faith of the wirking of God, that raasit him fra dede. [13] And quhen ye war dede in giltis, and in the prepucie of your flesch, he quiknyt togiddir you with him, forgevand to you al giltis, ✠

i. Cor. v. a.
Gal. iii. b.
Roma. xvi. b.
ii. Cor. v. c.
Joh. i. b.
ii. Peter i. a.
Roma. ii. c.
Phi. iii. a.
Roma. vi. a.
F. 146 r.
Roma. v. a.
Ephe. ii. a.
Collo. i. b.

ii. 4. **heicht**: *sublimitate.*

5. **sadnes**: *firmamentum;* Rh., 'constancy.'

6. **ye haue takin**: *accepistis.* **our Lorde**: so Wy., P., adding *nostrum* from Eph. iii. 11, with codd. Tolet., Demidov., Augiens., R., and St.

7. **And be ye rutit**, &c.: *Radicati, et superædificati in ipso et confirmati.* **in the beleue**: so Wy., P., reading, with St., Sixt., codd. Tolet., Demidov., and R., *in fide;* Rh., 'in the faith.' Hent., Clem., *fide.*

8. **fallace**: *fallaciam.*

9. **fulnes**: so P.; *plenitudo.* Wy., 'plente.' Comp. i. 19. Gau (p. 37), 'Al the fouth of God ramanis veralie in hime.'

10. **fillit**: *repleti;* Rh., 'replenished.'

11. **in disponyng of the body of flesch**: *in expoliatione corporis carnis;* but P., 'in dispoyling of the bodi of fleisch. Wy., 'in nakidnesse of.' Nis. would seem to have been influenced by Tyndal's 'by puttynge of the sinfull boddy.' AV., 'in putting off the body.' Comp. ver. 15.

13. **forgevand**: *donans.*

14 Doing away the writing of decre that was aganes vs, that was contrarie to vs; and he tuke away that
Gene. iii. e. Luc. xi. c. fra the myddis, affixing it on the croce; 15 And he spoilyeit principatis and poweris, and led out traistlie,
Joh. xii. d. ouircummand thame opinlie in him self. 16 Tharfore na man iuge you in mete, or in drink, or in part of fest day, or of neomenie, or of sabotis, 17 Quhilkis ar schadow of thingis to cummand; for the body is
Leui. xi. a. Roma. xiiii. a. Leui. xxiii. a. Heb. viii. a., ix. b., and ix. a. of Crist. 18 Na man desaue you, willand (to teche) in meeknes, and religioun of angelis, tha thingis quhilk he has nocht sene, walking vanelie, bolnyt with (*a*) witt of his flesch, 19 And nocht halding the hede, of quhilk al the body, be bandis and joynyngis togiddir
Math. xxiiii. a. ande xxii. e. vndirmynistrit and made, waxis into encressing of God. 20 For gif ye ar dede with Crist fra the elementis of this warld, quhat yit as men levand to the warld

(*a*) After *with, the* deleted.

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ii. 14. **writing of decre**: *chirographum decreti.* **he tuke away**, &c.: *ipsum tulit de medio.* J. Ham. (Fac. Traict., p. 222), 'the handwret that was agains ws.'

15. **And he spoilyeit**: *Et expolians.* **traistlie**: P., 'tristili.' Vg., *confidenter.* Rh., following the punctuation of St., Hent., translates, 'hath led them confidently in open show, triumphing them in himself.'

16. **of neomenie**: so Wy., P. Vg., *neomeniæ.* Rh., 'of the New-moon.'

17. **is**: supplied by Wy., P., and underlined. Vg., *corpus autem Christi.*

18. **desaue you**: *vos seducat.* **willand (to teche)**: the last two words supplied by P., but underlined. Vg., *volens in humilitate.* **walking vanelie**: so Wy., P., with faulty division. Vg., *quæ non vidit ambulans, frustra inflatus.* Rh., 'willing in the humility and religion of Angels, walking in the things which he hath not seen, in vain puffed up.' RV., 'by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up.'

20. **quhat yit**: *quid adhuc.* **to the warld**: so Wy., P., reading *mundo* with St., Pelag., and R. Vg., *in mundo.* Cod. Fuld., *in hoc mundo.*

deme ye? [21] That ye tuiche nocht, nouthir taast, nouthir trete with handis tha thingis, [22] Quhilkis al are into dede be that ilk vse, eftire the comandmentis and techingis of men; [23] Quhilk haue a resoun of wisdom in vane religioun and meeknes, and nocht to spaire the body, nocht in ony honour to the fulfilling of flesch. Gal. iiii. b. i. Thi. iiii. d.

iii chapture.

✠ Tharfore gif ye haue risen togiddire with Crist, seek ye tha thingis that ar abone, quhare Crist is sitting in the richthalf of God. [2] Sauour ye tha thingis, that ar abone, nocht tha that ar on the erde. [3] For ye ar dede, and your lijf is hid with Crist in God. [4] For quhen Crist, your lijf, sal appere, than alsa ye sal appere with him in glorie. ✠ [5] Tharfore sla ye your membris, the quhilk ar on the erde, fornicatioun, vnclennes, licherie, euile coua- Ephe. i. c. Heb. i. a., x. b., ande xii. a. i. Peter i. c. Phil. iii. c. Joh. iii. c. i. Cor. vi. d. Ephe. v. a.

ii. 21. **That ye tuiche nocht**: *Ne tetigeritis.* **nouthir trete with handis**: *neque contrectaveritis.*

22. **into dede**: *in interitum;* Rh., 'unto destruction.'

23. **resoun**: *rationem;* Rh., 'show.' **fulfilling**: *saturitatem.* RV., 'Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any value against the indulgence of the flesh.'

iii. 1. **richthalf**: *dextera.* Gau (p. 70), 'giff ze be rissine wp with Christ thane seik efter heuinlie thingis.'

2. **Sauour**: *sapite.* **ar on the erde**: P., '*ben* on the erthe.' Vv. 1, 2: Abp. Ham. (p. 165), 'Gyf ye be ryssin with Christ seik thai thingis quhilk ar abone, quhair Christ is sittand at the rycht hand of God, set your mynd in thai thingis, quhilk are abone, and nocht apon thai thingis quhilk ar apon the erde.'

4. **For quhen**: so P., reading *Cum enim* with cod. Demidov., Pelag., the Sarum Missal, and R. St., Sixt., with cod. Tolet., read, *Cum autem.* Wyclif's 'Forsothe whanne' may represent either. Hent., Clem., *Cum.* **Crist, your lijf, sal appere**: P., 'Crist schal appere, 3oure lijf,' and similarly Wy.; *Christus apparuerit, vita vestra.*

5. **sla**: *Mortificate.*

Lord. 21 Fadres, will ye nocht prouok your sonnis to indignatioun, that thai be nocht made febile hartit.
Ephe. vi. a. Titum ii. b. 22 Seruandis, obey ye be althingis to fleschlie lordis, nocht seruing at the e, as plesing to men, bot in
i. Peter ii. c. simpilnes of hart, dredand the Lord. 23 Quhat euir ye do, wirk ye of will, as to the Lorde and nocht to men; 24 Wittand that of the Lord ye sal tak yeelding of heretage. Serue ye to the Lord Crist.
Roma. iii. a. Actis x. d. Roma. ii. 25 For he that dois iniure, sal resaue that that he did euilie; and acceptioun of personnis is nocht anentis Gode.

The fourt chaptur.

Ephe. vi. a. ii. Tessa. iii. a. Lordis, geue ye to seruandis that that is iust and euen, wittand that alsa ye haue a Lord in heuen. 2 Be ye besie in prayere, wakand in it, in doing of thankingis; 3 And pray ye ilk for vthir, and for vs, that God opin to vs the dure of word, to speke the mysterie of Crist; for quhilk alsa I am bundin, 4 That I schew it, as it behuvis me to speke.
Ecclesi. xxvii. b. Ephe. v. c. Math. v. b. Mar. ix. e. 5 Walk ye in wisdome to thame that ar without furth, aganebiand tyme. 6 Youre word be sesonnit in salt euirmare in grace; that ye wit, how it behuvis you to ansuere to ilkman. 7 Tithicus, (*a*) maast dere

(*a*) Before *maast*, *the* elided.

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iii. 21. **prouok**: Wy., P., 'terre.' Vg., *provocare.* **febile hartit**: *pusillo animo.*

22. **at the e**: *ad oculum;* Wy., P., 'at iȝe.'

23. **of will**: *ex animo;* Rh., 'from the heart.'

24. **yeelding of heretage**: *retributionem hereditatis.*

iv. 2. **wakand**: *vigilantes.* Wy., 'wakynge'; but P., 'and wake.'

3. **And pray ye ilk for vthir, and for vs**: so P.; but Wy., 'preiynge to gidere and for vs.' Vg., *Orantes simul et pro nobis.* R. adds *et pro uobis*, but deletes it.

4. **as**: *ita ut;* Wy., P., 'so as.'

5. **without furth**: *foris.*

6. **be sesonnit**: P., 'be sauered'; *sit conditus.*

bruther, and feithfull minister, and my fallow in the Lord, sal mak al thingis knawne to you, that ar about me. [8] Quham I haue send to you to the sammin thing, that he knaw quhat thingis ar about yow, and confort your hartis, [9] With Onesime, maast dere and faithfull bruther, quhilk is of yow; quhilk sal mak althingis that ar done here, knawne to yow. [10] Aristarchus, presonnare with me, gretis you wele, and Marc, the cusing of Barnabas, of quham (*a*) ye haue tak comandementis; gif he cummis to you, resaue ye him; [11] And Jesus, that is said iust, quhilkis ar of circumcisioun, thai allaan ar my helparis in the kingdome of God, that war to me in solace. [12] Epaphras, that is of you, the seruand of Jesu Crist, gretis you wele; euir besie for you in prayers, that ye stand perfite and full in all the will of God. [13] And I bere witnessing to him, that he has mekile trauale for you, and for thame that ar at Laodicie, and that ar at Ierapolym. [14] Luc, the medicyner maast dere, and Demas, gretis you wele. [15] Grete ye wele the brether that ar at Laodicie, and the woman Nympham, and the kirk that is in hir hous. [16] And

F. 147 *r*. Philemonn i. b.

Actis xxvii. a. ii. Thi. iiii. b.

Collo. i. a.

ii. Thi. iiii. b.

(*a*) *quham* added above the line.

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iv. 7. **fallow**: *conservus.*

9. **quhilk sal mak**: reading, with St., Sixt., cod. Demidov., Pelagius, and R., *qui omnia.* Vg., *Omnia.*

10. **presonnare with me**: so P. Vg., *concaptivus meus.* Wy., 'myne euene caytyf, *or prisoner with me.*'

11. **iust**: *Justus.*

12. **besie**: *solicitus;* Rh., 'careful.'

13. **And I bere**, &c.: *Testimonium enim;* Wy., 'Sothli I bere.' **Ierapolym**: P., 'Ierapolim.' Rh., 'Hierapolis.'

14. **medicyner**: Wy., P., 'leche.'

15. **the woman Nympham . . . hir hous**: P., '*the womman* Nynfam . . . hir hous,' with Ambros. taking it for a woman's name; but Wy., 'Nympham . . . his hous.' Vg., *Nympham et quæ in domo eius est Ecclesiam.* RV., 'and Nymphas, and the church that is in their house.'

quhen this epistile is red amang you, do ye, that it be red in the kirk of Laodicensis; and rede ye the epistile that is (*a*) of Laodicensis. 17 And say ye to Archippus, Se the mynisterie, that thou has takin in the Lord, that thou fulfill it. 18 My salutatioun, be
ii. Tessa. iii. b. the hand of Paule. Be ye myndful of my bandis. The grace of the Lord Jesu be with you. Amen.

Sent fra Romme be Tethicus ande Onesimus.

(*a*) *that is* added above the line.

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iv. 16. **that it be red**: so Wy., P. Vg., *ut et . . . legatur;* but St. omits *et.* **and rede ye**, &c.: so P., but with 'pistle' underlined, translating the reading of Hent., Clem., *et eam, quæ Laodicensium est, vos legatis.* Cod. Boern. reads, *et eam quæ in laodocia est et ut vos legatis;* cod. Claromont., *et eam quæ Laodiciam est ut vos legatis.* Wy., 'and that that is of Laodicensis be rad at [*a.l.* to] you,' follows cod. Fuld., *et ea* [MS. *eam*] *quæ Laodicensium est ad vos legatur;* or Sixt., with Pelagius, *vobis legatur;* while St. adds *ut* before *vobis.*

18. **My salutatioun**, &c.: so Wy., P.; but Vg., *Salutatio, mea manu Pauli;* Rh., 'The salutation: with mine own hand, Paul's.' **The grace of the Lord Jesu**: so Wy., reading *Gratia Domini Jesu* with R.; but three MSS. have 'oure Lord Jhesu Crist,' with St., Sixt., *Domini nostri Jesu Christi.* Cod. Demidov. reads, *Domini nostri Jesu;* cod. Fuld., *Domini nostri;* cod. Tolet., *Dei.* P., 'The grace of the Lord Jhesu Crist.' Hent., Clem., with cod. Amiat., *Gratia vobiscum.*

Tyndal's colophon is, 'Sent from Rome by Tichicus and Onesimus.'

PROLOUUGE. (*a*)

THESSALONICENSES ar Macedonies in Jesu Crist. Quhen thai had resauet the word of treuth, thai stude stedfastlie (*b*) in the faith, and alsa in persecutioun of thar awne citizenis. Ferthirmaire, thai resauet nocht fals apostilis, nore tha thingis that war said of fals apostilis. Thir the apostile praysis, writand to thame fra Athenes be Tithicus and Onesimus the acolite. (*c*)

Thessalonians.

The first chapture.

PAULE, and Siluan, and Timothe, to the kirk of Thessalonicensis, in God the fader, and in the Lord Jesu Crist, [2] Grace and pece to you. We do i. Cor. i. a.

(*a*) The **Prolouuge** is from Purvey. The original in R. is: 'Thessalonicenses sunt Macedones in Christo Iesu. Qui accepto verbo veritatis perstiterunt in fide etiam in persecutione civium suorum, præterea nec receperunt *falsos apostolos nec* ea quæ a falsis apostolis dicebantur. Hos collaudat apostolus, scribens eis ab Athenis *per Tycicum et Onesimum.*' The words in italics are not in codd. Amiat., Fuld., Demidov., Cavensis; the Glossa Ordinaria has, *per Tichicum diaconum et Onesimum acolythum;* codd. Fuld., Demid., *per Timotheum diaconum.*

(*b*) **stedfastlie**: so P., but two MSS., 'stifli.' Wy., 'perfytly.'

(*c*) **the acolite**: not in Wy., P.

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i. 1. **the fader**: so P., with Hent., Clem.; but Wy., 'oure fadir,' with St., Sixt., Harl. 1772, R., and the Sarum Breviary. Rh., 'in God the Father, and our Lord Jesus Christ.'

2. **Grace and pece to you**: so P., as at Phil. i. 2, Coll. i. 3, without authority. Wy., 'grace to 3ou, and pees,' as in Vg., *Gratia vobis, et pax.*

Gella. i a. Phi. i a. Col. ii a. thankingis to God euirmare for al you, and we mak mynd of you in our prayeris without cessing;
[3] Havand mynd of your faith, and trauale, and
i Thess. iii b. i Tim. i a. charitee, and abiding of the hope of our Lord Jesu Crist, before God and our fader. [4] Ye luvit brether
i Cor. ii a. made iii c. of God, we wittand your chesing; [5] For our gospele
F. 147 r. was nocht at you in word aanly, bot alsa in virtue,
i Tess. ii a. and in the Haligaast, and in mekile plentee; as ye wate, quhilk we war amang you for you; [6] And ye ar made followeris of vs, and of the Lord, resavand the word in mekile tribulatioun, with ioy of the Haligaast; [7] Sa that ye ar made exempile to almen that beleues, in Macedonie and in Achaie. [8] For of yow the word of the Lord is publisit, nocht aanly in Macedonie and Achaie, bot your faith that is to God, in ilk place is gane furth; sa that it is nocht nede to vs to speke ony thing. [9] For thai schaw of you, quhat maner entre we had to you, how ye ar
Actis i b. Joh. iii c. conuertit to God fra mawmentis, to serue to levand God and verray; [10] And to abide his sonn fra heuenis, quham he raasit fra dede, the Lord Jesu, that deliuerit vs fra wrathe to cummand.

i. 2. **and we mak mynd**: *memoriam . . . facientes.*

3. **Havand mynd of your faith**: P., 'hauynge mynde of the werk of 3oure feith.' Wy., '*we* myndeful of 3oure werk of feith.' Vg., *Memores operis fidei vestræ.* R. omits *operis.* **abiding**: *sustinentiæ;* AV., 'patience.' **before God**: so P.; but Wy., 'bifore the Lord,' reading *ante Dominum*, as in R.

4. **of God**: *a Deo.*

5. **bot alsa**: *sed et;* Wy., 'but,' omitting *et* with Hent., codd. Amiat., Fuld., Augiens., and the Sarum Missal. **quhilk**: P., 'whiche.' Vg., *quales;* Wy., 'what maner *men.*'

7. **to almen that beleues**: *omnibus credentibus.*

8. **publisit**: *diffamatus;* Wy., 'defamyd, *or moche told.*'

9. **thai schaw**: *annunciant.* **how**: Wy., P., 'and how' Vg. *et quomodo.* The omission seems without authority. **verray**:

10. **the Lord Jesu**: so P., adding *Dominum* with th Breviary; the Sarum Missal has *Jesum Christu nostrum.* Vg., *Jesum*, and so Wy.

ii chap.

For, brether, ye wate our entre to you, for it was
nocht vane; 2 Bot first we suffrit, and war punysit Actis xvi. c.
with wrangis, as ye wate, in Philippis, and had traist
in our Lord, to speke to you the gospele of God in
mekile besynes. 3 And oure exhortatioun is nocht of Actis xvii. a.
errour, nouthir of vnclennes, nowthir in gile, 4 Bot
as we previt of God, that the gospele of God suld be Gal. i. b.
takin to vs, sa we speke; nocht as plesand to men,
bot to God that preuis our hartis. 5 For nowthir we
war ony tyme in word of flecheing, as ye wate, Phil. i. b.
nouthir in occasioun of auarice; God is witnes;
6 Nouthir sekand glorie of men, nouthir of you,
nouthir of vthir, 7 Quhen we, as Cristis apostilis,
mycht haue bene in charge to you; bot we war
made litil in the myddis of you, as gif a nurise
fostire her sonnis; 8 Sa we desirand you with gret
lufe, walde haue betakin to you, nocht aanly the
gospel of Gode, bot alsa our lyves, for ye ar made
maast dereworthe to vs. ✠ 9 For, brether, ye ar Acts xx. c.

ii. 1. **ye wate**: *ipsi scitis;* Rh., 'your selves know.' **for**: *quia.*

2. **Bot first,** &c.: *Sed ante passi et contumeliis affecti . . . habuimus.* **besynes**: *solicitudine.*

3. **And**: *enim;* Wy., 'Sothli.' **is**: supplied by P., and underlined.

4. **w[illegible]it of God**: Nis. omits 'ar.' P., 'we ben [illegible]' Vg. [illegible] *nus a De*[illegible] **[illegible]d be takin**: *crederetur.* [illegible] w[illegible] [illegible]g. join[illegible] [illegible]rds following. [illegible] Wy., [illegible] Vg., *adulationis.* [illegible] *ali*[illegible] [illegible]y., P[illegible] AV., '[illegible]' [illegible] [illegible] luf[illegible] [illegible]

i. Cor. iiii. b. ii. Tess. iii. a. myndeful of our trauale and werynes; that we wirk nycht and day, that we suld nocht greue ony of you, and prechit to you the evangele of God. 10 God and ye ar witnessis, how halilie, and iustly, and without playnt, we war to yow that beleuet. 11 As
F. 148 r. ye wate, how we prayit yow, and confortit ilk of you,
i. Tessa. iiii. c. as the fader his sonnis, 12 And we haue witnessit, that ye suld ga worthilie to God, that callit you in to his kingdome and glorie. 13 Tharfor we do thankingis to God without cesing. For quhen ye hadde takin of vs the word of the hering of God, ye tuke it nocht as the word of men, bot, as it is verralie, the word of God, that wirkis in you that has beleuet. ✠ 14 For, brether, ye ar made folowaris of the kirkis of
Hebre. x. d. God, that ar in Jude, in Crist Jesu, for ye haue suffrit the sammin thingis of your euen lynagis, as thai of the Jewis. 15 Quhilkis slew baith the Lord Jesu and prophetis, and persewit vs, and thai pleisit nocht to Gode, and thai ar aduersaries to almen;
Actis xvii. a. 16 Forbiddand vs to speke to hethin men, that thai be made saaf, that thai fill thar synnis euirmare;

ii. 9. **that we wirk . . . and prechit**: *operantes . . . prædicavimus;* Wy., '*we* worchinge . . . prechiden.' P., 'we worchiden . . . and prechiden'; but two MSS. have 'we worche.' The conjunction seems due to Nisbet. **that we suld nocht greue**: *ne . . . gravaremus.* **to you**: so P., translating *vobis* as in cod. Amiat. and Ambrosiaster; but Wy., 'in 3ou,' with Vg., *in vobis.* Rh., 'among you.' Cod. Boern. has *inter vos;* cod. Tolet. omits.

11. **how we prayit**, &c.: *qualiter unumquemque vestrum . . . Deprecantes vos, et consolantes, testificati sumus;* Wy., 'how ech of 3ou, . . . preiynge and comfortynge 3ou, we han witnessid.'

12. **ye suld ga**, &c.: *ambularetis digne Deo.*

13. **Tharfor**: *Ideo et;* Wy., 'Therfore and.' **ye hadde takin**: *accepissetis.*

14. **folowaris**: *imitatores.* **for ye**: *quia . . . et vos.* **euen lynagis**: *contribulibus.* **as thai**: *sicut et ipsi.*

15. **pleisit**: P., Wy., 'plesen,' with Vg., *placent.* Harl. 1772 has *placuerunt.*

16. **fill**: *impleant;* Wy., 'fulfille.' AV., 'fill up.'

for the wrathe of God com on thame till into the end. 17 And, brether, we desolate fra you for a tyme, be mouth and in behalding, bot nocht in hart, haue haastit maire plenteouslie to se your face with gret desire. 18 For we wald cum to you, ye, I Paule, aanys and eftsone, bot Sathanas lettit vs. 19 For quhy quhat is oure hope, oure ioy, our croun of glorie? Quhethir gif ye ar nocht before our Lord Jesu Crist in his cummyng? 20 Forsuthe ye ar oure glorie and ioy.

Daniel x. b. ii. Cor. i. c.

Phi. ii. b.

The thred chapture.

For quhilk thing we suffrit na langare, and it plesit to vs to duelle allaan at Athenes; 2 And we send Thimothe, our bruther, and minister of God in the euangele of Crist, to you to be confermit, and to be taucht for your faith, 3 That na man be mouet in thire tribulatiounns. For ye you self wate, that in this thing we ar sett. 4 For quhen we war at you,

Actis xvii. c.

Ephe. iii. b.

Joh. xv. b.

ii. Thi. iii. b.

ii. 16. **com**: *pervenit;* but Wy., 'bifore cam,' translating *prævenit* as in Hent., codd. Amiat., Fuld., Boern., Augiensis. Rh., 'is come.'

17. **And**: *Nos autem.* **for a tyme, be mouth and in behalding**: *ad tempus horæ, aspectu.* Wy., 'at the tyme of an hour, in bihooldynge'; but three MSS. have 'by mouth,' as in P. and Nis.; evidently a mistranslation of *ore*, written for *horæ*. **haue haastit**: *festinavimus;* Wy., P., 'han hi3ed.'

18. **we wald**: *voluimus.* **ye, I Paule**: *ego quidem Paulus.* **aanys and eftsone**: *et semel et iterum.*

19. **oure ioy, our croun**: P., 'or ioye, or coroun.' Vg., *aut gaudium, aut corona.*

20. **Forsuthe ye ar**: so Wy.; but P., 'For 3e ben.' Vg., *Vos enim estis.*

iii. 1. **we suffrit . . . and it plesit to vs**: *sustinentes . . . placuit nobis.*

2. **we send**: *misimus.* **to you to be confermit**, &c.: *ad confirmandos vos, et exhortandos.*

3. **sett**: *positi;* Wy., 'putt.' Rh., 'appointed.'

4. **For quhen**: *Nam et cum;* Wy., 'Forwhi and whanne.'

we before said to you, that we suld suffir tribulationns; as it is done, and (*a*) ye wate. [5] Tharfor I Paule, na langare abidand, send to knaw your faith, or perauentur he that temptis temp you, and your trauale be made vane. [6] Bot now, quhen Timothe sal cum to vs fra you, and tell to vs your faith and charitee, and that ye haue gude mynde of vs, euir desirand to se vs, as we alsa you; [7] Tharfor, brethir, we ar confortit in you, in al oure nede and tribulatioun, be your faith. [8] For now we leue, gif ye stand in the Lorde. [9] For quhat doing of thankingis may we yeld to God for yow, in al ioy, in quhilk we haue
F. 148 *v.* ioy for you before our Lord? [10] Nycht and day maire abonndandlie praying, that we se your face, and fulfill tha thingis that failyeis to your faith. [11] Bot God him self and our fader, and the Lord Jesu Crist, dresse our way to you. [12] And the Lord multiplie you, and mak your charitee to be plenteouse of ilk to vthir, and into almen, as alsa we in you; [13] That your hartis be confermit without playnt in halynes, before God and our fadere, in the cummyng of our Lord Jesu Crist with all his sanctis. Amen.

(*a*) After *and*, *as* deleted.

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iii. 5. **I Paule**: *et ego;* P. supplies '*Poul.*' **send**: *misi.* **your trauale**: so P., reading *labor vester* with codd. Tolet., Augiens., R., and Ambrosiaster; but Vg., *noster.* Wy., 'oure.'

6. **quhen Timothe**, &c.: *veniente Timotheo . . . et annunciante.* **euir desirand**: so P., but in Vg. and Wy. the adverb is connected with the preceding clause. **as we alsa you**: so Wy., P.; but Vg., *sicut et nos quoque vos.* Hent., with codd. Amiat., Fuld., Augiens., Tolet., omits *et.* Cod. Boern. has *sicut et nos vos;* cod. Claromont., *sicut et nos et vos;* Pelag., *sicut et nos quoque et vos.*

9. **yeld**: *retribuere.*

11. **the Lord**: so Wy., P., omitting *noster* with St., codd. Amiat., Fuld., Tolet., Augiens., Pelag., and R. **dresse**: *dirigat.*

13. **That your**, &c.: *Ad confirmanda corda vestra;* Wy., 'to ȝoure hertis to be confermyd.'

iiii chaptur.

✠ Tharfor, brether, hyne forwart we pray you, and beseke in the Lord Jesu, (*a*) that as ye haue resauet of vs, how it behuvis you to ga and to plese God, sa walk ye, that ye abonnd the maire. [2] For ye wat quhat comandmentis I haue gevin to you be the Lord Jesu. [3] For this is the will of God, your halynes, that ye abstene you fra fornicatioun. [4] That ilk of you can weeld his vessele in halynes, and honour; [5] Nocht in passioun of lust, as hethin men that knawis nocht God. [6] And that na man ouirga, nouthir desaue his bruther in merchandice. For the Lord is vengear of al thir thingis, as we before said to you, and haue witnessit. [7] For God callit nocht vs in to vnclennes, bot in to halynes. ✠ [8] Tharfor he that dispisis thir thingis, dispisis nocht man, bot God, that alsa gaue his halispirit in vs. [9] Bot of the charitee of bretherhede we had na nede to write to you; ye you self haue lerit of God, that ye lufe togiddire; [10] For ye do that into al brether in al Macedonie. And, brether, we pray you, that ye abounde maire; [11] And tak kepe, that ye be quiete; and that ye do your nede, and that ye wirk with your handis, as we

Phi. i. d. Roma. xii. a. Ephe. v. b. Tobe. vi. d. i. Cor. vii. a. Roma. i. c. Luc. x. b. i. Cor. iiii. b. ande vi. c. i. Tessa. i. a. Joh. vi. c. Actis xx. e. ii. Tessal. iii. a.

(*a*) After *Jesu, Crist* deleted.

iv. 1. **hyne forwart**: P., 'fro hennus forward.' Vg., *De cetero.* **sa walk ye**: so P.; but Vg., *sic et ambuletis.* Wy., 'so and walke ȝe.' Cod. Harl. 1772, *p. m.*, omits *et;* codd. Amiat., Fuld., and Ambros. read *sicut et.*

4. **can weeld**: Wy., P., 'Kunne welde.' Vg., *sciat . . . possidere.*

5. **as hethin men**: *sicut et Gentes.*

6. **merchandice**: *negotio.* P., 'chaffaring'; Tyndal, 'bargaynynge'; Wy., 'in cause, *or nede.*'

9. **had**: so Wy., P., reading *habuimus* as in St., codd. Amiat., Harl. 1772, *s. m.*, and Pelagius. Vg., *habemus.*

11. **tak kepe**: *operam detis.* **nede**: so Wy., P. Vg., *negotium.*

haue comandit to you; [12] And that ye gang honestlie to thame that ar without furth, and that of na mannis
Sapie. ii. a. ye desire ony thing. ✠ [13] For, brether, we will nocht, that ye vnknaw of men that deis, that ye be nocht soroufull, as vthir that haue nocht hope. [14] For gif we beleue, that Jesus was dede, and raase agane, sa God sal lede with him thame that ar dede be
i. Cor. xv. f. Jesu. [15] And we say this thing to you in the word of the Lord, that we that levis, that ar left in the
F. 149 r. cumming of the Lord, sal nocht cum before thame
Math. xxiii. c. that ar dede. [16] For the Lord him self sal cum doun
Joh. v. c. Actis i. d. fra heuen, in the comandment, and in the voce of
ii. Tessa. ii. a. ane archangele, and in the trumpet of God; and the dedemen that ar in Crist, sal rijse agane first. [17] Eftirwart we that leues, that ar left, salbe rauisit togiddir with thame in cloudis, meeting Crist in to

iv. 12. **gang**: *ambuletis;* Wy., P., 'wandre.' **na mannis**: *nullius.*

13. **vnknaw**: *ignorare.* **of men that deis**: *de dormientibus;* Wy., 'of men slepynge, *or deiynge.*' **as vthir**: *sicut et ceteri;* Wy., 'as and othere.'

14. **sa God**: *ita et Deus.* Gau (p. 45), 'Giff we trow that Iesus deit and is rissine agane sua God sal raisz thayme quhilk slepis throw Iesus christ.'

15. **in the cumming**: so Wy., P., reading *in adventu* with St., Hent., Sixt., codd. Demidov., Augiens., R., Pelag., the Sarum Missal and Breviary. Clem., *in adventum.*

17. **meeting Crist**: *obviam Christo.* Vv. 13-18: Gau (p. 70), 'breder ve will notht that ze be ignorant of thaime that slepis (that is of the deid) that ze be notht sorouful as oders quhilk hes na hop (of the resurrexione) for giff ve trow yat Iesus tholit deid and is rissine vp agane swa God sal leid thaime vp to the heuine with hime quhilk ar deid in christ, for we say to zow yat in our lordis aune vord that we quhilk liffis and ramanis to our lordis cuming apone dwmis day that ve sal notht cum (to the hewine) befor thaime quhilk slepit forquhy our lord sal thane, command ane archangel, to blaw the trumpait of God and he sal cum dwne of the heuine, and thay quhilk ar deid in Christ sal first stand wp sine sal we quhilk thane sal liff, be reft to gider with thaime, and meit our lord in ye air, and sine ramane for ewer with hime quhairfor be glaid and blith, and confort euerie ane oder in thir vordis.'

the aere; and sa euirmare we salbe with the Lord.
18 Tharfor be ye confortit togiddir in thir wordis. ✠

v chaptur.

Bot, brether, of tymes and momentis ye nede nocht
that I write to you. 2 For ye you self wate deligentlie, Math. xxiiii. d.
that the day of the Lord sal cum, as a theef in the ii. Peter iii. d.
nycht. 3 For quhen thai sal say pece is, and sickir-
nes, than suddane dede sal cum on thame, as dolour Apoc. iii. a.
to a woman that is with child, and thai sal nocht Jere. xv. b.
eschape. 4 Bot, brether, ye ar nocht in mirknessis,
that the ilk day as a theef tak you. ✠ 5 For all ye
ar the sonnis of licht, and sonnis of day; we ar nocht
of nycht, nor yit of mirknessis. 6 Tharfore slepe we Roma. xiii. d.
nocht as vthir; bot wake we, and be we sobire.
7 For thai that slepis, slepis in the nycht, and thai
that ar drunkin, ar drunkin in the nycht. 8 Bot we
that ar of the day, ar sobire, clethit in the habirionn Esa. lvi. c. Ephe. vi. b.
of faith and of charitee, and in the helm of hope
of hele. 9 For God puttit nocht vs into wrathe, bot
into the purchasing of hele be our Lord Jesu Crist,
10 That was dede for vs; that quhethir we wake, ii. Cor. v. d.
quhethir we slepe, we leue togiddir with him. 11 For
quhilk thing confort ye togiddir, and edifie ye ilk

v. 1. **I write**: so Wy., P., translating *scribam*, as in codd. Fuld., Augiens., Harl. 1772, *p. m.*; but Vg., *scribamus*.

2. **sal cum, as a theef**: *sicut fur . . . ita veniet.* Abp. Ham. (p. 288), 'Ye ken that the day of our Lord sal cum apon yow quietly evin as the theif cummis on the nycht.'

3. **pece is**: *pax*; P., 'pees *is*.' **dede**: *interitus*; Wy., 'perischinge, *or deeth*.'

5. **nor yit**: *neque*; P., 'nether.'

6. **as vthir**: *sicut et ceteri*; but cod. Augiens. omits *et*.

8. **the helm of hope of hele**: so P., translating *galeam spei salutis*, as in Ambros.; but Vg., *spem*. Wy., 'the helm, hope of heelthe.'

9. **puttit**: *posuit*. **purchasing**: *acquisitionem*.

Gall. vi. a. i. Timo. v. c. vthir, as ye do. ⊱ 12 And, brether, we pray you, that ye knaw thame that labouris amang you, and ar soueranis to you in the Lord, and techis you, 13 That ye haue thame maire aboundantlie in charitee, and for the werk of thame: haue ye pece with thame. 14 And, brether, we pray you, repreue ye vnpeceabile men. Confort ye men of litil hart, resaue ye seke Math. v. c. men, be ye patient to almen. 15 Se ye, that naman yeld euile for euile to ony man; bot euirmare follow ye that that is gude, to vthir and to almen. 16 Euir- Phi. iiii. a. Luc. xviii. a. Ephe. v. b. mare ioy ye; 17 ‡ Without cessing pray ye; 18 Jn althingis do ye thankingis. For this is the will of God in Crist Jesu, in al you. 19 Will ye nocht slokin i. Cor. xiiii. d. the spirit; 20 Will ye nocht despise prophecies. 21 Bot F. 149 v. preue ye althingis, and hald ye that thing that is gude. 22 Abstene you fra al euile spice. 23 And God i. Cor. i. e. ande x. c. himself of pece mak you hali be althingis, that your spirit be kepit haale, and saule, and body, without playnt, in the cumming of our Lord Jesu Crist. 24 God is trew, that callit you, quhilk alsa sal do.

‡ Without cessing pray ye.) Lik as he that is in presounn desiris euir to be deliuerit, quhiddyher be eatand, drynkande, or sleipande, and as he that is seik desiris alwayis to be haill, ewin sua dois euiry Christin mann pray contínually, yee, ewin quhen he semiss nocht to pray; for prayer consistis nocht in mony wordis, Math. vi., bot in the spreit and verite, Joh. iiii., ande in the vehement desire of the hart towarttis Gode.

v. 11. **as ye do**: *sicut et facitis.*

12. **ar soueranis**: so P.; but Vg., *præsunt.* Wy., 'ben bifore.'

13. **in charitee**, &c.: the faulty division is in Wy., P.; the latter adds 'and,' as in Nis. Sixt., with cod. Fuld. and Pelag., reads *et pacem.* Clem., *in charitate propter opus illorum: pacem habete cum eis.*

14. **men of litil hart**: *pusillanimes.*

17. **Without cessing**: *sine intermissione.* Abp. Ham. (p. 244), 'Pray without cessing': *id.* (p. 247), 'Pray continually and cease nocht.'

19. **slokin**: Wy., P., 'quenche.' Vg., *extinguere.*

21. **and hald**: so P., without authority for 'and.'

22. **spice**: *specie;* Wy., 'spice, *or liknesse.*'

23. **And God himself of pece**: *Ipse autem Deus pacis.*

24. **God is trew**: so Wy., P., with cod. Boern., *Fidelis est Deus.* Cod. Augiens. has *Fidelis Deus;* R., *Fidelis autem Deus;* Ambros., *Fidelis est enim Deus;* Vg., *Fidelis est, qui vocavit.* Comp. 2 Thess. iii. 3.

25 Brether, pray ye for vs. 26 Grete ye wele al brether in hali kisse. 27 I coniure you be the Lord, that this epistile be redde to all halie brether. 28 The grace of our Lord Jesu Crist be with yow. Amen.

Roma. xvi. b. i. Cor. xvi. c. ii. Cor. xiii. c.

Sent fra Athene.

v. 27. **I coniure**: *Adjuro.*

28. **be**: supplied by Wy., P., and underlined.

Tyndal's colophon is, 'The fyrst pistle vnto the Tessalonyans written from Athens.'

PROLOUUG. (*a*)

THE apostile writis the secund epistile to Thessalonicenses, and makis knawne to thame of the last tymes, and of the cummyng of the aduersarie, and of the thrawing doun of him. He writis this epistile fra Athenes be Tithicus the deken and Onesimus the acolite.

ii. Thessalonians.

The first chapt.

ii. Cor. i. a.
Ephe. i. a.

PAULE, and Siluan, and Timothe, to the kirk of Thessalonicensis, in God our fader, and in the Lord Jesu Crist, 2 Grace to you and pece of God, our fader, and of the Lord Jesu Crist. 3 We aw to do thankingis euirmare to God for yow, brether, sa as it is worthie, for your (*b*) faith ouirwaxis, and the charitee of ilk of you to vthir abonndis. 4 Sa that

(*a*) The **Prolouug** follows P. closely. The original in cod. Amiat. is: 'Ad Thessalonicenses secundam scribit epistulam et notum facit eis de temporibus novissimis et de *adversarii detectione*. Scribit hanc epistulam ab Athenis.' For the words in italics, R. reads *aduentione aduersarii et de deceptione eius;* cod. Demid., *aduersarii eiectione;* the Glossa Ordinaria, *adversarii dejectione*. R. and the Glossa add at the end, *per ticichum dyaconum et onesimum acolitum*.

(*b*) *your* corrected out of *our*.

In the margin opposite the first verse of the first chapter is w[illegible] in John Neisbitt's hand — ***And h*** *spak wnto the pepell* [illegible] *saying thus saythe the llord, &*

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i. 3. **ouirwaxis**: Wy., P.

we vs self glories in you in the kirkis of God, for your pacience and faith in al your persecutiounns and tribulatiouns. Quhilk ye sustene, [5] Into the exempile of the iust dome of God, that ye be had worthi in the kingdom of God, for the quhilk ye suffir. [6] Gif neuirtheles it is iust before God to quite tribulatioun to thame that trubilis you, [7] And to you that ar trublit, rest with vs in the schawing of the Lord Jesu fra heuen, with angelis of his virtue, [8] In the flawm of fire, that sal geve vengeance to thame that knawis nocht God, and that obeyis nocht to the euangele of our Lord Jesu Crist. [9] Quhilkis sal suffir euirlasting panes, in perysing fra the face of the Lord, and fra the glorie of his virtue, [10] Quhen he sal cum to be glorifijt in his sanctis, and to be made wonndirfull in almen that beleuet, for our witnessing is beleuet on you, in that day. [11] In quhilk thing alsa we pray euirmare for you, that our Lord God mak you worthi to his calling, and fill al the will of his gudenes, and the werk of faith in virtue; [12] That the name of our Lord Jesu Crist be clarifijt in you, and ye in him, be the grace of our Lord Jesu Crist.

Math. xxiiii. c. ande xxv. c.

ii. Peter iii. a. Roma. ii. a. Sapie. v. a.

F. 150 *r.*

Esaie ii. b.

Coll. i. a.

i. 4. **we vs self**: *et nos ipsi.* Cod. Amiat., R., and Ambros. omit *et.* **and faith in al your persecutiounns**: so Wy., P., reading *et fide in omnibus persecutionibus* with St., Hent., and the ancient authorities generally. Sixt., Clem. read, *et fide, et.*

5. **for the quhilk ye suffir**: *pro quo et patimini.*

7. **schawing**: *revelatione.* **virtue**: *virtutis*; Rh., 'power.'

8. **that sal geve**: so P.; but Vg., *dantis.* Wy., '3yuynge.'

11. **mak you worthi to his calling**: so P., 'to his cleping,' apparently reading *vocationi.* Vg., *ut dignetur vos vocatione sua Deus noster.* Wy., 'that oure God fouchesaf for to clepe 3ou in his cle[illegible]' No authority for Nisbet's 'Lord.' **his gudenes**: so [illegible] slating [illegible] *suæ*, as in St., Sixt., cod. Demidov., a[illegible] to [illegible]s goodness.' Hent., Clem., with

[illegible] **Jesu Crist**: so P., apparently Clem., add ii., iii., with codd. *Dei nostri, et* oure God, and d. Claromont.,

ii chaptur.

Bot, brether, we pray you be the cummyng of our Lord Jesu Crist, and of our congregatioun into the sammin cummyng, [2] That ye be nocht mouet sone fra your wit, nouthir be afferit, nouthir be spirit, nouthir be word, nouthir be epistile as send be vs, as gif the day of the Lord be nere. [3] Naman desaue you on ony maner. For bot gif discenssioun cum first, and the man of synn be schawit, the sonn of perditioun, [4] That is aduersarie, and is vphieit ouir althing that is said Gode, or that is wirschipit, sa that he sit in the tempile of God, and schaw him self as gif he war God. [5] Quhethir ye hald nocht, that yit quhen I was at you, I said thir thingis to you? [6] And now quhat withhaldis, ye

ii. Peter iii. a.

Daniel ix. e. i. Timo. iiii. a. Luc. xi. c. i. Cor. iii. a. ande vi. c.

Daniel xi. c.

ii. 1. **be the cummyng**: *per adventum;* RV., 'touching the coming.' **into the sammin cummyng**: so P., apparently translating *in idipsum*, as read by R. Wy., 'into the same thing.' Vg., *in ipsum.* Rh., 'into him.' Ambros. has *in illum;* Tertullian, *ad illum.*

2. **as send be vs**: *tanquam per nos missam.*

3. **For bot gif**: *quoniam nisi;* Wy., 'For no but.' P., 'For but.' **discenssioun**: so P., but one MS. has 'discessioun, *or departyng, or departisoun.*' Wy., 'departyng awey, *or dissencioun*'; but five MSS. only 'departyng awey,' and one, 'departyng awey, *or discessioun.*' Thus beside the Vg. *discessio* there was a reading *dissensio*, as evidenced further by Mammotrectus. The Old Latin has *refuga;* Ambros., *defectio;* Tertullian and Irenæus quote with *abscessio.* Rh., 'revolt.' AV., 'a falling away.'

4. **That is aduersarie**: *Qui adversatur.* **is vphieit**: *extollitur;* Wy., P., 'is enhaunsid.' **and schaw him self**: *ostendens se.* Vv. 3, 4: Burne (f. 137), 'vnles first thair be ane defection . . . And that man of syn be reueilet quha is ane Aduersar exaltand him self aganis al thame quha ar callit God, or vorsshippit as hauing Diuin pouar, sua that he sal sit in the kirk of God vantand him self as gif he var God.'

5. **Quhethir ye hald**: so Wy., P., reading, with St., Hent., *Num retinetis.* Ambros. has, *An non meministis.* Vg., *Non retinetis*, with all ancient authorities.

wate, that he be schawit in his tyme. [7] For the priuitee of wickitnes wirkis now; aanly that he that haldis now, hald, till he be done away. [8] And than the ilk wickit man salbe schawit, quham the Lord Jesu sal sla with the spirit of his mouth, and sal destroy with lichtnyng of his cummyng; him [9] Quhais cummyng is be the wirking of Sathanas, in al virtue, and signis, and gret wonndris fals, [10] And in al desate of wickitnes, to thame that perysis. For that thai resauet nocht the charitee of treuth, that thai suld be made saaf. [11] And tharfore God sal send to thame a wirking of errour, that thai beleue to lesing, [12] That all be demyt, quhilkis beleuet nocht to treuth, bot consentit to wickitnes. [13] Bot, brether, luvit of God, we aw to do thankingis to God euirmare for you, that God chese vs the first fruitis in to hele, in hallowing of spirit and in faith of treuth; [14] In quhilk alsa he callit you be our gospele, in to getting of the glorie of our Lord Jesu Crist. [15] Tharfor, brether, stand ye, and hald

i. Joh. ii. c.

Joh. xv. d. Esaie xi. a. Daniel viii. d.

Deutro. xiii. a. Math. xxiiii. b.

Zacharie v. a. Roma. i. d.

Osee vii. a.

F. 150 *v.*

ii. 7. **priuitee of wickitnes**: so P. Vg., *mysterium iniquitatis.* Wy., 'the mysterie, *or priuyte*, of wickidnesse.' Mammotrectus, *·i· occultam iniquitatem.* **till he be done away**: *donec de medio fiat.*

8. **with the spirit**: *spiritu.* RV., 'with the breath.' **lichtnyng**: so P. Vg., *illustratione.* Wy., 'illumynyng, *or schynyng.*'

9. **be the wirking**: *secundum operationem.* **gret wonndris fals**: *prodigiis mendacibus.*

10. **desate**: *seductione.*

13. **vs**: so Wy., P., reading *nos* with St., codd. Amiat., Fuld., Tolet., Augiens., Claromont, and Pelagius. Vg., *vos.*

14. **gospele**: here Nis. follows P., instead of substituting 'evangele' as usual. **getting**: *acquisitionem.*

15. **stand ye**: Burne (f. 157), 'Stand and keip al thingis quhilk ze haue learned ather be vord or vryt': *id.* (f. 161), 'Stand and keip the traditionis quhilk ze haue ressaued ather be vord or vryt.' J. Ham. (Cath. Traict., f. 82 *v.*), 'Stand steidfast and retene the traditions quhilk ze haue learnit, ather be vord or epistle': *id.* (Fac. Traict., p. 14), 'Stand and keip the traditions whilks ze haue lernit ather be word or wret.' Kenn. (p. 145), 'Brether,

ye the traditiouns, that ye haue lerit, outhir be word, outhir be oure epistile. [16] And our Lord Jesu Crist him self, and God oure fader, quhilk luvit vs, and gaue euirlasting confort and gude hope in grace, [17] Exhort your hartis, and conferme in all gude werk and word.

iii chap.

Math. ix. d. Ephe. vi. c. Collo. iiii. a. ✠ Brether, fra hineforwart pray ye for ws, that the word of God rin, and be clarifijt, as it is anentis you; [2] And that we be deliuerit fra noyous and euile men; for faith is nocht of almen. [3] Bot the Lord is trew, that sal conferme you, and sal kepe Joh. vi. c. fra euile. [4] And, brether, we traist of you in the Lord, for quhat euir thingis we comand (*a*) to you, Deut. xxix. a. ande xxx. b. Jere. xxiii. b. bathe ye do and sal do. [5] And the Lord dresse your hartis, in the charitee of God, and in the pacience of Crist. [6] Bot, brether, we denonnce to

(*a*) Before *to, of you* deleted.

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stand ze fast, and keip the traditionis quhilkis ze have learnit, older be our precheing or be our Epistole.' King (f. 43 *v.*), 'And sa brether stand suire and keip the traditions quhilk ze haiw learnit, aither by word or epistle.'

ii. 16. **and God oure fader**: so P., with codd. Augiens., Boern., *et Deus pater noster.* Cod. Tolet. reads, *et pater noster.* Vg., *et Deus et Pater noster.* Wy., 'and God and oure fadir.'

iii. 1. **rin**: *currat;* Rh., 'may haye course.' **as it is anentis you**: *sicut et apud vos.* P. supplies '*it is*'; Wy., 'as and anentis 3ou.'

2. **noyous**: so P. Vg., *importunis.* Wy., 'vncouenable, *or noyous.*' AV., 'unreasonable.'

3. **the Lord**: so Wy., P., reading *Dominus* with Hent., codd. Amiat., Demidov., and R. St., Sixt., Clem., *Deus.*

4. **brether**: Wy., P., '*britheren*'; but St., Sixt., with Harl. 1772, and Pelag., actually add *fratres.* **quhat euir thingis**: so Wy., P., translating *quæcumque* as in St., Sixt., Pelag., and R. Hent., Clem., *quæ.*

5. **dresse**: *dirigat.*

6. **denonnce**: *denunciamus;* AV., 'command.'

you in the name of our Lord Jesu Crist, that ye withdraw you fra ilk bruther that wandris out of ordour, and nocht eftire the teching, that thai resauet of vs. ✠ [7] For ye you self wate, how it behuvis to follow vs. For we war nocht vnpeceabile amang you, [8] Nouthir without our awne trauale we ete brede of ony man, bot in trauale and werynes wirkand nycht and day, that we grevit naan of you. [9] Nocht as we had nocht powere, bot that we suld geue vs self exempile to follow vs. [10] For alsa quhen we war amang you, we denouncit this thing to you, that gif ony man will nocht wirk, nouthir ete he. [11] For we haue herd that sum amang you gais in rest, and na thing wirkis, bot doand curiouslie. [12] Bot we denonnce to thame that ar sic men, and beseke in the Lord Jesu Crist, that thai wirk with silence, and ete thare awne brede. [13] Bot wil ye nocht, brether, failye wele doand. [14] That gif ony man obey nocht to our word be epistile, mark ye him, and comoun ye nocht with him, that he be schamyt; [15] And will ye nocht gesse him

i. Cor. xv. b.

i. Cor. iiii. c.

Actis xviii. a. ande xx. e.

ii. Cor. xi. b.

i. Tessa. ii. a.

i. Tessa. iiii. b.

Gal. vi. a. ii. Joh. i. d.

iii. 6. **that wandris out of ordour**: *ambulante inordinate;* Wy., 'wandrynge vnordynatly, *or aȝens good ordre.*' **eftire the teching**: so P. Vg., *secundum traditionem.* Wy., 'vp the tradicioun.' J. Ham. (Fac. Traict., p. 15), 'we denounce to zou brethrine yat ze withdraw zour selfis frome euerie brother walking inordinatlie and not according to ye tradition whilk thay haue ressauet of vs.'

7. **follow**: Wy., P., 'sue.' Vg., *imitari.* **vnpeceabile**: so P.; but Wy., 'inquyet, *or reste, or in pesyble.*' Vg., *inquieti.*

8. **without our awne trauale**: *gratis.* **that we grevit naan of you**: *ne quem vestrum gravaremus.*

9. **suld geue**: *daremus vobis;* 'to ȝou' in P., but omitted by Wy. and Nis., without authority.

11. **gais in rest**: *ambulare inquiete.* P., 'goon in reste.' Wy., 'for to wandre inquyet, *or reste, or in pesibli.*' Rh., 'walk unquietly.' **doand curiouslie**: *curiose agentes;* Rh., 'curiously meddling.'

12. **wirk . . . and ete**: *operantes . . . manducent.*

15. **gesse**: *existimare.*

as ane ennimy, bot repreue ye him as a bruther.
Col. iiii. b. [16] And God him self of pece gif to you euirlasting
Joha. iiii. c. pece in al place. The Lord be with you all. [17] My
salutatioun be the hand of Paule; quhilk signe in
F. 151 r. ilk epistle I write thus. [18] The grace of our Lord
i. Tessa. v. c. Jesu Crist be with all yow. Amen.

Sent fra Athens.

iii. 16. **And God him self**: so P., reading *Ipse autem Deus* with St., Sixt., codd. Augiens., Boern., and R. Hent., Clem., with codd. Amiat., Fuld., *Dominus*.

17. **My salutatioun**, &c.: so Wy., P.; but Vg., *Salutatio, mea manu Pauli*, as at Col. iv. 18. **quhilk signe**, &c.: so P.; but Vg., *quod est signum in omni epistola, ita scribo*. Wy., 'that is signe in ech epistle. I write thus.' Cod. Tolet. omits *est*.

18. **be**: supplied by P.

No colophon in Wy., P. Tyndal, 'Sent from Athens.'

PROLOUUG. (*a*)

HE informis and techis Timothe of the ordinance of bischopis office, and of dekenes office, and euiry discipline of hali kirk, writand to him fra Macedonie be Tithicus the dekene.

i. Thimothe.

The first chapture.

PAULE, apostile of Jesu Crist, be comandement of God our saluatour, and of Jesu Crist our hope, Actis ix. b.
2 To Timothe, beluvit sonn in the faith: Grace and mercy and pece, of God the fader, and of Jesu Crist, our Lord. i. Tess. i. a. Actis xvi. b. i. Cor. i. a.
3 As I prayit thee, that thou suld duell at Ephesie, quhen I went in to Macedonie, that thou suld denonnce to sum men, that thai suld nocht teche vthirwise, Gal. i. a. Actis xix., xx.
4 Nowthir geue tent to fabilis and genelogijs that ar vncertane, quhilk gevis ii. Timo. ii. c. Titum iii. b.

(*a*) The **Prolouug** is from Purvey. The original in cod. Amiat. is: 'Timotheum instruit et docet de ordinatione episcopatus et diaconii et omnis ecclesiastice disciplinæ, scribens ei a Machedonia.' The Glossa Ordinaria has, 'scribens ei a Laodicea per Tychicum diaconum'; cod. Fuld. and R. give the same place of origin, but cod. Demid., 'ab urbe Roma'; cod. Cavensis, 'ab hurbe.'

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i. 1. **and of Jesu Crist**: so Wy., P.; but Vg., *et Christi Jesu.* Similarly in ver. 2, *Christo Jesu.*

2. **Grace and mercy**: so Wy., P., reading *Gratia et misericordia* with St., R., Pelagius, Sedulius. Vg., *Gratia, misericordia et pax.*

4. **geue tent to fabilis**: *intenderent fabulis.* **gevis**: *præstant;* Rh., 'minister.'

Roma. xiii. b. Gal. vi. a. Actis xv. b. questiouns, mare than edificatiounn of God, that is in the faith. 5 For the end of comandment is charitee of clene hart, and gude conscience, and of faith nocht fenyeit. 6 Fra quhilk thingis sum men haue errit, and ar turnit in to vane speche; 7 And willis to be techeris of the law, and vndirstandis nocht quhat thingis thai speke, nouthir of quhat thingis Roma. vii. b. Gal. v. c. thai afferme. ✠ 8 And we wate that the law is gude, gif ony man vse it lauchfully; 9 And wittand this thing, that the law is nocht set to a iust man, bot to vniustmen and nocht subiect, to wickit men and to synaris, to cursit men and defoulit, to slaeris of fadere, and slaeris of moder, to manslaeris 10 And Roma. i. d. licheouris, to thame that dois licherie with men, lesing mongaris and forsuornn, and gif ony vthir thing is contrarie to the haalsum teching, 11 That is eftir the euangele of the glorie of blessit God, quhilk is betakin to me. 12 I do thankingis to him, that Actis ix. a. Gal. i. a. confortit me in Crist Jesu our Lord, for he gessit me faithfull, and put me in mynisterie, 13 That first was a blaspheme, and a perseware, and full of F. 151 v. wrangis. Bot I haue gettin mercy of God, for I

i. 6. **haue errit, and ar turnit**: *aberrantes, conversi sunt.*

7. **And willis**: *Volentes.*

8. **And we wate**: *Scimus autem.* Abp. Ham. (p. 120), 'We knaw that the law is gud, gif a man will use it weil.'

9. **And wittand**: so P., without authority for 'And.' St., Sixt., *Scientes.* Hent., Clem., *Sciens.* **nocht subiect**: *non subditis.*

10. **lesing mongaris**: *mendacibus.* Nis. follows P. in omitting the translation of the preceding *plagiariis.* Wy., 'silleris, *or steleris, or draweris awey*, of men.'

11. **eftir**: *secundum;* Rh., 'according to.' **betakin**: *creditum.*

12. **in Crist**: so Wy., P., reading with St., Sixt., cod. Claromont., Ambros., Pelag., and R., *in Christo.* Clem., Hent., *Christo;* Rh., 'I give him thanks . . . Christ Jesus.' **gessit**: *existimavit.* **and put me**: *ponens.*

13. **blaspheme**: *blasphemus.* **perseware**: *persecutor.* **full of wrangis**: *contumeliosus.*

vnknawand did in vnbeleue. [14] Bot the grace of our Lord superaboundit, with faith and lufe that is in Crist Jesu. ✠ ✠ [15] A trew word, and worthi al resauing, for Crist Jesus com into this warlde to mak sinfulmen saaff, (*a*) of quhilkis I am the first. [16] Bot tharfor I haue gettin mercy, that Crist Jesu suld schaw in me first al pacience, to the informyng of thame that sal beleue to him in to euirlasting lijf. [17] And to the king of warldis, vndedelie and vnuisibile God allaan, be honour and glorie in to warldis of warldis. Amen. ✠ [18] I betak this comand- ment to thee, thou sonn Timothe, ‡ eftir prophecijs that haue bene heretofore in thee, that thou trauale in thame a gude trauale, [19] Having faith and gude conscience, quhilk sum men castis away, and perisit about the faith. [20] Of quhilk is Hymeneus and Alexander, quhilkis I betuke to Sathanas, that thai lere to nocht blaspheme.

Math. ix. b. Joha. iii. c.

Collo. i. b.

ir the phecis.) at is to e, eftir doctryne t thow receauit eddy, ilk is ttin in the phetes.

ii. Tymo. ii. b. ande the iiii. b. i. Cor. v. b.

(*a*) *saaft* in MS.

i. 14. **superaboundit**: P., 'ouer aboundide.' Vg., *Superabundavit.*

15. **saaff**: *salvos.* Gau (p. 64), 'it is ane trew vord and aluay wordy to be rasauit Christ Iesus come in this wardil to saiff sinners et ce.'

16. **of thame that sal beleue**: *eorum, qui credituri sunt;* Wy., 'of hem that ben to bileuynge.'

17. **of warldis**: *sæculorum.* **vndedelie and**: *immortali et;* so Wy., P., with Sixt.; but St., Hent., Clem., with the best authorities, omit *et.* **be**: added by P.

18. **thou sonn Timothe**: so Wy., P.; but Vg., *fili Timothee.* **that haue bene heretofore in thee**: *præcedentes in te.* **that thou trauale**, &c.: *ut milites in illis bonam militiam;* Wy., 'that thou fi3te, *or holde*, in hem a good kny3thood.'

19. **castis away, and perisit**: P., 'casten awei, and perischiden.' Wy., 'castynge a wey, perischeden.' Vg., *repellentes . . . naufragaverunt.*

The Secunnde chaptur.

✠ Tharfor I beseke first of al thingis, that besekingis, prayeris, askingis, doing of thankingis, be made for
Jere. xxix. b. Baruch. i. e. almen, [2] For kingis and all that ar sett in hienes, that we leid a quiet and a peciabile lijf, in al pitee and chastitee. [3] For this thing is gude, and acceptit before
Ezech. xviii. d. ande xxxiii. b. God, our saluatour, [4] ‡ That will that almen be made saaff, and that thai cum to the knawing of treuth.
Joh. xvii. a. Gal. iii. c. Heb. ix. c. [5] For aa Gode and mediatour is of God and of men, a man Crist Jesus, [6] That gaue him self redemptioun for almen. Quhais witnessing is confermyt in his tymes; [7] In quhilk I am set a prechour and apostile.
Roma. i. a. ii. Timo. i. b. Joh. iiii. c. Psal. cxxxii. a. For I say treuth, and I lee nocht, that am a techere of hethinmen in faith and in treuth. ✠ [8] Tharfore I will, that men pray in al place, liftand vp cleen

‡ That w haif al.) Thair is man bot offerit hi mercy vr him be a benefice other, fo will noch the deatl synnaris, rather th thai com ande lyw Ezech. x

ii. 1. **beseke . . . besekingis**: *obsecro . . . obsecrationes.* Abp. Ham. (p. 271), 'I beseik yow thairfor, first of all that thair be maid in the kirk of God for all men, obsecratiouns, oresonis, petitiouns, and giffing of thankis.'

2. **ar sett in hienes**: *in sublimitate constituti sunt*, as read by St., Sixt., cod. Demidov., Pelag., R., and the Sarum Missal. Ambros., *in sublimiori loco positi sunt.* Hent., Clem., with the weight of authority, omit *constituti.* **pitee**: *pietate.* **chastitee**: *castitate;* RV., 'gravity.'

4. **That will**: *Qui . . . vult.* With the marginal, 'That wil haif al,' comp. Tyndal, 'which wolde have all men saved.'

5. **For aa Gode**, &c.: *Unus enim Deus, unus et mediator.* P. supplies '*is.*'

6. **Quhais witnessing**, &c.: so Wy., P., reading, with St., Hent., Sixt., Pelag., R., and the Sarum Missal, *cuius testimonium temporibus suis confirmatum est;* so too codd. Boern., Claromont., Ambros., with *datum*, readings due to early explanatory additions to the Greek. Clem., *testimonium temporibus suis.* RV., 'the testimony *to be borne* in its own times.' Gau (p. 101), 'quhilk gaiff hime selff in redemptione for al.'

7. **For I say treuth**: same division in Wy., P., 'Sothli I seie treuthe in Crist Jhesu, and I lye not,' reading, as in R., *veritatem enim dico in Christo Ihesu et non mentior.* Vg., *Apostolus* (*veritatem dico, non mentior*) *doctor*, &c. P. supplies '*that am.*'

handis without wrathe and strijff. [9] Alsa women in couenabile habite, with schamefastnes and sobirnes arraying thame self, nocht in writhen hairis, outhir in gold, outhir perlis, outhir precious claath; [10] Bot that that becummis wommen, behechting pitee (*a*) be gude werkis. [11] A woman lere in silence, with al subiectioun. [12] Bot I suffire nocht a woman to teche, nouthir to haue lordschip on the husband, bot to be in silence. [13] For Adam was first formit, eftirwart Eue; [14] And Adam was nocht desauet, bot the woman was desauet, in breking of the law. [15] Bot scho salbe sauet be generatioun of childer, gif scho duellis perfitelie in faith, and lufe, and halynes with sobirnes.

Esiae i. d. Titum ii. a. i. Peter iii. a. F. 152 *r.* i. Cor. xiiii. c. Gene. iii. c. Ephe. v. c.

The thred chapture.

A faithfull word. Gif ony man desires a bischoprike, he desires a gude werk. [2] Tharfor it behuvis a bischop to be without repreef, the husband of aa wijf, sobir, Leui. xxi. b.

(*a*) *pitee* added in margin.

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ii. 9. **Alsa women**: *Similiter et mulieres;* Wy., 'Also and wymmen.' **couenabile**: *ornato.* **nocht in writhen hairis**: *et non in tortis crinibus.* St., Hent., with codd. Amiat., Fuld., Demid., Augiens., Boern., R., and Ambros., omit *et.*

10. **behechting pitee**: *promittentes pietatem;* Rh., 'professing piety.'

14. **was desauet, in breking of the law**: *seducta in prævaricatione fuit;* Wy., 'was disceyued *in feith*, in preuaricatioun, *or brekyng of the lawe.*' Rh., 'being seduced, was in prevarication.' S. Jerome quotes *in transgressione facta est.*

15. **Bot scho salbe sauet**: Abp. Ham. (p. 239), 'Sche sal be saffit be generation of barnis, gif sche perseveris in faith and lufe, and sanctificatioun with sobernes.' J. Ham. (Fac. Traict., p. 421), 'the woman salbe sauit be the generation of sonnes. . . . Gif scho remaine in faith, in loue and in sanctification with sobrietie.'

iii. 2. **aa wijf**: Burne (f. 152), 'ane bischop, or superintendent sould be bot the housband of ane vyf.'

Eze. xliiii. d. prudent, chast, virtuouse, haldand hospitalitee, a
Titum i. b. ii Timo. ii. c. techere; [3] Nocht gevin mekile to wyne, nocht a smytare, bot temperate, nocht full of chiding, nocht couatous, [4] Wele reuland his hous, and hauand sonnis subiect with al chastitee; [5] For gif ony man can nocht gouerne his hous, how sal he haue deligence of the kirk of God? [6] Nocht new conuertit to the faith, or perauentur he be born vp in to pride, and fall in to dome of the deuile. [7] For it behuvis him to haue alsa gude witnessing of thame that ar without furth, that he fall nocht into repreef, and in to girn
Actis vi. a. of the deuile. [8] Alsa it behuvis dekenes to be chast, nocht doubile tonngit, nocht gevin mekile to wyne, nocht followand foule wynnyng; [9] That haue the mysterie of faith in cleen conscience. [10] Bot be thai preuit first, and mynister thai sa, having na crime. [11] Alsa it behuvis women to be chast, nocht bacbitand, sobire, faithfull in al thingis. [12] Dekenes be husbandis of aa wijf; quhilkis gouerne wele thar sonnis and thare
Math. xiii. b. ande xxv. b., c. housis. [13] For thai that ministeris wele, sal get a gude degre to thame self, and mekile traist in the

iii. 3. **Nocht gevin mekile to wyne**: *vinolentum;* Rh., 'not given to wine.' 'mekile' seems due to ver. 8. RV., 'no brawler.'

4. **and hauand**: P., 'and haue.' Wy., 'hauynge.' Vg., *habentem.*

5. **deligence**: *diligentiam;* Rh., 'care.'

6. **Nocht new conuertit to the faith**: *Non neophytum.* **he be born vp . . . and fall**: *elatus . . . incidat.*

7. **For it behuvis**: *Oportet autem.* **girn**: *laqueum.* Wy., P., 'snare'; and so at vi. 9; but there some MSS. of Wy. have 'gnare.'

8. **it behuvis**: supplied by Wy., P., and underlined. **nocht gevin mekile to wyne**: *non multo vino deditos.* Gildas, quoting from the British Ordinal, *Non vino multum deditos.* **foule wynnyng**: *turpe lucrum.*

9. **That haue**: *habentes.*

10. **Bot be thai preuit**: *Et hi autem probentur.*

13. **ministeris**: *ministraverint;* Rh., 'have ministered.' **traist**: Wy., P., 'trist.' Vg., *fiduciam.*

faith, that is in Crist Jesu. [14] Sonn Timothe, I write to thee thir thingis, hopand that I sal sone cum to thee; [15] Bot gif I tary, that thow witt, how it behuvis F. 152 *v.* thee to leue in the hous of God, that is the kirk of levand God, a pillere and sadnes of treuth. [16] And opinlie it is a great sacrait (*a*) of pitee, that thing that was schewit in flesch, it is ‡ iustifijt in spirit, it apperit Math. xvi. c. Joh. i. b. to angelis, it is prechit to hethin men, it is beleuit in Luc. ii. b. Ephe. iii. b. the warld, it is takin vp in glorie. Phil. iii. a.

stifyed he spret.) e Haly- st prays- Christ in gospell aith, air as the ld blas- mit him.

The fourt chapture.

Bot the spirit sais opinlie, that in the last tymes summen sal depart fra the faith, gevand tent to spiritis i. Timo. iii. a. of errour, and to techingis of deuilis; [2] That spekis ii. Peter iii. a. lesing in hipocrisie, and haue thare conscience corrupt, Jude i. c.

(*a*) *sacrait* corrected out of *sacrament.*

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iii. 14. **Sonn Timothe**: so Wy., P., adding, with St., Sixt., *fili Timothee.* Cod. Demidov., Ambros., and R. have *Timothee.* Clem., Hent. omit both.

15. **sadnes**: *firmamentum;* Rh., 'ground.' Burne (f. 79), 'the halie kirk, quhilk is the piller and grounde of treuthe': *id.* (f. 149), 'the kirk is the pillar, and groundstaone of the treuth.' Abp. Ham. (p. 279), 'the house of God, the fundament and pillar of veritie.' J. Ham. (Cath. Traict., sig. Q, ij.), 'the kirk of the leuing god the piller and sure grund of the verite': *id.* (Fac. Traict., p. 67), 'the pillar and vphauld of the veritie': *id.* (p. 138), 'the pillar and sure fundament of al veritie': *id.* (p. 203), 'Pillar and sure grund of al veritie.'

16. **sacrait of pitee**: *pietatis sacramentum;* Tyndal, 'mistery of godlines.' **that thing that was schewit . . . it is iustifijt**: *quod manifestatum est . . . justificatum est.* Nis. follows P. in adding 'it' five times and spoiling the sense. With the heading of the marginal note, comp. Tyndal, 'iustified in the sprete.'

iv. 1. **gevand tent**: *attendentes.*

2. **thare**: *suam;* AV., 'their own.' **corrupt**: so P.; *cauteriatam.* Wy., 'brent.' Rh., 'seared.' P. has followed Mammotrectus, 'Cauteriatam - idest corruptam et cauterijs peccatorum adustam.'

ii. Tessa. ii. b.

[3] Forbiddand to be weddit, to abstene fra metis, quhilkis God made to tak with doing of thankingis to faithful men, and thame that haue knawne the treuth. [4] For ilk creature of God is gude, and nathing is to be castin away, quhilk is takin with doing of thankingis; [5] For it is hallowit be the word of God, and be prayere. [6] Thow puttand furth thir thingis to brether, salbe a gude minister of Crist Jesu; nurisit with wordis of faith and of gude doctrine, the quhilk thou has gottin. [7] Bot eschew thou vncouenabile, and vane fabiles; and exerce thi self to pitee. [8] For bodilie exercitatioun is proffitabile to litil thing; bot pitee is proffitabile to althingis, that has behecht of lijf that now is, and that is to cum. [9] A trew word, and worthie al acceptioun. [10] And in this thing we trauale,

Gene. i. d. Math. xxvi. d. Actis xxvii. d.

Gene. i. d.

Ecc. xxxix. f. Actis x. b.

ii. Tymo. iii. b.

i. Timo. i. a. ii. Timo. iii. b. Collo. ii. c.

Leui. xviii. a.

iv. 3. **to be weddit**: *nubere;* Wy., 'for to wedde.' Vv. 1, 3: J. Ham. (Fac. Traict., p. 424), 'some in ye last dayes sal make defection from the faith, forbiddand mariage, and commandand to abstine from meates quhilkis God hes creatit, to be ressauit to the faithful with thankis gevving': *id.* (p. 236), 'suld come in the lattre dayes, forbiddand mariage and meats, whilks God hes creatit to be ressauit with thankisgevving.' Kenn. (p. 147), 'In the latter tyme sum sall fal fra the faith, forbiddyng to mary, commanding to abstene fra metis, quhilkis God hes creat': *id.* (p. 163), 'Thair sall cum in the latter dayis quhilkis sall forbide mariaige, and to abstayne fra meatis quhilkis God hes creat.'

4. **is to be castin away**: *rejiciendum.* J. Ham. (Fac. Traict., p. 425), 'Al creature of God is guid; and nathing suld be reiectit, that is takin with thankis gevving.'

5. **hallowit**: Burne (f. 11), 'be sanctefeit be the vord of God.'

6. **puttand furth**: *proponens.* **thou has gottin**: *assecutus es;* Wy., 'thou hast gete in suynge.' Rh., 'thou hast attained unto.'

7. **vncouenabile, and vane fabiles**: Wy., 'vncouenable fablis and veyn'; but P., 'vncouenable fablis, and elde wymmenus *fablis.*' Vg., *Ineptas autem, et aniles fabulas.* **pitee**: *pietatem.*

8. **to litil thing**: *ad modicum.* **that has behecht**: *promissionem habens.* Vv. 7, 8: Abp. Ham. (p. 200), 'Exerce and occupie thi self in godlynes, pyetie and mercy, for bodyly exercitioun, quhilk a man takis in his body be fasting and abstinence is a litil profitabil to him without piete.'

10. **And in this thing**: *In hoc enim;* Rh., 'For to this purpose.'

and ar cursit, for we hope in levand God, that is saluatour of almen, maast of faithful men. [11] Comand thou this thing, and teche. [12] Na ma despise thi youthe, bot be thou exempile of faithfulmen in word, in leving, in charitee, in faith, in chastitee. [13] Till I cum, tak tent to reding, to exhortatioun and teching. [14] Will thou nocht litil charge the grace quhilk is in thee, that is gevin to thee be prophecie, with putting on of the handis of presthede. [15] Think thou thir thingis, in thir be thou, that thi profiting be schewit to almen. [16] Tak tent to thi self and to doctrine; be besie in thame. For thou doand thir thingis, sall mak bathe thi self saaf, and thame that heris thee. [Ch. v.] [1] Blame thou nocht ane elderman, bot beseke as a fader, yonngmen as brether; [2] Ald women as modris, yonng women as sistris in al chastitee.

Titum ii. a. b. i. Peter v. a.

Actis vi. a. and viii. b. ii. Timo. i. b.

v chapture.

F. 153 *r.*

[3] Honour thou wedowis, that ar verray wedowis. [4] Bot gif ony wedow has childir of sonnis, lere scho first to

Leui. xix. b.

iv. 14. **Will thou nocht litil charge**: *Noli negligere;* Wy., 'Nyle thou dispise, *or litil charge.*' Burne (f. 78), 'Neglect nocht the gift of prophecie, quhilk is geuin to the be the onlaying of the handis of the preistheid': *id.* (f. 153), 'Neglect nocht the gift of prophecie, quhilk thou hes ressaued be the onlaying of the handis of the preistheid.' Abp. Ham. (p. 232), 'Negleck nocht the grace or the gift of God, quhilk is in the, quhilk is gevin to the throw prophecie with the impositioun of the handis of ane preist.' J. Ham. (Cath. Traict., sig. Q, viij.), 'neglectit not the grace quilk vas in him, geuin to him be prophesie be the imposition of handis of preistheid.'

15. **Think thou**: *meditare.*

16. **be besie**: *insta;* Rh., 'be earnest.'

v. 1. **Blame thou nocht**: *ne increpaveris;* Rh., 'rebuke not.' Nis. follows P. in the division of the chapters, while Wy. agrees with Vg.

3. **verray wedowis**: *vere viduæ;* Rh., 'widows indeed.'

4. **childir of sonnis**: so P. Vg., *filios aut nepotes;* Wy., 'sone, or children of sones.' **lere scho first**: *discat.* Cod. Amiat. has the better reading, *discant.*

gouerne hir hous, and quite to fader and moder; for
Ecclesi. iii. b. this thing is acceptit before God. 5 And scho that
is a wedou verralie, and desolate, hope in to God,
and be besie in besekingis and prayeris nycht and
Leui. ii. f. day. 6 For scho that is levand in delitis is dede.
i. Cor. vii. d. 7 And comand thou this thing, that thai be without
Gall. vi. b. repreef. 8 For gif ony man has nocht cure of his
i. Peter ii. d. awne, and maast of his houshald men, (*a*) he has denyit
ye faith, and is werse than ane vnfaithfullman. 9 A
wedou be chosen nocht lesse than sextj yere, that
was wijf of aan husband, 10 And has witnessing in
gude werkis, gif scho nurisit childer, gif scho resauet
i. Peter iiii. b. pure men to herbrie, gif scho has weschin the feet
of hali men, gif scho ministerit to men that suffrit
tribulatioun, gif scho followit all gude werk. 11 Bot
eschew thou yonngare wedowis; for quhen thai haue
done licherie, thai will be weddit in Crist, 12 Havand
dampnatioun, for thai haue made void the first faith.

(*a*) *men* corrected out of *menye*.

v. 4. **hir hous**: *domum suam;* Rh., 'her own house.' **quite**: *mutuam vicem reddere;* Wy., 'chaungable while, *or ech to othir*, ȝelde.'

6. **is levand in delitis**: so divided in Wy., P.; but Vg. '*in deliciis est, vivens mortua est.* Rh., 'living is dead.' AV., 'is dead while she liveth.'

8. **houshald men**: *domesticorum.* **vnfaithfullman**: *infideli;* P. supplies '*man.*'

10. **And has witnessing**: *testimonium habens.* **nurisit**: P., 'nurschede,' probably reading *enutrivit* with Ambros., or *nutrivit* with cod. Claromont. Vg., *educavit.* **herbrie**: Wy., P., 'herbore.' Vg., *hospitio.*

11. **weddit in Crist**: so P., with faulty division. Vg., *Cum enim luxuriatæ fuerint in Christo;* and so Wy. Vv. 11, 12: Burne (f. 78), 'Refuse the zoungar vidouis for quhen thay begin to vax vantone aganis Christ, thay vil marie incurrand damnatione, becaus thay haue brokin thair first promeis': *id.* (f. 65), 'the vidouis quha eftir thay ar dedicat to the seruice of the kirk dois marie incurris damnatione, becaus thay haue brokin thair first promeis.'

18 Alsa thai idil leris to ga about housis, nocht aanly idil, bot full of wordis and curiouse, spekand thingis that behuvis nocht. 14 Tharfore I will, that yonngare wedowis be weddit, and bring furth childer, and be house wyues, to geue nocht occasioun to the aduersarie, because of cursit thing. 15 For now sum ar turnit abak eftir Sathanas. 16 Gif ony faithfulman has wedowis, minister he to thame, that the kirk be nocht grevit, that it suffice to thame that ar verray wedowis. 17 The preestis that ar wele gouernouris, be thai had worthi to doubile honour; maast thai that traualis in word and teching. 18 For scripture sais, Thou sal nocht bridil the mouth of the ox thresching, and, A werkman is worthi his hyre. 19 Will thou nocht resaue accusing

Titum ii. a.

i. Cor. vii. a.

Deut. xxv. a. i. Cor. ix. b. Math. x. a. Deut. xix. c.

v. 13. **Alsa thai idil**: *Simul autem et otiosæ;* Wy., 'Also forsothe and thei ydel.'

14. **yonngare wedowis**: *juniores;* P. supplies '*widewis.*' **because of cursit thing**: *maledicti gratia;* Rh., 'for to speak evil.'

15. **abak eftir**: so Wy., P., reading *retro post* with St., Sixt., cod. Demidov., Pelag., the Old Latin, and R. Hent., Clem. omit *post.*

16. **that the kirk be nocht grevit**: so Wy., P., reading *ut non gravetur Ecclesia* with St., Ambros., Pelag., and the Old Latin. Vg., *et;* Rh., 'and let not the Church be burdened.'

17. **that ar wele gouernouris**: *Qui bene præsunt;* Wy., 'that ben wel bifore.' Burne (f. 63), 'Lat the Preistis quha reulis veill, be estemit vorthie of doubill honore, cheiflie thay quha trauellis in preching of the vord and teching.'

18. **bridil**: so Wy., P., reading *infrenabis* with Hent., codd. Amiat., Fuld., Tolet., Demidov., the Old Latin, Ambros., Pelag., and R. Vg., *alligabis*, as at 1 Cor. ix. 9; *ligabis* at Deut. xxv. 4. Vv. 17, 18: Abp. Ham. (p. 80), 'The priestis that reule weil ar worthi of doubil honour, maist of all thai that labouris in the word of God, and teching: for the scripture sais thow sal nocht bind up the mouth of the Ox that trampis out the corne quhilk was thair thresching. And it is all a thing to say the labourar is worthi of his wagis.'

19. **Will thou nocht resaue**: Burne (f. 107), 'Admit nocht ane accusation aganis ane preist, except vndir tua, or thre vitnes.' J. Ham. (Cath. Traict., sig. Q, iiij.), 'Admitt na accusation aganis ane preist except thair be tua or thrie vitnes.'

aganes a preest, bot vndir twa or thre witnessis. [20] Bot repreue thou men ‡ that synnis before almen, that
F. 153 v. alsa vthir haue drede. [21] I pray before God and Jesu Crist, and his chosen angelis, that thou kepe thire thingis without preiudice, and do na thing in bowing
i. Timo. ii. b. Ecclesi. xxxi. d. in to that vthir side. [22] Put thou handis to naman, nouthir enone comoun thou with vthir mennis synnis. Kepe thi self chaast. [23] Will thou nocht yit drink watire, bot vse a litil wyne, for thi stomak, and for thi oft falling in infirmiteis. [24] Sum mennis synnis
Gal. v. b. ar opin, before gaing to dome; bot of summen thai cum eftir. [25] And alsa gude dedis ar opin, and tha that ar in vthir maner, may nocht be hidde.

‡ That synnes, &c.) Sic preacheris [as] hes offendit aganiss the conngregatiounn, other be teaching falss doctrynne or be opin ewill exempill, antht opinly to be repreiffit. And this condampnit the byshop of Romes doctryne, Dist. xl. ca. papa., quhilk wil haif na man to repreif him, al[thocht] he draw neirsa mouye to hel be his falss doctryne ande ewill levyng.

v. 20. **that synnis**: the reference in the marginal note is to the Decretum Gratiani, Pars Prima, c. 7, Distinctio XL. (Corpus Juris Canonici, ed. Friedberg, vol. i. p. 146).

21. **I pray**: so P. Vg., *Testor*. Wy., 'I preie, *or conjure*, thee.' **his chosen angelis**: so Wy., P., adding *eius* with St., cod. Demidov., and Pelagius. **in bowing in to that vthir side**: *in alteram partem declinando*. Wy., 'bowynge into another part.' reading *aliam* with Hent., codd. Amiat., Fuld., Boern., Augiens., Ambros., and R. Rh., 'declining to the one part.'

22. **Put thou handis to naman**: Nis., with P., transfers the translation of *cito* to the next clause. Wy., 'To no man soone thou schalt putte hondis.' Rh., 'lightly.' RV., 'hastily.' **comoun thou**: *communicaveris*: AV., 'be partaker of.' J. Ham. (Cath. Traict., sig. Q. viij. v.), 'he dischargit him to giue ordoris raschlie to euery man.'

23. **yit**: *adhuc*. **oft falling in infirmiteis**: P., 'ofte fallynge infirmytees.' Vg., *frequentes . . . infirmitates*.

24. **bot of summen**, &c.: so P., reading, with Sixt., R., *quorundam autem subsequuntur*. Wy., 'forsoth of sum men and thei suen,' adding *et* as in Pelagius. St. has *quorundam autem sequuntur*. Vg., *quosdam autem et subsequuntur*. Hent., *quosdam autem subsequuntur*: Rh., 'and certain men they follow.'

25. **ar in vthir maner**: *aliter se habent*; P., 'han hem in othere manere.' Wy., 'han hem othirwyse.'

vi chapture.

Qvhat euir seruandis ar vndir yok, deme thai thar lordis worthi al honour, or perauentur the name of the Lord and the doctrine be blasphemyt. [2] And thai that haue faithful lordis, despise thame nocht, for thai ar brether; bot mare serue thai, for thai ar faithfull and luvit, quhilk ar part takaris of benefice. Teche thou thir thingis, and monest thou thir thingis. [3] Gif ony man techis vthir wise, and accordis nocht to the halsum wordis of our Lord Jesu Crist, and to that teching that is be pitee, [4] He is proude, and can nathing, bot languisis about questiounns and stryving of wordis; of quhilkis ar brocht furth invyis, strijfis, blasphemies, euile suspiciounns, [5] Fechtingis of men, that ar corrupt in saule, and that ar priuet fra treuth, that demys wynnyng to be godlienes. (*a*) [6] Bot godlienes is wynning, (*b*) with sufficience. [7] For we broucht in nathing into this warld, and na dout that

i. Cor. vii. c. Ephe. vi. a. i. Peter ii. c.

Gal. i. b.

i. Timo. i. a. Titum iii. b.

ii. Tessa. ii. b. Ecclesi. xxix. d. Psal. xxiii. a.

(*a*) *godlienes* written over *pitee.*

(*b*) *godlienes is wynnyng* corrected out of *a gret wynnyng is pitee.*

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vi. 2. **despise thame nocht**: *non contemnant.* P. supplies '*hem.*' **Teche thou**, &c.: so P., reading as in R., *Hæc doce et hæc exhortare.* Vg. omits the second *hæc.*

3. **be pitee**: *secundum pietatem.*

4. **and can nathing**, &c.: *nihil sciens, sed languens.* Cod. Boern. reads *sed languescit aut ægrotat.* **ar brocht furth**: *oriuntur.*

5. **priuet fra treuth**: *veritate privati.* **wynnyng to be godlienes**: the last word in a later hand over Nisbet's 'pitee,' as in Wy., P. Tyndal, 'which thynke that lucre is godlines.' Vg., *quæstum esse pietatem.*

6. **Bot godlienes**, &c.: corrected as in the last verse from Tyndal, 'Godlines is great ryches.' Nis. follows P., 'But a greet wynnyng is pitee.' Vg., *Est autem quæstus magnus pietas.*

7. **and na dout**, &c.: *haud dubium quod nec.*

Prouerb. xv. b. Hebre. xiii. c. Joh. i. c. Prouerb. xxiii. a. Math. xiii. c.

we may nocht bere away ony thing. [8] Bot we hauing fudes, and with quhat thingis we sal be heelit (or keuerit), be we payit with thir thingis. [9] For thai that will be made riche, fallis in to temptatioun, and in to girn of the deuile, and into mony vnproffitabile desires and noyous, quhilkis drovnes men into dede and perditioun. [10] For the rute of al euilis is couatice, quhilk sum men couating errit fra the faith, and besettit thame with mony sorowis. [11] Bot, thou, man of God, fle thir thingis; bot follow thou richtuisnes, pitee, faith, charitee, pacience, myldnes. [12] Striue thou a gude strijf of faith, apprehend euirlasting lijf, into quhilk thou art callit, and has knawlecheit a gude knawlecheing before mony witnessis. [13] I comand thee before God, that quiknis al thingis, and before Crist Jesu, that yeldit a witnessing vndir

ii. Timo. ii. c.

F. 154 r.

i. Reg. ii. b. Actis xvii. c.

vi. 8. **fudes**: *alimenta.* **we sal be heelit (or keuerit)**: *tegamur;* Wy., 'clothid.' P., 'hilid.' The gloss is due to Nisbet. **be we payit**: *contenti simus.* But Clem., ed. i., iii. have *sumus.* Abp. Ham. (p. 261), 'Haiffand fude and cleithing let us thairwith be content.'

9. **noyous**: *nociva.* **drovnes**: *mergunt;* Wy., P., 'drenchen.' **into dede**: *in interitum.*

10. **couating**: so P. Wy., 'coueitynge, *or desyringe.*' Vg., *appetentes.* **besettit thame with mony sorowis**: *inseruerunt se doloribus multis;* Rh., 'have entangled themselves in.' Vv. 9, 10: Abp. Ham. (p. 101), 'Thai that will be riche, fallis into temptatioun, and in the gyrne of the devil, and to mony unprofitabil and noysum desyris, quhilk drownis men into distruction and damnatioun. For cowatousnes is the rute or all evil, quhilk quhil sum men desyrit, thai errit fra the faith, and brocht thame self in mekil sorrow.'

11. **bot follow thou**: P., 'but sue thou.' Wy., 'sothli sue thou.' Vg., *sectare vero.*

12. **apprehend**: Wy., P., 'catche.' Vg., *apprehende.* **into quhilk**: so Wy., P., apparently reading *in quam* as in Pelagius. Ambros. has *ad quam et vocatus es;* the Old Latin, *ad quam vocatus es.* Vg., *in qua.*

13. **yeldit**: *reddidit.*

Pilate of Ponnce, a gude confessioun, [14] That thou kepe the comandment without wem, without repreef, in to the cummyng of our Lord Jesu Crist; [15] Quham the blessit and allaan mychtj king of kingis and Lord of lordis sal schaw in his tymes. [16] Quhilk allaan has vndedelynes, and duellis in licht, to quhilk naman may cum; quham naman saw, (*a*) nouthir may se; to quham glorie, and honour, and empire be without end. Amen. [17] Comand thou to the richemen of this warld, that thai vndirstand nocht hielie, nouthir that thai hope in vncertantee of richessis, bot in the leuyng God, that gevis to vs althingis plenteouslie to vse; [18] To do wele, to be made riche in gude werkis; lichtlie to geue, to comoun, [19] To tresour to thame self a gude foundement in to tyme to cummyng, that thai tak euirlasting lijf. [20] Thow Timothe, kepe the thing betaucht to thee, eschewand cursit nouelteis

Apoc. xvii. c. ande xix. c.

Joh. i. b. i. Joh. iiii. b.

Math. vi. c.

(*a*) Before *saw*, *may se* deleted.

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vi. 13. **Pilate of Ponnce**: so Wy., P.

14. **without wem**: *sine macula.*

16. **vndedelynes**: *immortalitatem;* Wy., 'immortalite.' **licht, to quhilk naman may cum**: so Wy., P. Vg., *lucem . . . inaccessibilem.* Mammotrectus, '·i· ad quam non potest accedi.' **glorie, and honour, and empire**: so Wy., P.; but Vg., *cui honor, et imperium,* with cod. Amiatinus. Cod. Demidov. has *cui est gloria, honor et imperium;* Pelag., *cui est honor et imperium;* cod. Boern., *cui honor, potestas in secula;* the Old Latin, *cui honor et potestas æterna.* P. supplies '*be.*' **without end**: so P., with Vg., *sempiternum;* but Wy., 'into withouten ende,' reading *in sempiternum* with St. and R.

17. **that thai vndirstand nocht hielie**: *non sublime sapere;* Rh., 'not to be high-minded.'

18. **lichtlie to geue, to comoun**: *facile tribuere, communicare.*

19. **foundement**: *fundamentum.* **in to tyme to cummyng**: *in futurum.* **that thai tak**: *ut apprehendant.* Wy., P., 'catche.'

20. **cursit nouelteis of voces**: *profanas vocum novitates.*

of voces, and opiniounns of fals name of cunnyng;
21 Quhilk sum men behechting, about the faith fell doun. The grace of God be with thee. Amen.

Writtin fra Laodicia, quhilk is the cheif citie of Phrigia Paraciana.

vi. 20. **opiniounns**, &c.: so Wy., P.; but Vg., *oppositiones falsi nominis scientiæ.*

21. **fell doun**: *exciderunt.* **be**: supplied by P., and underlined.

Tyndal's colophon is, 'Sent from Laodicia, which is the chefest cite of Phrigia Pacaciana.'

PROLOUUG. (*a*)

HE writis alsa to Timothe of exhortatioun to (*b*) martirdome, and of euiry reule of treuth, and quhat sall cum in the last tymes, and of his awne passioun, writand to him fra the citee of Rome.

ii. Timothe.

The first chapture.

PAULE, apostil of Jesu Crist, be the will of God, be the behecht of lijf that is in Crist Jesu, [2] To Timothe, his maast dereworthe sonn, grace, mercy, and pece of God the fader and of Jesu Crist, our

ii. Cor. i. a. Gal. i. a. Actis xxii. a.

(*a*) The **Prolouug** follows Purvey closely. The original in cod. Amiat. is: 'Item Timotheo scribit de exortatione martyrii et omnis regulae veritatis, et quid futurum sit temporibus novissimis, et de sua passione.' MS. Harl. 1772 adds, 'scribens ei ab urbe Roma'; and similarly codd. Fuld., Demidov. But R. has, 'scribens a laodicia (*al.* ab urbe Roma).'

(*b*) Some MSS. of P. have 'of martirdom.'

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i. 1. **be the will**: *per voluntatem.* **be the behecht**: *secundum promissionem;* Wy., 'vp the biheeste.'

2. **grace, mercy, and pece**: so Wy., P., reading with Sixt., Ambros., *gratia, misericordia et pax;* but Hent., Clem., with the weight of authority, omit *et.* St., with Pelag. and the Gloss, has *gratia et misericordia et pax.* **of Jesu Crist**: so Wy., P., without authority. Vg., *Christo Jesu.*

Phil. iii. a. Roma. i. a. Lord. 3 I do thankingis to my God, to quham I serue fra my progenitouris in clene conscience, that without ceessing I haue (*a*) mynd of thee in my prayeris,
F. 154 *v.* nycht and day, 4 Desirand to se thee; having mynd of thi teris, that I be fillit with ioy. 5 And I bethink of that faith, that is in thee nocht fenyeit, quhilk alsa duellit first in thin annt Loide, and in thi moder
Roma. viii. b. Eunice, and I am certane, that alsa in thee. 6 For quhilk cause I monest thee, that thou raase agane the grace of God, that is in thee be the setting on of myn handis. 7 For quhy God gaue nocht to vs the spirit of drede, bot of virtue, and of lufe, and of sobirnes.
Roma. i. b. Ephe. iii. a. 8 Tharfore will thou nocht schaam the witnessing of our Lord Jesu Crist, nouthir me, his presonnere (*b*); bot trauale thou togiddir in the vangele be the virtue of
Ephe. i. a. Titum iii. a. God; 9 That delyuirit vs, and callit vs with his haly calling, nocht eftir our werkis, bot be his purpos and grace,

(*a*) After *haue*, *made of thee* deleted.
(*b*) Before *presonnere*, *b* deleted.

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i. 3. **to my God . . . fra my progenitouris**: *Deo meo . . . a progenitoribus meis*, as in St., Sixt., cod. Demidov., Pelag., and R. Cod. Fuld. has *deo meo*, as also Ambros. and the Old Latin; Sedulius reads, *proavis meis*. Hent., Clem. omit *meo . . . meis*.

5. **And I bethink**: so P. Vg., *Recordationem accipiens;* Wy., 'takinge recordinge, *or mynde*.' **in thin annt Loide**: *in avia tua Loide;* Rh., 'in thy grandmother Lois.'

6. **that thou raase agane**: *ut resuscites*. Abp. Ham. (p. 232), 'I warne the that thow steir up in thi self the grace of God quhilk is in the, be laying on of my handis.' J. Ham. (Cath. Traict., sig. Q, viii. *v.*), 'for this caus I admoneis the to resussitat and valkin the grace of God quhilk is in ye be imposition of my handis.'

7. **For quhy**: *enim*.

8. **Jesu Crist**: so P.; the addition is in cod. Demidov. and R. Wy., 'oure Lord Jhesu.' Vg., *Domini nostri*. **bot trauale thou togiddir in the vangele**: so P., reading *sed conlabora in Evangelio* with codd. Clarom., Boern., Ambros., and R. Vg., *sed collabora Evangelio;* cod. Fuld., *conlabora evangelium*.

9. **callit vs**: the latter word added by Nis.

that is gevin in (*a*) Crist Jesu before warldly tymes;
10 Bot now it is opin be the lichtnyng of our saluatour i. Cor. xv. f. Hebre. ii. c.
Jesus Crist, quhilk destroyit dede, and lichtnyt lijf,
and vncorruptioun be the gospele. 11 In quhilk I am
set ane precheour and apostile, and maistere of hethin
men. 12 For quhilk cause alsa I suffir thir thingis; Roma. i. a. ii. Timo. ii. a.
bot I am nocht confoundit. For I wate to quham
I haue beleuet, and I am certane that he is mychtj
to kepe that is takin to my keping in to that day.
13 Haue thou the forme of halsum wordis, quhilk thou ii. Timo. iii. b.
herd of me in faith and lufe in Crist Jesu. 14 Kepe
thou the gude takin to thi keping be the Haligaast,
that duellis in vs. 15 Thou wate this, that all that ar
in Asie ar turnit away fra me, of quhilk is Philetus

(*a*) Before *in*, *to* deleted.

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i. 9. **that is gevin**: so P., but Vg., *quæ data est nobis;* Wy., 'that is ȝouyn to vs.' **warldly tymes**: *tempora sæcularia.*

10. **opin**: *Manifestata.* **quhilk destroyit**, &c.: so P. Vg., *qui destruxit quidem mortem, illuminavit autem vitam;* Wy., 'the which sothli distruyede deeth, forsothe liȝtnede lyf.' Vv. 8-10: Gau (p. 106), 'thynk notht scheyme to beir vitnes of our lord Iesus Christ, nay think notht scheyme of me quhilk am bwnd for his saik bot suffer aduersite with the vangel throw the power of god quhilk hes deliuerit and callit vsz witht ane halie vocatione, notht efter our varkis bot for his preposz and grace quhilk wesz giffine to wsz throw Christ Iesu or the beginning of the vardil bot is now declarit opinlie be the apering of our saluiour Iesu quhilk hes distroyit deid and hes brocht liff and immortalite to licht throw ye vangel.'

11. **of hethin men**: *Gentium;* Rh., 'of the Gentiles.'

12. **that is takin to my keping**: *depositum meum;* Wy., 'my depoost, *or thing putt in keping.*'

14. **the gude takin to thi keping**: so P. Vg., *bonum depositum.* Wy., 'a good depoost, *or a thing takyn to thi keping.*'

15. **Thou wate this**: so P., reading *Scis hoc* with Hent., Clem., codd. Amiat., Fuld., Claromont., and others; but Wy., 'Sothli thou woost,' adding *enim* with St., Sixt., Ambros., Pelag., and R. **Philetus**: so St., Sixt.; a reading due to ii. 17; but P. and most MSS. of Wy., correctly, 'Figelus' (=Phigelus), with Hent., Clem., and the best authority.

ii. Timo. iiii. c. and Hermogenes. 16 The Lord geue mercy to the hous of Onesoforus, for oft he refreschit me, and
Math. xxv. c. schamet nocht my chenye. 17 Bot quhen he com to Rome, he soucht me besilie, and fand. 18 The Lord geue to him to find mercy of God in that day. And how gret thingis (*a*) he ministerit to me at Ephesie, thou wate bettir.

ii chapt.

✠ Tharfore thou, my sonn, be confortit in grace that
Titum i. b. is in Crist Jesu. 2 And quhat thingis thou has herd of me be mony witnessis, betak thou thir to faithfull men, quhilk salbe abile alsa to teche vthir men. 3 Trauale thou as a gude knycht of Crist Jesu. 4 Na man halding knichthede to God, implyis him self with warldly nedis, that he pleise to him to quham he has
F. 155 *r.* preuit him self. 5 For he that fechtis in batale, sal nocht
i. Cor. ix. b. be crovnit, bot gif he fecht lauchfullie. 6 It behuvis

(*a*) After *thingis*, *thou minister* deleted. *at ephesie* added in the margin. After *wate*, *best* deleted.

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i. 16. **schamet nocht my chenye**: *catenam meam non erubuit.*

18. **of God**: so Wy., P., reading *a Deo* with St., Sixt., cod. Claromont., and R., an interpretative variant found also in some Greek MSS. Hent., Clem., correctly, *a Domino.* **how gret thingis**: *quanta.*

ii. 2. **betak**: *commenda.* **salbe abile alsa**, &c.: *idonei erunt et alios docere.*

4. **halding knichthede to God**: *militans Deo.* **implyis**: *implicat.* P., 'wlappith'; Wy., 'inwlappith,' 'inwrappith.' **he has preuit**: *probavit.* J. Ham. (Cath. Traict., f. 20), 'na man seruing in the kirk of god inoluis and mellis himself vith sæcular and vardlie affairs.'

5. **For he that**: so P., but Vg., *Nam et qui;* Wy., 'Forwhi and he that.' **fechtis in batale**: *certat in agone;* Rh., 'striveth for the mastery.' **sal nocht be crovnit**: so Wy., P., reading *coronabitur* with St., Sixt., Pelag., R., and the Sarum Missal. But Hent., Clem., with the best authorities, *coronatur.* Abp. Ham. (p. 194), 'Na man sall be crownit, except he fycht lauchfully.'

ane erdetelare to resaue first of the fruitis. [7] Vndirstand thou quhat thingis I say. For the Lord sal geue to thee vndirstanding in al thingis. [8] Be thou myndfull that the Lord Jesus Crist of the sede of Dauid has risin agane fra dede, eftir my evangele, [9] In quhilk I traualit till to bandis, as wirkand euile, bot the word of God is nocht bundin. [10] Tharfor I suffir all thingis for the chosin, that alsa thai get the hele that is in Crist Jesu, with heuenlie glorie. [11] A trew word, that gif we be dede togiddir, alsa we sal leue togiddir; [12] Gif we suffir, we sal regne togiddir; gif we deny, he sal deny vs; [13] Gif we beleue nocht, he duellis faithfull, he may nocht deny him self. [14] Teche thou thir thingis, witnessing before God. Will thou nocht striue in wordis; for to na thing it is proffitabile, bot to the subuerting of men that heris. [15] Besilie kepe to geue thi self a previt praisabile werkman to God, without schame, richtlie treting the word of treuth. [16] Bot eschew thou vnhali and vane spechis, for quhy tha proffitis mekile to vnfaithfulnesse, [17] And the word

Roma. i. a.

Actis xx. c. Ephe. iii. a. Collo. i. c.

Roma. vi. b. ande viii. d.

Luc. xii. a. Nu. xxiii. c. Roma. iii. a.

Math. xxiiii. d. i. Timo. i. a., iiii. c., ande vi. a.

ii. Timo. ii. c.

ii. 6. **to resaue**: *percipere;* Rh., 'take.' St., with codd. Tolet., Demidov., Harl. 1772, *p. m.*, S. Augustine, Speculum, reads *accipere.*

9. **traualit**: no authority for the past tense; Wy., P., 'trauele,' Vg., *laboro.* **as**: *quasi.*

11. **that gif**: *Nam si.*

12. **we sal regne togiddir**: *et conregnabimus.* **he sal deny vs**: *et ille negabit nos.*

13. **duellis**: *permanet.*

14. **before God**: so Wy., P., reading *Deo* with St., Sixt., codd. Boern., Demidov., Pelag., and R. Hent., Clem., with codd. Amiat., Fuld., Augiens., Claromont., and Ambros., have *Domino.*

15. **Besilie kepe to geue**: so P., with Vg., *Solicite cura . . . exhibere;* but Wy., 'Forsothe bisyli cure, *or kepe,*' adding *autem* with St., cod. Demidov., Pelag., and R. **previt praisabile**: so P., apparently a double rendering of Vg. *probabilem.* Wy., 'prouable, *or able,*' but one MS. 'a prouable, *or preisable.*' **without schame**: *inconfusibilem.*

16. **vnhali and vane spechis**: *Profana . . . et vaniloquia.* **vnfaithfulnesse**: so P. Vg., *impietatem;* Wy., 'vnpite.'

of thame crepis as a cancre. Of quhilk Philete is, and
i. Timo. i. c. Hymeneus, [18] Quhilkis feldoun fra the treuth, sayand
that the rysing agane is now done, and thai subuertit
the faith of summen. [19] Bot the sadde foundment
Joh. x. b. of God standis, having this mark, The Lord knawis
quhilkis ar his, and, Ilkman that names the name of
Ro. ix. c. the Lord, departis fra wickitnesse. [20] Bot in a gret
hous ar nocht aanly vesselis of gold, and of siluer,
bot alsa of tre and of erde; and sa summen ar in to
honour, and sum in to despite. [21] Tharfor gif ony
man clenges him self fra thir, he salbe a vessele
hallowit in to honour, and proffitabile to the Lord,
i. Timo. vi. c. and reddy to all gude werk. [22] And fle thou the de-
siris of youth, bot folow thou richtuisnes, faith, hope, (*a*)
charitee, and pece, with thame that inwartly callis the
i. Timo. i. a., iiii. a., ande vi. a. ii. Timo. ii. d. Lord of cleen hart. [23] And eschew thou fuleche ques-
tiounns, and without cunnyng, witting that tha generis
chidingis. [24] Bot it behuvis the seruand of the Lord

(*a*) *hope* added in margin.

ii. 17. **Philete is, and Hymeneus**: same order in Wy., P., and R., but Vg., *est Hymenæus et Philetus*. Wy. has 'Philete'; P., 'Filete.'

19. **the sadde foundment**: *firmum fundamentum*. **knawis**: so P.; Rh., 'knoweth.' Vg., *cognovit;* Wy., 'hath knowyn.' Tertullian reads *cognoscit*. **departis**: Wy., P., 'departith,' reading *discedit* as in cod. Tolet.; but Vg., with all other authorities, *discedat*. Rh., 'let every one depart.'

20. **of tre**: *lignea*. **of erde**: *fictilia;* Wy., 'brutil, *or ertheli*.' **and sa summen**: so P., and in two MSS., 'summe men.' Vg., *et quædam quidem*. **ar**: P. supplies '*ben*.'

21. **clenges**: *emundaverit;* Wy., 'schal clense.' **and reddy**: *paratum;* no authority for the conjunction.

22. **hope**: a marginal addition in Nisbet's hand; not in Wy., P., R., or Tyndal, but apparently resting on Vg. *spem*, which has very slight authority. Hent. omits it. **inwartly callis**: *invocant;* P., 'inwardli clepen'; Wy., 'inclepen.'

23. **without cunnyng**: so P. Vg., *sine disciplina;* Wy., 'withoute disciplyne.' Rh., 'unlearned.' S. Cyprian, Ambros. read *ineruditas*. **chidingis**: *lites;* Rh., 'brawls.'

to chide nocht; bot to be myld to almen, abile to teche, pacient, [25] With temperance repreving thame that aganestandis the treuth, that sum tyme God geve to thame forthinking, that thai knaw the treuth, [26] And that thai rijse agane fra the girnis of the deuile, of quham thai ar haldin presonnaris at his will. Titum iii. b. i. Timo. iii. a. Galla. vi. a. F. 155 *v.*

iii chap.

Bot wit thou this thing, that in the last dais perrelus tymes sal nere, [2] And men salbe luvand thame self, couatous, hie of bering, proude, blasphemaris, nocht obedient to fader and moder, vnkynde, cursit, [3] Without affectioun, without pece, fals blameris, vncontinent, vnmylde, without benignitee, [4] Traitouris, schrewit, bolnit with proude thochtis, blinde, luvaris of lustis mare i. Timo. iiii. a. ii. Peter iii. a. Jude i. c.

ii. 24. **to chide**: *litigare;* Rh., 'wrangle.' **abile to teche**: *docibilem.*

25. **temperance**: *modestia.* **that sum tyme God geve**: *nequando Deus det;* Rh., 'lest sometime.' RV., 'if peradventure God may give.' **forthinking**: so P. Vg., *pœnitentiam;* Wy., 'penaunce.' **that thai knaw**, &c.: *ad cognoscendam veritatem.*

26. **rijse agane**: so Wy., P. Vg., *Et resipiscant.* Cod. Demidov. has *ut.* **girnis**: *laqueis;* Wy., 'snaris'; P., 'snares.' Vv. 25, 26: Abp. Ham. (p. 174), 'Lest paraventour God geve thame Penance to ken the veritie, and to amend thair lyfis, to be free fra the gyrnis or bandis of the devil, to quhom thai ar haldin presonaris evin as the devil will.'

iii. 1. **sal nere**: *instabunt;* P., 'schulen neiȝe'; Wy., 'schulen stonde nyȝ.'

2. **And**: so Wy., P., adding *Et* with Hent., codd. Amiat., Fuld., Augiens., Harl. 1772, and other authorities. Cod. Boern. and Ambros. have *Erunt enim homines.* **hie of bering**: *elati.* **to fader and moder**: *parentibus.* **vnkynde**: *ingrati.*

3. **fals blameris**: *criminatores.* **vnmylde**: *immites.*

4. **schrewit**: *protervi;* Wy., 'proterue, *or ouerthwert*'; P., 'ouerthwert.' Rh., 'stubborn.' **bolnit with proude thochtis**: *tumidi;* Wy., P., 'bollun *with proude thouȝtis.*' **blinde**: so P., translating *cæci*, as added by St., without ancient authority, and really an alternative rendering of the preceding word. S. Augustine quotes with *cæcati.* Not in Wy., R., or Vg.

than of Gode, 5 Having the liknes of pitee, bot denyand
Titum i. c. the virtue of it. And eschew thou thir men. 6 Of thir
thai ar that persis housis, and ledis women captiuis
chargit with synnis, quhilkis ar led with dyuerse
desires, 7 Euirmare leirand, bot neuir perfitlie (*a*) cum-
Exod. vii. b. mand to the science of treuth. 8 And as Jambes and
Mambres aganestude Moyses, sa thir aganestandis
treuth, men corrupt in vndirstanding, repreuit about
the faith. 9 Bot ferthir thai sal nocht proffite, for the
vnwisdome of thame salbe knawne to almenn, as tharis
was. 10 Bot thow has gettin my teching, ordinance,
purposing, faith, lang abiding, lufe, pacience, 11 Per-
Actis xiii. c. secutiounns, passiounns, quhilkis war made to me at
ande xiiii. a. ii. Cor. i. b. Antioche, at Iconie, at Listris, quhat maner perse-
cutiouns I suffrit, and the Lord has deliuerit me of
Psal. xxxiii. e. all. 12 And almen that will lefe faithfullie in Crist
Jesu, sal suffir persecutioun. 13 Bot euile men and
desaueris sal encresse into wers, errand, and sendand
Ecclesi. ii. a. ii. Peter i. d. in to errour. 14 Bot duell thou in thir thingis that

(*a*) *perfitlie* added in margin.

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iii. 5. **pitee**: *pietatis.*

6. **Of thir thai ar**: *Ex his enim sunt.* Nis. follows P. in disregarding *enim.* **women**: so P. Vg., *mulierculas;* Wy., 'litle wymmen'; Rh., 'silly women.'

7. **bot**: Wy., P., 'and.' Vg., *et;* no authority for Nisbet's divergence. **perfitlie cummand**: *pervenientes.*

8. **Jambes**: Wy., P., Vg., 'Jannes.' **sa**: *ita et;* Wy., 'so and.' **repreuit**: *reprobi.*

9. **as**: *sicut et;* Wy., 'as and.'

10. **has gettin**: *assecutus es.*

11. **quhilkis**: *qualia;* P., 'whiche'; Wy., 'what maner.' **at Listris**: so Wy., P., reading *Lystris* with St., Hent., and almost all ancient authorities; so too R., the Sarum Missal, and Breviary. Sixt., Clem., with Ambros., *et Lystris.*

12. **will lefe faithfullie**: *pie volunt vivere;* Wy., 'wolen lyue piteuously.' Abp. Ham. (p. 200), 'Al men and wemen, quhilk wald leif ane gud lyfe conforme to the evangil of Christ, sall thoil persecutioun be thame that ar evil gevin.'

13. **sal encresse**: *proficient;* the same word is translated 'proffite' in ver. 9.

thou has lerit, and that ar betaucht to thee, wittand of quham thou has lerit; [15] For thou has knawne (*a*) haly lettris fra thi youth, quhilkis may lere thee to hele, be faith that is in Crist Jesu. [16] For all scripture inspiret of God is proffitabile to teche, to repreue, to chastice, to lere in richtuisnes, [17] That the man of God be perfite, lerit to al gude werk. ii. Timo. i. c.

iiii chaptur.

I witnes before God and Crist Jesu, that sal deme the quick and the dede, and be the cummyng of him, and the kingdom of him, [2] Preche (*b*) the word, be thou besie couenabilie, without rest, repreue thou, beseke thou, blame thou in all pacience and doctrine. [3] For tyme salbe, quhen men sal nocht suffir haalsum teching, bot at thare desires thai sall gadere togiddir to thame

(*a*) *knawne* added in margin. (*b*) Before *preche*, *I* deleted.

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iii. 15. **For thou has knawne**: *Et quia . . . nosti.* **may**: *possunt.*

16. **For all scripture**: so P., and Wy., 'Forsoth al scripture,' translating, *Omnis enim scriptura*, as in St., Pelag., and R. Vg. omits *enim*. Vv. 16, 17: Gau (p. 29), 'al the writ quhilk is inspirit be the halie Gaist is profetabil to tech, to reprw, to correk, to informe in rychttusnes yat ane chrissine man ma be without cryme, redy to al guid warkis.' J. Ham. (Fac. Traict., p. 121), 'Al scripture inspyrit be God is proffitable to teache, to reproue, to correct, to instruct in richteousnes, that the man of God may be perfaict, beand instructit to al guid work.'

iv. 1. **Crist Jesu**: so Wy., P., with the weight of ancient authority, but Vg., *Jesu Christo.* **and be the cummyng**: so P., reading, with St., Hent., cod. Demidov., Pelag., R., and the Sarum Missal, *et per adventum.* Others, as codd. Amiat., Fuld., Tolet., Augiens., Boern., Claromont., Harl. 1772, have *et adventum.* Sixt., Clem., with Ambros., omit *et*, and so Wy. translates.

2. **couenabilie, without rest**: *opportune, importune.* **blame**: *increpa;* Rh., 'rebuke.' Abp. Ham. (p. 60), 'Preche thow the word, be fervent, quhidder it be takin in seasson or out of seassoun . . . ympreif, repreif, exhort with all suffering and doctrine.'

3. **thai sall gadere togiddir**: *coacervabunt;* Rh., 'they will heap.'

self maisteris yaking (*a*) to the eris. [4] And trewly thai sal turnn away the hering fra treuth, bot to fabilis thai sal turn. [5] Bot wake thou in althingis, trauale thou, do
F. 156 *r.* the werk of ane euangelist, fulfill thi seruice, be thou
ii. Peter i. c. sobir. [6] For I am sacrificit now, and the tyme of my departing is nere. [7] I haue strevin a gude strijf, I haue
Joh. xvii. a. endit the cours, I haue kepit the faith. [8] In that vthir
i. Cor. ix. d. i. Peter v. a. tyme a croun of richtuisnes is kepit to me, quhilk the Lord, a iust domesman, sal yelde to me in that day; and nocht aanly to me, bot alsa to thir that luvis his
Collo. iii. b. Phil. i. c. cummyng. Hy thou to cum to me sone. [9] For Demas, luving this warld, has forsakin me, and went into Thessalonye, [10] Cressens in Galathie, Tite in to Dalmatie;
Coll. iiii. a. [11] Luke allaan is with me. Tak thou Marc, and bring with thee; for he is proffitabile to me in seruice. [12] Forsuthe I send Tithicus in to Ephesie. [13] The clathe quhilk I left at Troade, at Carpe, quhen thou cummis, bring with thee, and the bukis, bot maast the parche-

(*a*) Before *yaking*, *aking* deleted.

iv. 3. **yaking**: *prurientes;* Wy., 'ȝitchinge, *or plesynge';* P., 'ȝitchinge.' Vv. 3, 4: J. Ham. (Fac. Traict., p. 196), 'The tyme sal be when men sal not abyde halsome doctrine, bot sal heap to thame selfis maisters, zeuching be thair eares, and thay sal in deid turne away thair hearing from the veritie and sal be conuertit to fables.'

5. **seruice**: *ministerium.*

6. **I am sacrificit**: *delibor.* Mammotrectus, 'idest immolor,' which gloss is found in the Book of Armagh and other MSS. **of my departing**: so P. Vg., *resolutionis meæ;* Wy., 'of my resolucioun, *or deeth.*' Tertullian quotes with *deversionis.*

8. **In that vthir tyme**: so Wy., P., 'in the tothir tyme.' Vg., *In reliquo;* Rh., 'Concerning the rest.' AV., 'Henceforth.' **is kepit to me**: *reposita est mihi.* **sal yelde**: *reddet.*

11. **in seruice**: translating *in ministerio* as read by St., Sixt., with codd. Fuld., Boern., Pelag., and Ambrosiaster. But Wy., P. have 'into seruyce,' reading, with Hent., Clem., codd. Amiat., Demidov., Tol., Augiens., Claromont., and R., *in ministerium.*

13. **The clathe**: *Penulam;* Wy., 'Penulam, *that is, cloth of Romayns, or book.*' **at Troade**: *Troade.* **at Carpe**: *apud Carpum.* **quhen thou cummis**: *veniens.*

m text Alex- er the per- rth.

mentis. [14] ‡ Alexander, the tresorare, schewit to me mekile euile; the Lord sal yelde to him eftir his werkis. [15] Quham alsa eschew thou; for he aganestude ful gretlie our wordis. [16] In my first defence naman helpit me, bot all forsuke me; be it nocht imput to thame. [17] Bot the Lord helpit me, and confortit me, that the preching be fillit be me, and that all folkis here, that I am deliuerit fra the mouth of the lioun. [18] And the Lord delyuerit me fra al euile wark, and sal mak me saaf in to his heuenlie kingdom, to quham be glorie in to warldis of warldis. Amen. [19] Grete wele Prisca, and Aquila, and the hous of Onesiforus. [20] Erastus left at Corinthie, and I left Trophimus seek at Mylete. [21] Hy thou to cum before winter. Eubolus, and Pudens, and Lynus, and Claudia, and al brether, gretis thee wele. [22] Our Lord Jesu Crist be with thi spirit. The grace of God be with yow. Amen.

i. Timo. i. c.

Actis xviii. a. Roma. xvi. a., c. Actis xxi. e.

Writtin fra Romme, quhen Paul was presented the secund tymme before the Emperoure Neroo.

iv. 14. **the tresorare**: *ærarius*. The 'sum text' of the marginal note refers to Tyndal.

16. **imput**: Wy., 'rettid'; P., 'arettid.' Vg., *imputetur*.

17. **helpit me**: *mihi astitit*. **be fillit**: *impleatur;* Wy., 'be fulfillid.' **folkis**: *Gentes*. **that**: so P., reading *quia liberatus*. Cod. Demidov. has *quia et*. Vg. *et*, with codd. Amiat., Fuld., Tolet., Augiens., Boern., and R.; and so Wy., 'and I am delyuered.'

18. **sal mak me saaf**: *salvum faciet;* P. supplies 'me.' **be**: supplied by P., and underlined.

20. **Erastus left**: *Erastus remansit;* Wy., 'Forsoth Erastus dwelte, *or lefte*.'

21. **Eubolus**: so P., with codd. Boern., Tolet., and R. Vg., *Eubulus*. **Pudens**: so Vg., but Wy., P., 'Prudent'; R. has *Prudens*.

22. **Our Lord**: so Wy., P., but Vg., *Dominus*. R. has *Dominus noster*. **be**: supplied here and in the next sentence by P., but underlined. **The grace**, &c.: so Wy., P., but Vg., *Gratia vobiscum*.

Tyndal's colophon is: 'The seconde pistle written from Rome vnto Timothe, when Paul was presented the seconde tyme vppe, before the Emperoure Nero.'

PROLOUUG. (*a*)

HE warnis Tite, and informis him of the ordinance of preesthede, and of spirituale conuersatioun, and of herretikis to be eschewit that beleues in the Iewis writingis, writand to him fra Nicopolis.

Titus.

The first chapture.

ii. Timo. i. b. PAULE, the seruand of God, and apostile of Jesu Crist, be the faith of the chosen of God, and be the knawing of the treuth, quhilk is eftir pitee, [2] Into Roma. iii. a. the hope of euirlasting liif, quhilk (lijf) God that leis nocht, behecht before tymes of the warld; [3] Bot he has schewit in his tymes his worde in preching, that F. 156 *v.* is betaucht to me be the comandment of God oure ii. Cor. viii. c. saluatour, [4] To Tite, maast dereworthe sonn be the comoun faith, grace and pece of God the fader, and of

(*a*) The **Prolouug** is, word for word, from P. In cod. Amiat. the original is: 'Titum commonefacit et instruit de constitutione praesbyterii, et de spiritali conversatione, et hereticis vitandis qui in scripturis iudaicis credunt.' Cod. Demidov., the Gloss, and R. add, 'scribens ei a nicopoli,' and similarly codd. Fuld. and Harl. 1772, *s. m.*

i. 1. **pitee**: *pietatem.*

3. **his worde**: so P., but Wy., 'his word, *or sone*'; taking it, with S. Jerome, as meaning the Logos. St. reads *Verbum.*

4. **maast dereworthe sonn**: so P., but Vg., *dilecto filio;* Wy., 'biloued sone.' Cod. Claromont. and S. Jerome read, *carissimo filio;* Ambros., *germano filio.*

Crist Jesu, our saluatour. [5] For cause of this thing I left the at Crete, that thou amend tha thingis that failyeis, and ordane preestis be citeis, as alsa I disposit to thee. [6] Gif ony man is without crime, ane husband of aa wijf, and has faithfull sonnis, nocht in accusatioun of licherie, or nocht subiect. [7] For it behuvis a bischop to be without crime, as a dispensatour of God, nocht proude, nocht wrathfull, nocht drunkinsum, nocht a strikare, nocht couatos of foule wynnyng; [8] Bot halding hospitalitee, benigne, prudent, sobir, just, hali, continent, [9] Takand that trew word, that is eftir doctrine; that he be mychtj to exhort in haalsum teching, and to repreue thame that aganesais. [10] For thar ar mony vnobedient, and vane spekaris, and desaueris, maast thai that ar of circumcisioun, [11] Quhilk it be-

Ephe. i. c. Phil. i. a.

i. Timo. iii. a. Math. xxiiii. d. i. Cor. iiii. a.

Leui. x. c. Ephe. v. b.

ii. Esdras iiii. c.

Actis xv. a. ii. Cor. xi. c.

i. 5. **For cause**, &c.: *Hujus rei gratia.* Burne (f. 63), 'For this caus I left zou in Creta, that ze may amend tha thingis quhilk inlaikis, and apoynt in euerie toune, Presbyteros, that is, Bischopis, as I haue ordinit zou to do': *id.* (f. 107), 'For this caus haue I left the in Creta, that thou may mend tha thingis quhilk hes mister of correctione, and appoynt preistis in euerie toun, as I haue ordanid zou to do.' Abp. Ham. (p. 232), 'For this cause, I left the at Crete, that thow mycht correck thai thingis that misteris, and to ordane preistis in citeis as I have disponit to the.' J. Ham. (Cath. Traict., sig. Q, viii. *v.*), 'he left him in Candie, yat he micht amend yat quhilk inlakit, and ordane preistis in euery toune, as he instructit him.'

6. **and has**: *habens.* **licherie**: *luxuriæ;* Rh., 'riot.' **nocht subiect**: *non subditos;* Rh., 'not obedient.' AV., 'unruly.'

7. **as a dispensatour**: *sicut . . . dispensatorem.* Wy., 'as dispendour'; P., 'a dispendour.' **drunkinsum**: *vinolentum.* P., 'drunkelew'; Wy., 'vynolent, *that is, moche ȝouun to wyn.*' **a strikare**: *percussorem;* Wy., P., 'smytere.'

8. **prudent**: so Wy., P., inserting *prudentem* as in Sixt. and R.; probably an alternative rendering for the following *sobrium.* S. Jerome, 'Latinus Interpres ambiguitate deceptus, pro pudico prudentem transtulit.' St., Hent., Clem. omit it.

9. **Takand**: *Amplectentem;* Wy., 'biclippyng.' Rh., 'embracing.'

10. **mony vnobedient**: so Wy., P., reading *multi inobedientes* with Hent., cod. Demidov., and R., supported by Ambros., *multi non obedientes*, and S. Augustine, *multi non subditi;* but Vg., *multi*

ii. Timo. iii. a. huvis to be repreuit; quhilk subuertis all housis, teching quhilk thingis it behuvis nocht, for the lufe
EPIMINIDES. of foule wynnyng. [12] And aan of thame, thare propire prophete, (*a*) said, Men of Crete ar euirmare learis, euile beestis, of slaw wambe. [13] This witnessing is trew. For quhilk cause blame thame saire, that thai be haale in faith, [14] Nocht geving tent to fabiles of Jewes, and to mandmentis of men, that turnis awey thame fra
Math. xii. a. and xxiii. c. Roma. xiiii. c. treuth. [15] And all thingis ar clene to clene men; bot to vnclene men and vnfaithfull na thing is clene, for the saule and the conscience of thame ar made vnclene. [16] Thai knawleche that thai knaw God, bot be dedis thai deny; quhen thai ar abhominabile, and vnbeleeffull, and to al gude werk repreuabile.

ii chap.

Bot speke thou tha thingis that besemes haalsum teching; [2] That auld men be sobir, chaast, prudent,
i. Timo. ii. b. ande v. b. haale in faith, in lufe, and pacience; [3] Alsa auld

(*a*) *proffete* deleted; *prophete* added in margin.

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etiam inobedientes with Pelag., and similarly codd. Amiat., Augiens., Tolet., *multi et inobedientes;* cod. Claromont., Sedulius, S. Jerome, *multi et non subditi;* cod. Boern., *multi et aut etiam inobedientes.*

i. 11. **to be repreuit**: *redargui;* Rh., 'controlled.' **all housis**: *universas domos;* Rh., 'whole houses.'

12. **ar**: not in Wy; P., '*ben.*' **of slaw wambe**: so P., reading, with Sixt., Clem., ed. i., cod. Fuld., and R., *ventris pigri.* Wy., 'slow of wombe.' But St., Hent., Clem., edd. ii. iii., with most authorities, have *ventres pigri;* Rh., 'slothful bellies.'

14. **geving tent**: *intendentes.*

15. **And all thingis**: so P.; Wy., 'Sotheli alle thingis,' reading, with Ambros., *omnia quidem;* but Vg., *Omnia munda mundis.* **for**: so P., but Vg., *sed;* Wy., 'but.' Burne (f. 21 *v.*), 'all thingis ar clene to thame that ar clene.'

16. **quhen thai ar**: *cum sint;* Rh., 'whereas they be.' Abp. Ham. (p. 127), 'Thai saie thai knaw God, bot thai deny him with thair deidis.'

ii. 2. **and pacience**: *in patientia.*

women in hali habite, nocht sclanderaris, nocht seruing mekile to wyne, wele techand, [4] That thai teche prudence. Moneste thou yonng women, that thai lufe thar husbandis, that thai lufe thar childire; [5] And that thai be prudent, chast, sobir, havand cure of the hous, benigne, subiect to thar husbandis, that the word of God be nocht blasphemit. [6] Alsa monest thou yonng-men, that thai be sobir. [7] In althingis geue thi self exempile of gude werkis, in teching, in haalnes, in sadnes. [8] Ane haalsum word, and vnrepreuabile; that he that is of the contrarie side be aschamet, having naan euile thing to say of you. [9] Monest thou seruandis to be subiect to thar lordis; in althingis plesand, nocht aganesayand, [10] Nocht defraudand, bot in althingis schawand gude faith, that thai honour in althingis the doctrine of God, our saluatour. ✠ [11] For the grace of God, our saluatour, has apperit to almen, [12] And taucht vs, that we forsake wickitnes and warldly desires, leue sobirlie, and iustlie, and piteouslie in this warlde, [13] Abiding the blessit hope and the cummyng of the glorie of the gret God, and of our saluatour Jesu Crist; [14] That gaue him self for vs, to aganeby vs fra al wickitnes, and mak clene to him self a pepile

Gene. iii. c.

F. 157 *r.*

i. Timo. iiii.
i. Peter v. a.
i. Peter ii. b.
ande iii. b.
Ephe. vi. a.
Collo. iii. c.

i. Peter ii. c.

i. Joh. ii. c.

Math. xxv. c.

Roma. viii. a.
Galla. iii. b.
Actis xv. b.

ii. 4. **That thai teche prudence**, &c.: *Ut prudentiam doceant adolescentulas;* Rh., 'that they may teach the young women wisdom.' Wy., misunderstanding the construction, 'that thei teche prudence: ȝonge wymmen, that thei loue,' &c., and P. adds to it, '*Moneste thou*' from ver. 6.

5. **And that thai be**: supplied by P.; not in Vg.

7. **in haalnes, in sadnes**: *in integritate, in gravitate.* Wy. interposes '*withoute sclaundre.*'

8. **and vnrepreuabile**: so P.; *irreprehensibile.* **be aschamet**: *vereatur;* Wy., 'be aschamed, *or aferd.*'

9. **Monest thou**: supplied by P., and underlined.

10. **honour**: *ornent;* Rh., 'adorn.'

12. **And taucht**: *Erudiens.* **that we forsake . . . leue**: *ut abnegantes . . . vivamus.* **piteouslie**: *pie.*

13. **Abiding**: *Expectantes.* Gau (p. 37), 'Ve lwik efter ane blissit hop and the glorious cuming of the greit God.'

Ephe. ii. b. and v. c. i. Timo. iiii. b.

acceptabile, and followar of gude werkis. 15 Speke thou thir thingis, and monest thou, and repreue thou with all comandment. ✠ Na man despise thee.

The iii chapture.

Roma. xiii. a. i. Peter ii. b.

Admonest thou thame to be subiectis to princis, and to poweris; to obey to that that is saide, and to be reddy to al gude werk; 2 To blaspheme na man, to be nocht full of chiding, bot temperate, schewand all myldnes to all men. 3 For we war sum tyme vnwise, vnbeleeffull, errand, and seruand to desires, and to dyuerse lustis, doand in malice and jnvy, worthie to be hatit, hatand ilk vthir. ✠ 4 Bot quhen the benignitee and the manhede of our saluatour God apperit, 5 Nocht of werkis of richtuisnes that we did, bot be his mercy he made vs saaf, be wesching of agane begetting, and agane newing of the Haligaast, 6 Quham he sched in to vs plenteouslie be Jesu Crist, our saluatour, 7 That we, iustifijt be his grace, be airis be hope of euirlasting lijf. ✠ 8 A trew word is, and of thir thingis I will that thou conferme vthirmen,

ii. Timo. i. b. Roma. viii. c. Joh. iii. a. Ephe. v. c. Ezechiel xxxvi. e. Actis xv. b. Ephe. ii. a.

ii. 14. **followar**: Wy., P., 'suere.' Vg., *sectatorem;* Rh., 'pursuer.' Abp. Ham. (p. 223), 'He hes gevin himself to the dede for us, to redeme us fra all our iniquitie.' J. Ham. (Cath. Traict., sig. T, iiij.), 'he come to mak ane peple acceptable to him self, and followar of gude varkis.'

iii. 1. **to that that is saide**: *dicto.*

2. **full of chiding**: *litigiosos.*

3. **For we war**: *Eramus enim . . . et nos.* **and seruand**: *servientes;* no authority for 'and,' which is in Wy. and P. **doand**: *agentes.*

4. **manhede**: *humanitas.*

5. **be wesching of agane begetting**: *per lavacrum regenerationis;* Rh., 'by the laver of regeneration.' J. Ham. (Cath. Traict., sig. S, viii.), 'he hes sauit vs be the lauer of regeneration and renouation of the halie spreit quhilk he hes zettit in vs aboundantlie be our saluiour Christ Iesus.'

8. **I will that thou conferme vthirmen**: *volo te confirmare.*

that thai that beleues in God be besie to be abone vthir in gude werkis. Thir thingis ar gude, and proffitabile to men. [9] And eschew thou folteche questiouns, and genelogeis, and stryues, and fechtingis of the law; for tha ar vnproffitabile and vane. [10] ‡ Eschew thou a man herretic, eftir aan and the secund correctioun; [11] Witting that he that is sic a maner man is subuertit, and trespassis, and is dampnit be his awne dome. [12] Quhen I send to thee Arteman, or Tithicus, hy thou to cum to me to Nicopolis; for I haue purposit to duell in wintere thare. [13] Besilie before send Zenam, a wise man of law, and Appollo, that na thing failye to thame. [14] Thai that ar of ouris, lere to be gouernouris in gude werkis, to necessarie vsis, that thai be nocht without fruit. [15] Almen that ar with me gretis thee wele. Grete thou wele thame, that luvis vs in faith. The grace of God be with you all. Amen.

i. Timo. i. a. ande vi. a. ii. Timo. ii. c. Math. xviii. b. Roma. xvi. b. ii. Tessa. iii. a. F. 157 *v.* Actis xviii. c. i. Cor. i. b. Math. xvi. b.

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Writtin fra Nicopolis in Macedonia.

iii. 8. **to be abone vthir**: *præesse;* Wy., 'to be bifore.'

9. **folteche**: Wy., P., 'foltische.' Vg., *stultas.*

11. **subuertit**: *subversus;* RV., 'perverted.' **and is dampnit**: *condemnatus.*

12. **Quhen I send**: *Cum misero;* but Wy., 'Sothli whanne I schal sende,' reading apparently *Cum autem.* **Arteman**: the termination is doubtful, being an abbreviation, but so Wy., P., reading, with St., Hent., and the best authorities, *Arteman.* Sixt., Clem., *Artemam.* **duell in wintere**: *hiemare.*

13. **before send**: *præmitte;* Rh., 'Set forward.'

14. **to be gouernouris**: *præesse;* Rh., 'to excel.'

15. **be**: supplied by P., and underlined.

Tyndal's colophon is, 'Written from Nichopolis, a citie of Macedonia.'

PROLOUUG. (*a*)

HE makis familiare, or haamlie, (*b*) lettres to Philemon for Onesimus, his seruand, writand to him fra the citee of Rome out of presonn be the forsaid Onesimus.

Philemonn.

PAULE, the bundin of Crist Jesu, and Timothe, bruther, to Philemon, beluvit, and our helpare, [2] And Appia, maast dere sistir, and to Archip, oure euen knycht, and to the kirk that is in thi hous, i. Cor. i. a. [3] Grace be to you, and pece of God our fader, and ii. Cor. i. a. of the Lord Jesu Crist. [4] I do thankingis to God, euirmare making mynde of thee in my prayeris, Gal. i. a. [5] Hering thi charite and faith, that thou has in the Lord Jesu, and to al haly men, [6] That the comonyng of thi faith be made opin, in knawing of al gude thing

(*a*) The **Prolouug**, from Purvey, is in R. as follows: 'Philemoni familiares litteras facit pro honesimo seruo eius scribens ei ab vrbe roma de carcere per supra scriptum honesimum.' The Gloss agrees with R., and the variations in the codices are insignificant.

(*b*) P., '*or homeli.*'

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2. **Appia**: Wy., P. have 'to Appia.' **euen knycht**: *commilitoni.*

4. **to God**: *Deo meo;* Wy., P., 'to my God.' No authority for the omission.

6. **comonyng**: *communicatio.* **of al gude thing**: so Wy., P., reading *omnis boni* with Hent., codd. Amiat., Augiens., Demidov., Harl. 1772, the Old Latin, R., Ambros., and S. Jerome. Vg., with codd. Fuld., Boern., has *omnis operis boni.*

in Crist Jesu. [7] And I hadde gret ioy and confort in thi charitee, for the entralis of haly men restit be thee, bruthir. [8] For quhilk I having mekile traist in Crist Jesu, to comand thee that that pertenis to proffite; [9] Bot I beseke mare for charitee, sen thou art sic as the auld Paule, and now the bundin of Jesu Crist. [10] I beseke thee for my sonn Onesymus, Coll. iiii. a. quham I in bandis begat, [11] Quhilk sum tyme was vnproffitabile to thee, bot now proffitabile bathe to thee and to me; [12] Quham I haue send agane to thee. And resaue thow him as my bowelis; [13] Quham I wald withhald with me, that he suld serue for thee to me in bandis of the vangele; [14] Bot without thi connsale I wald nocht do ony thing, that thi gude suld nocht be as of nede, bot wilfull. [15] For perauenture tharfore he departit fra thee for a tyme, that thou suld resaue him without end; [16] Now nocht as a seruand, bot for a seruand a maast dere bruthir, maast to me; and how mekile maire to thee, bathe in flesch and in

6. **in Crist Jesu**: so Wy., P., reading *in Christo Jesu* with St., codd. Amiat., Demidov., R., and Pelagius. But Vg., *quod est in vobis in Christo Jesu*, and similarly S. Jerome; cod. Fuld., *quod in nobis est in Christo Jesu;* Ambros. and the Old Latin, *quæ in nobis est in Christo;* codd. Augiens., Harl. 1772, *in vobis in Christo Jesu;* cod. Tolet., *in nobis in Ch. Jesu.*

7. **And I hadde**, &c.: *Gaudium enim magnum habui.*

8. **that that pertenis to proffite**: so P., but Vg., *quod ad rem pertinet;* Wy., 'that that perteyneth to thing, *or profiteth.*'

9. **mare**: *magis.* **and now**: *nunc autem et;* Wy., 'now forsoth and.'

10. **Onesymus**: Wy., P., 'Onesyme.'

12. **I haue send agane**: Wy., P., 'I sente aȝen.' Vg., *remisi.*

13. **wald withhald**: *volueram . . . detinere;* Rh., 'would have retained.'

14. **wilfull**: *voluntarium.* J. Ham. (Cath. Traict., sig. S, i. *v.*), 'That the gude deid sould not be of necessitie bot frie and voluntar.'

15. **without end**: *æternum.* Wy., 'into withouten ende,' reading *in æternum* with St., cod. Claromont., R., Ambros., and Pelagius.

the Lord? [17] Gif thou tharfor has me a fallow, resaue him as me; [18] For gif he has ony thing anoyit thee,
F. 158 r. outhir auchtis, imput thou this thing to me. [19] I Paule wrate with myn awne hand, I sal yeeld; that I say nocht to thee, that alsa thou auchtis to me thi self. [20] Sa, bruthir, I sal vse thee in the Lord; fill thou myn entralis in Crist. [21] I traistand of thin obedience wrate to thee, wittand that thou sal do atoure that that I say. [22] Alsa mak thou reddy ane hous to me to duell in; for I hope that be your prayeris I salbe gevin to you. [23] Epaphras, presoner with me in Crist Jesu, gretis thee wele, [24] And Marc, Aristarchus, Demas, and Lucas, myn helparis. [25] The grace of our Lord Jesu Crist be with your spirit. Amen.

Sent fra Rome be Onesimus, his seruande.

18. **For gif**: *Si autem;* Wy., 'forsoth if.' **anoyit**: *nocuit.* **imput**: Wy., 'rette'; P., 'arette.' Vg., *imputa.*

19. **yeeld**: *reddam.*

20. **Sa**, &c.: *Ita, frater. Ego te fruar.* AV., 'Yea, brother, let me have joy.' **fill**: *Refice;* Rh., 'Refresh.' **in Crist**: so Wy., P., reading *in Christo* with St., Sixt., codd. Augiens., Boern., Claromont., Fuld., R., S. Jerome, Pelagius. Hent., Clem., *in Domino.*

21. **atoure**: *et super.* P., 'ouer'; Wy., 'and ouer.'

22. **Alsa mak thou reddy**: *Simul autem et para;* Wy., 'Also forsoth and make redy.' St. omits *autem.*

24. **And Marc**: Wy., P. have the conjunction, without authority.

25. **be**: supplied by P., and underlined.

Tyndal's colophon is: 'Sent from Rome by Onesimus a seruaunt.'

FIRST (*a*) it is to say quhy Paule, the apostil, in this epistil in writing kepis nocht his vsage, descriuand his name (*b*) or the dignitee of his ordour. This is the cause, that he, writing to thame that war (*c*) of circumcisioun [and] beleuet, wrate (*d*) as the apostile of hethin men, and nocht of Jewis. And he, knawand thar pride, and schawand his (*e*) awne humilitee, wald nocht put befor the desert of his office. And in like maner alsa Johnne, the apostile, for humilnes in his epistile for the sammin skill set nocht his name before. As it is said, the apostile send this epistile to the Hebreus, writtin in Hebrew tonng. And eftir the dede of Paule, the apostile, Luke the euangelist made it in Greke speche, haldand the vndirstanding and the ordour of it.

(*a*) The initial rubric is wanting in many MSS. of Purvey, as in Nisbet. The Argumentum in cod. Amiat. is: 'Imprimis dicendum est cur apostolus Paulus in hac epistula scribendo non servaverit morem suum, ut vel vocabulum nominis sui vel ordinis scriberet [describeret, R.] dignitatem. Hæc causa est quod ad eos scribens qui ex circumcisione crediderant quasi gentium apostolus et non Hæbræorum, sciens quoque eorum superbiam suamque humilitatem ipse demonstrans, meritum officii sui noluit anteferre. Nam simili modo jam [etiam, cod. Augiens.] Johannes apostolus propter humilitatem in epistula sua nomen suum eadem ratione non prætulit. Hanc ergo epistulam fertur apostolus ad Hebræos conscriptam hæbraica lingua misisse: cuius sensum et ordinem retinens Lucas evangelista post excessum beati apostoli [Pauli, added by cod. Augiens. and R.] græco sermone conscripsit [exposuit, R.; composuit, cod. Augiens. and the Gloss]. Nisbet, as usual, follows Purvey's translation closely.

(*b*) **his name**: Wy., 'othir the word of his name.'

(*c*) **war of**, &c.: Wy., correctly, 'that of circumcisioun hadde bileuyd,' and so some MSS. of P., 'that of circumcisioun bileueden,' but many insert 'weren,' as in Nis., and one adds 'and.'

(*d*) **wrate**: so P., but Wy., 'was.'

(*e*) **his** written above *thar* deleted.

The Hebrues.

The first chap. ✠

GOD, that spak sum tyme be prophetis in mony maneris to our fadris, at the last [2] In thir dayis he has spokin to vs be the sonn; quham he has ordanit aire of all thingis, and be quham he made the warldis. [3] Quhilk quhen alsa he is the brichtnes of glorie, and figure of his substance, and beris althingis be word of his virtue, he makis purgatioun of synnis, and sittis on the richthalf of his maiestee in heuenis; [4] And sa mekile is made bettir than angelis, be how mekil he has inheritit a mare dyuerse name before

Math. xxviii. Sapie. vii. d. ii. Cor. iiii. a.

Collo. i. b. Ephe. i. a.

Math. i. a. Luc. ii. c. Phil. ii. a.

i. 1. **that spak**: *loquens;* Wy., 'spekinge.' But cod. Tolet. and the Mozarabic Missal have *locutus est;* codd. Claromont., Sanger. Petr., *locutus.* **sum tyme**: *olim.* **be prophetis**: so P., but Vg., *in Prophetis;* Wy., 'in prophetis.' Similarly in ver. 2, P., 'bi the sone' for Vg., *in Filio;* Wy., 'in the sone.' **in mony maneris**: Nis. follows P. compressing *Multifariam multisque modis;* Wy., 'Manyfold and many maners.' **to our fadris**: *patribus;* Wy., 'to fadris.' Sedulius, Atto, and the Mozarabic Missal add *nostris.*

2. **and be quham**, &c.: *per quem fecit et sæcula.* P. is responsible for the transference. Vv. 1, 2: J. Ham. (Fac. Traict., p. 5), 'God spak in tymes bypast be his prophetes, bot in the last dayes . . . he spaikis be his Sone whom he hes maid heire of al, and be whome he hes maid the warld.'

3. **alsa**: added by P., apparently without authority. **and beris . . . he makis . . . and sittis**: *portansque . . . faciens . . . sedet.* **of his maiestee**: *majestatis;* Wy., 'of mageste'; P., 'of the maieste.' Primasius quotes *majestatis eius.* **in heuenis**: *in excelsis;* Wy., 'in hiȝ thingis.'

4. **And . . . is made**: *effectus.* **a mare dyuerse name before thame**: *differentius præ illis nomen;* Wy., 'a more different, *or excellent.*' Cod. Claromont. reads *procellentius his possidet nomen,* and Hilarius quotes with *excellentius.*

thame. [5] For to quhilk of the angelis said God ony tyme, Thou art my sonn, I haue generit thee this day? And eftsone, I salbe to him in to a fader, and he salbe to me in to a sonn? [6] And quhen eftsone he bringis in the first begettin sonn in to the warld, he sais, And al the angelis of God wirschippis him. [7] Bot he sais to angelis, He that makis his angelis spiritis, and his ministeris flawme of fire. [8] Bot to the sonn he sais, God, thi throne is in to warld of warlde; a wand of equitee is the wand of thi realmme; [9] Thou has luvit richtuisnes, and haatit wickitnes; tharfor the (*a*) God, thi God, anoyntit thee with oile of ioy, mare than thi fallowis. [10] And, Thou, Lord, in the beginnyng foundit the erde, and heuenis ar werkis of thin handis; [11] Thai

Phi. ii. a. Actis xiii. b. ii. Reg. vii. e.

Psal. iiii. a. ande xcvi. a.

F. 158 *v.*

Psal. xliiii. d.

Psal. ci. d.

Esaie li. d.

(*a*) *the* added above the line.

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i. 5. **said God**: so Wy., P., but Vg., *dixit;* no authority for the expressed subject here or at ver. 13. **Thou art**, &c.: Hampole (p. 10), 'my son ert thou: this day i gat the.' The marginal reference should read, Psal. ii. b.

6. **he bringis in**: *introducit.* **wirschippis**: Nis. wrongly takes Purvey's 'worschipe hym' for indicative. Vg., *adorent;* Wy., 'worschipe thei hym.' The quotation resembles Psalm xcvii. 7; in Hampole (p. 345), 'Loutys him all his aungels': Surtees Psalter (p. 230), 'Biddes him, his aungeles ilkon,' but it is really from the LXX version of Deut. xxxii. 43.

7. **Bot**: *Et . . . quidem;* Wy., 'And sothli.' **He that makis**: *Qui facit;* Wy., 'The which makith.' Hampole (p. 361), 'Thou that makes gostis thin aungels; and thine minystres fire brennand.' Surtees Psalter (p. 235)—

> 'Þat makes þine aungels gastes flighand,
> And þin hine fire brinnand.'

8. **he sais**: not in Vg. P., '*he seith.*' **is**: supplied twice by P., and underlined. **wand**: Wy., P., 'ȝerde'; *virga.* Similarly at ix. 4. Gau (p. 37), 'God . . . said to his sone, God, thy towne sal be euer without ony end.'

9. **the God**: so P., but Vg. *Deus;* Wy., 'God,' but one MS. 'thou God.' Vv. 8, 9: Hampole (p. 165), 'Thi setil, god, in warld of warld: wande of rightynge wande of thi kyngdome. Thou lufid rightwisnes and thou hatid wickidnes: therfor enoynt the god,

ii. Peter iii. b. sal peryse, bot thou sal perfitly duell; and al sal wax ald as a clathe, [12] And thou sal change thame as a clathe, and thai salbe changet, bot thou art the sammin thi self, and thi yeris sal nocht failye. ℣ [13] Bot to Psal. cix. a. quhilk of the angelis said God at ony tyme, Sitt thou on my richthalf, till I putt thin ennimyis a stule of thi feet? [14] Quhethir thai all ar nocht seruand spiritis, send to serue for thame that takis the heretage of hele?

thi god, with the oile of ioy bifor thi felaghis.' Surtees Psalter (p. 177)—

'Þi sete, lauerd, werld of werld es inne;
Yherde ofe rightinge yherde of rike þine.
Þou loued rightnes, and hated wicnes;
For-þi þe smered god, þat es
Þi god, with oile of fainenes,
Forbi þine feres mare and les.'

i. 11. **perfitly duell**: *permanebis.* **clathe**: *vestimentum;* Rh., 'garment.'

12. **clathe**: so P., but Vg., *amictum;* Wy., 'an amyte, *or girdyng aboute.*' Vv. 10-12: Hampole (p. 356), 'In bigynynge thou lord growndid the erth: and the werkis of thi hend ere heuens. Thai sall peryss bot thou dwellis: and all as clathynge elde sall thai. And as couerynge thou sall thaim chaunge and thai sall be chaungid: bot thou ert he the same and thi 3eris sall noght fayle.' Surtees Psalter (p. 234)—

'In biginninge, lauerd, þou grounded land,
And heuens ere werkes ofe þi hand.
Þai sal forworth, and þou sal be ai;
And als kleþinge elde sall alle þai,
And als hilinge wende saltou þa,
And þai sal be turned swa:
And þou þi-selfe þat ilke ert al,
And þi yheres noght wane þai sal.'

13. **I putt**: *ponam.* Hampole (p. 393), 'sytt at my ry3t syde. Til that i set thin enemys: shamel vnder thi feet.' Surtees Psalter (p. 246)—

'Site opon mi halues righte
Whils i sal set þe faas ofe þe
Schamel ofe þi fete to be.'

14. **seruand spiritis**: *administratorii spiritus.* **that takis**: so Wy., P., translating *capiunt* as read by St., Sixt., with codd. Fuld., Augiens., R., Primasius, and Atto. But Hent., Clem. have *capient* with codd. Amiat., Tolet., Demidov. Cod. Claromont., *qui mittuntur propter possessuros salutem.*

The secunnd chapture.

Tharfor mare plenteouslie it behuvis vs to kepe tha thingis, that we haue herde, or perauenture we flete away. [2] For gif the ilk word that was said be angelis, was made sadde, and ilk breking of the law and vnobediens tuke iust retributioun of mede, [3] How sal we eschape, gif we despise sa gret ane hele? Quhilk, quhen it had takin beginnyng to be tald out of the Lord, of thame that herde is confermit in to vs. [4] For God witnessit togiddir be myracilis, and wonndris, and gret merualis, and diuerse virtues, and departingis of the Haligaast, be his will. [5] Bot nocht to angelis God subiectit the warld that is to cummand, of quhilk we speke. [6] Bot summan witnessit in a place, and said, Quhat thing is man, that thou art myndfull of him, or

Gene. xviii. b. and xix. c.

Mar. i. b.

Mar. xvi. c. Actis xv. b.

ii. Reg. vii. c. Psal. xcvi. a. Psal. viii. a.

ii. 1. **we flete away**: *pereffluamus;* RV., 'we drift away.'

2. **sadde**: *firmus*, but at iii. 14 Nis. substitutes 'ferme' for Wy., P., 'sad.' **breking of the law**: *prævaricatio.* **tuke**: *accepit;* Rh., 'hath received.' **retributioun of mede**: *mercedis retributionem.*

3. **hele**: *salutem;* Wy., P., 'heelthe.' **quhen it had**, &c.: *cum initium accepisset enarrari per Dominum.*

4. **For God witnessit togiddir**: *Contestante Deo.* **myracilis**: so P., but Wy., 'sygnes.' **gret merualis**: so Wy., P., translating *signis et prodigiis et portentis* as read by R., the interpolation, *et prodigiis*, being due to such places as S. Matthew xxiv. 24, Acts vi. 8. Cod. Claromont. has *signis quoque et prodigiis et variis virtutibus;* Atto, *signis et prodigiis et variis virtutibus.* **diuerse virtues**: *variis virtutibus;* RV., 'by manifold powers.' **departingis**: so P., but Wy., 'distribucioun.' Vg., *distributionibus.* Cod. Claromont. has *divisionibus.* Vv. 3, 4: J. Ham. (Fac. Traict., p. 101), 'Whilk when it had tane the beginning to be announcit be the Lord, was confermit vnto vs be thame wha hard the same, God bearing witnes thairto be signes and wonders and diuers verteuis and distributions of the halie Spirit according to his auin wil.'

6. **and said**: *dicens.* **Quhat thing**, &c.: Hampole (p. 29), 'What is man that thou ert mynand of him: or son of man for thou

Psal. xliiii. b. mannis sonn, for thou vesitis him? [7] Thou has made him litil les than angels; thow has crovnit him with glorie and honour; and thou has ordanit him on the
i. Cor. xv. e. werkis of thin handis. [8] Thou has made althingis subiect vndir his feet. And in that that he subiectit althingis to him, he left nathing vnsubiectit to him. Bot now we se nocht yit althingis subiect to him; [9] Bot
Phil. ii. a. we se him that was made a litil les than angels, Jesu, for the passioun of dede crounyt with glorie and honour, that he throw the grace of God suld taast dede for
i. Cor. xv. b. almen. [10] For it besemit him, for quham althingis, and be quham althingis war made, quhilk had broucht mony sonnis in to glorie, and was auctour of the hele of thame, that [he] had ane end be passioun. [11] For he
F. 159 r. that hallowis, and thai that ar hallowit, ar all of aan; for
Psal. xxi. e. quhilk cause he is nocht schamet to call thame brether,

visites him. Thou lessid hym a litel fra aungels: with ioy and honour thou coround him, and thou sett him abouen the werkis of thi hend. All thyngis thou vndirkast vndir his fete.' Surtees Psalter (p. 138)—

'What is man, þat þou mines ofe him?
Or sone ofe man, for þou sekes him?
Þou liteled him a litel wight
Lesse fra þine aungeles bright
With blisse and menske þou crouned him yet,
And ouer werkes of þi hend him set;
Þou vnderlaide alle þinges
Vnder his fete þat ought forthbringes.'

ii. 10. **war made**: P., '*weren maad.*' **and was auctour**: *auctorem;* P., missing the sense, supplies '*and was.*' **that [he] had**, &c.: so P. Nisbet's omission is, no doubt, inadvertent. Hent., Clem., *auctorem salutis eorum per passionem consummare;* Rh., 'to consummate the author of their salvation by his passion.' Wy., P., evidently translated *consummari* as read by St., Sixt., with cod. Demidov., Harl., *s. m.*, Sedulius, S. Ambrose, Atto, Haymo; and Wy. had before him *passiones* as in codd. Amiat., Fuld., Tolet., Augiens. RV., 'to make the author of their salvation perfect through sufferings.'

11. **he is nocht schamet**: *non confunditur;* Wy., 'he is not confoundid, *or schamed.*'

sayand, [12] I sal tell thi name to my brether; in the myddis of the kirk I sal loue thee. [13] Ande eftsone, I salbe traisting in to him; and eftsone, Lo! I and my childir, quhilk God gaue to me.' [14] Tharfore for childir comonyt to flesch and blude, and he alsa tuke part of the sammin, that be dede he suld destroy him that had lordschip of dede, that is to say, the deuile, [15] And that he suld deliuir thame that be drede of dede, be al lijf war bundin to seruage. [16] And he tuke neuir angels, bot he tuke the seed of Abraham. [17] Quharfore he aucht to be liknit to brether be althingis, that he suld be made mercifull and a faithfull bischop to God, that he suld be mercifull to the trespassis of the pepile. [18] For in that thing in quhilk he suffrit, and was temptit, he is mychtj to help alsa thame that ar temptit.

Psal. xvii. a.
Esaie xii. a. ande viii. d. Phil. ii. a. Osee. xiii. c. i. Cor. xv. f. ii. Timo. i. b.
Phil. ii. a.
Heb. v. a.

The thred chapture.

Tharfor, haly brether, and parttakaris of heuenlie calling, behald ye the apostil and the bischop of our confessioun, Jesu, [2] The quhilk is trew to him that made him, as alsa Moyses in al the hous of him. [3] Bot this bischop is had worthi of mare glorie than Moyses, be als mekile as he has mare honour of the hous, that made the hous.

Roma. xv. a. i. Cor. iiii. a. Nu. xii. a.

ii. 12. **I sal tell**: Hampole (p. 81), 'I sall tell thi name til my brether: in myddis of the kirke i sall loue the.' **I sal loue**: *laudabo.*

14. **comonyt to flesch**: *communicaverunt carni;* RV., 'are sharers in flesh.'

16. **tuke**: *apprehendit;* RV., 'take hold.' **neuir**: *nusquam.* Mammotrectus, 'videtur poni pro nunquam.'

17. **bischop**: *pontifex;* so generally in this epistle. Rh., 'high Priest.' Cod. Claromont. has *summus sacerdos.* **that he suld be mercifull**: *ut repropitiaret.* Mammotrectus, '·i· indulgeret.'

iii. 1. **parttakaris**: Wy., 'parceners'; P., 'parceneris.' Vg., *participes.* Similarly iii. 14, v. 13, vi. 4.

3. **this bischop**: *iste;* Wy., P. supply '*byschop.*' **mare honour of the hous**: *ampliorem honorem . . . domus.*

Gene. i. a. Deut. xviii. c. [4] For ilk hous is made off summan; he that made althingis of nocht is God. [5] And Moyses was trew in all his hous, as a seruand, into witnessing of tha
i. Cor. iii. b. ande vi. c. thingis that war to be said; [6] Bot Crist as a sonn in his hous. Quhilk hous we ar, gif we hald ferme traist
Roma. v. a. and glorie of hope in to the end. [7] Quharfor as the Haligaast sais, This day, gif ye haue herde his voce,
Psal. cxiiii. b. [8] Will ye nocht hardin your hartis, as in wrathing, lijk
Exod. xvii. a. the day of temptatioun in desert; [9] Quhare your fadris
Deutro. xi. a. temptit me, and previt, and saw my werkis [10] Xl yeris. Quharfor I was wrathe to this generatioun, and I said, Euir thai err in hart, for thai knew nocht my wayis; [11] To quhilkis I swore in my wrathe, thai sal
Heb. xiii. b. nocht entire into my rest. [12] Brether, se ye, or per-

iii. 5. **And Moyses**: *Et Moyses quidem.*

6. **ferme traist**: *fiduciam . . . firmam.* P., 'sad trist.' Wy., strangely, 'if we holden trist and glorie of hope til to sad feith,' evidently reading *fidem* for *finem*, without authority.

7. **gif ye haue herde**: *si . . . audieritis;* Rh., 'if you shall hear'; so also at iv. 7. The marginal reference should read, Psal. xciiii. b.

8. **wrathing**: Wy., P., 'wraththing.' Vg., *exacerbatione.* **lijk the day**: so P., but Wy., 'vp the day.' Vg., *secundum diem.*

9. **and previt**: so P., but Wy., 'prouedyn.' Vg., *probaverunt.* No authority for 'and.'

10. **Xl yeris**: so connected in P., correctly with what precedes, but Wy., 'Wherfore fourty 3eeris I was offendid,' as in the original of the quotation, Psal. xciv. 10, and at ver. 17. **Euir**: Wy., P., 'Euere more.' **for thai knew nocht**: *Ipsi autem non cognoverunt.*

11. **To quhilkis**: so Wy., P., reading *quibus* with St., Hent., Sixt., cod. Demidov., R., Atto, Primasius, and Herveius. But Clem., with codd. Amiat., Fuld., Tolet., Augiens., and Lucifer of Cagliari, has *Sicut juravi.* **thai sal nocht entire**: *Si introibunt;* Wy., 'if thei schulen entre.' Mammotrectus, 'Si idest non introibunt.' Vv. 7-11: Hampole (p. 342), 'This day if 3e hafe herd his voice: willis noght hardyn 3oure hertis. As in stirynge: eftere the day of temptacioun in desert. Whare 3oure fadirs temptid me: thai prouyd and thai saghe my werkis. ffourty 3ere i was wrethid til that generacioun: and i sayd ay thai erre in hert. And

auenture in ony of you be ane euile hart of vnbeleue, for to depart fra the leving God. [18] Bot monest your self be al dais, the quhile this day is namet, that naan of you be hardnit be fallace of synn. [14] For we ar made parttakaris of Crist, gif neuirtheles we hald the beginnyng of his substaunce ferme in to the end. [15] Quhile it is said, this day, gif ye haue herd the voce of him, will ye nocht hardin your hartis, as in that (greving or) wrathing. [16] For summan herand grevit, bot nocht all thai that went out of Egipt be Moyses. [17] Bot to quhilkis was he wrathit xl yeris? Quhethir nocht to thame that synnit, quhais cariouns war castin doun in desert? [18] And to quhilkis suore he, that thai suld nocht entir in to the rest of him, no bot to thame that war vnbeleefull? [19] And we se, that thai mycht nocht entir in to the rest of him for vnbeleue.

Math. x. a. and xxiiii. a.

Psal. xciiii. b. F. 159 *v*.

Nu. xiiii. c.

there knew noght my wayes: til whaim i sware in my wreth if thai sall entire in my rest.' Surtees Psalter (p. 228)—

'Ife yhe haue herd his steuen to-dai
Ne willes harden your hertes ai,
Als aftre dai in taryingnesse
Ofe fandinge in wildernesse,
Þar your fadres fanded me swa
Fraisted, and segh mi werkes ma
Fourti yhere to þat strende wrath was i
Þai dwele in hert and ai saide i
And þai knewe noghte mi waies; als i swore swa
In mi wreth: In mi reste if þai sal inga.'

iii. 13. **be al dais**: *per singulos dies.* **the quhile**, &c.: *donec Hodie cognominatur.*

14. **the beginnyng of his substaunce**: *initium substantiæ ejus.* AV., 'the beginning of our confidence.'

15. (**greving or**) **wrathing**: the latter word only in Wy., P., as in ver. 8; the gloss is due to Nisbet; so in the next verse he substitutes 'grevit' for Wy., P., 'wraththiden.'

16. **all thai**: *universi;* but Bentley's MS. S reads *omnes*, as also Lucifer of Cagliari.

17. **cariouns**: Wy., P., 'careyns.' Vg., *cadavera.*

18. **no bot**: *nisi.*

19. **in to the rest of him**: so Wy., P., adding *in requiem ipsius* with St., Sixt., codd. Fuld., Demidov., Harl. 1772, and R.

iiii chaptur.

Tharfor drede we, or perauenture, quhile the behecht of entring in to his rest is left, that gif ony of vs (*a*) be
Esaie vii. b. Roma. ii. b. gessit to (*b*) [be] away. 2 For it is tald alsa to vs, as to thame. And the word that was herd proffitit nocht to thame, nocht mixt to faith of tha thingis that thai herd. 3 For we that haue beleuet, sal entir into rest, as he said, As I suore in my wrathe, thai sall nocht entire into my rest. And quhen the werkis war made perfite at the ordinance of the warld, 4 He said thus in a place
Gene. ii. a. of the seuenth day, And God restit in the vij day fra
Psal. xciiii. b. al his werkis. 5 And in (*c*) this place eftsone, Thai sal

(*a*) After *vs*, *it* deleted and *be* added above.
(*b*) After *to*, *be la be left* deleted. (*c*) *in* added above.

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iv. 1. **quhile the behecht . . . is left**: so P., but Wy., 'the biheeste . . . left, *or forsakyn'; relicta pollicitatione.* **vs**: so Wy., P., reading, with St. and cod. Demidov., *nobis.* R. has *de nobis deesse.* Vg., *vobis.* **be gessit**: *existimetur.* **to [be] away**: *deesse;* Rh., 'to be wanting.' RV., 'to have come short of it.' J. Ham. (Cath. Traict., sig. V, 1 *v.*), 'Let vs feir lest peraduenture ony of vs leuing the promeis of entring in rest appeir to neglect his deutie.'

2. **as to thame**: *quemadmodum et illis;* Wy., 'as and to hem.' **And the word that was herd**: so P.; Wy., 'And the word herd,' but Vg., *sed . . . sermo auditus;* Rh., 'but the word of hearing.' **mixt**: Wy., 'meynt'; P., 'meynd.' It may represent Vg. *admistus*, or the reading of cod. Amiat. *admixtis.* Abp. Ham. (p. 143), 'The worde of preching helpit thame nocht, quhen thai hard it, that beleivit it nocht.'

3. **thai sall nocht entire**: so P. here and at ver. 5. Vg., *Si introibunt;* Wy., 'if thei schulen entre.' **And quhen**, &c.: so divided in MS., but the clause should go with the preceding sentence. Vg., *et quidem operibus ab institutione mundi perfectis;* AV., 'although the works were finished from the foundation of the world.'

4. **He said**: *Dixit enim;* Wy., 'forsothe he seide.' MS. Harl. 1772 omits *enim.*

5. **And in this place eftsone**: *Et in isto rursum.* P. supplies '*place.*'

nocht entire in to my rest. 6 Tharfor for it folowis, that summen sal entir into it, and thai to quhilkis it was tald to before, entrit nocht for thar vnbeleue. 7 Eftsone he termynis sum day, and sais in Dauid, This day, eftir sa mekile tyme of tyme, as it is before said, This day gif ye haue herd his voce, will ye nocht hardin your hartis. Psal. xciiii. b. 8 For gif Jesu had gevin rest to thame, he suld neuir speke of vther eftir this day. 9 Tharfor the sabot is left to the pepile of Gode. Gene. ii. a. 10 For he that is entrit into his rest, restit of his werkis, as alsa God of his. 11 Tharfore haast we to entire in to that rest, that naman fall in to the sammin exempile of vnbeleue. 12 For the word of God is quick, and spedy in (*a*) wirking, and mare abile to perse than ony ii egget suerde, and strekis to the departing of the saule and of the spirit, and of the iunctouris and merchis, and demare of thouchtis, and intentis (*b*) of hartis. Esaie xlix. a. Ephe. vi. b. Ecclesiz. xli. c. Ecclesi. xv. c. 13 And

(*a*) After *in, to* deleted. (*b*) After *intentis, and* deleted.

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iv. 6. **it folowis**: *superest;* Wy., 'it leeueth, *or is ouer.*' **to quhilkis . . . before**: *quibus prioribus.*

7. **sum**: *quendam.* **and sais**: *dicendo.* **eftir sa mekile tyme of tyme**: *post tantum temporis;* Wy., 'aftir so moche of tyme.'

8. **Jesu**: Wy., P., 'Jhesus.' Two MSS. of P. have the marginal gloss, 'that is, Josue.' **he suld neuir**, &c.: so Wy., P., translating the reading of R., *nunquam de alia loqueretur post hanc diem*, agreeing with Harl. 1772. Cod. Fuld. has, *nunquam de alio loqueretur posthac;* cod. Gigas, *de alio . . . die;* but Vg., with cod. Amiat., *nunquam de alia loqueretur, posthac, die.*

9. **the sabot**: so P. Vg. *sabbatismus;* Wy., 'saboth halowing.' RV., 'a sabbath rest.'

10. **restit**: *etiam ipse requievit;* cod. Claromont. has *et ipse.* **as alsa**: so P., reading *sicut et* with St. Vg. omits *et.*

12. **spedy in wirking**: *efficax.* **and strekis**: *et pertingens;* P., 'and stretchith forth.' **departing**: *divisionem.* **iunctouris**: P., 'ioynturis.' **merchis**: Wy., P., 'merewis.' Vg., *medullarum.* **and intentis of hartis**: *et intentionum cordis.* P., 'and of intentis and hertis'; but two MSS. have 'of' and one 'in' in the place of 'and.' No authority for the plural 'hartis.'

na creature is vnuisibile in the sicht of God. For althingis ar nakit and opin to his een, to quham a word to vs. [14] Tharfor we that haue a gret bischop, that persit heuenis, Jesu, the sonn of God, hald we the confessioun of oure hope. [15] For we haue nocht a bischop, that may nocht haue compassioun on our infirmiteis, bot was temptit be althingis be liknes, without synn. [16] Tharfore go we with traist to the throne of his grace, that we get mercy, and find grace in couenabile help.

Heb. iii. a., vi. c., and viii. a., ande ix. b.

Essaie liii. b. Roma. viii. a. ii. Cor. v. c. Roma. iii. c.

v chap.

F. 160 r. Leui. ix. b.

✠ For ilk bischop takin of men, is ordanit for men in thir thingis thar ar to God, that he offir giftis and sacrificis for synnis. [2] The quhilk may togiddir sorow with thame, that ar vncunnyng and erris; for alsa he is cumpassit with infirmitee. [3] And tharfor he aucht,

iv. 13. **to quham a word to vs**: so Wy., P. Vg., *ad quem nobis sermo.* Abp. Ham. (p. 167), 'All thingis ar nakit and oppin to his eyne.'

14. **Tharfor we that haue**: *Habentes ergo.* **confessioun**: P., 'knoulechyng'; Wy., 'confessioun, *or knowleching.*' Vg., *confessionem.* **of oure hope**: so P., adding *spei nostræ*, with St., Sixt., cod. Demidov., and R. But Wy. has 'of oure feith,' as in cod. Gigas, *fidei nostræ.*

15. **bot was temptit**: *tentatum autem.* **be althingis**: *per omnia;* AV., 'in all points.' **be liknes**: *pro similitudine;* AV., 'like as *we are.*'

16. **of his grace**: so Wy., P., reading *gratiæ ejus* with St., Sixt., cod. Demidov., and R. Hent., Clem. omit *ejus.* **couenabile**: *opportuno.* Vv. 15, 16: Gau (p. 50), 'we haiff ane bischoip the quhilk cane haif pete af our infirmiteis, he wesz prouine in al thingis in simlitud bot without sine thairfor lat vsz with traist pas to his gratious troune and find marcie and find grace in neidful tyme.'

v. 1. **is ordanit**: *constituitur.*

2. **may togiddir sorow**: *condolere possit.* **cumpassit**: Wy., 'enuyrowned'; P., 'enuyrounned.' Vg., *circumdatus.* Tyndal has 'compased.'

3. **aucht**: Wy., P., 'owith.' Vg., *debet.*

as for the pepile, sa alsa for him self, to offir for synnis.
[4] Nouthir ony man takis to him honour, bot he that is callit of God, as Aaron was. [5] Sa Crist clarifijt nocht him self, that he war bischop, bot he that spak to him, Thou art my sonn, to day I generit thee. [6] As in ane vthir place he sais, Thou art a preest withoutin end, eftir the ordour of Melchisidech. ✠ [7] Quhilk in the dais of his flesch offrit, with gret cry and teres, prayers and besekingis to him that mycht mak him saaf fra dede, and was herde for his reuerence. [8] And quhen he was Goddis sonn, he lerit obedience of thir thingis that he suffrit; [9] And he broucht to the end is made cause of euirlasting hele to all that obeyis to him, [10] And is callit of God a bischop, be the ordour of Melchisidech. [11] Of quham thar is to vs a gret worde, and abile to be exponit, for to say, for ye ar made febile to here. [12] For quhen ye aucht to be maistris for a tyme, eftsone ye nede that ye be taucht,

Exod. xxviii. a. Nu. xvii. a. Psal. ii. a. Psal. cix. a. Luc. xxiii. c. Joh. xvii. a. Phili. ii. a. i. Cor. iii. a.

v. 3. **sa alsa for him self**: so P., translating *ita etiam pro semetipso* as read by Hent., with codd. Amiat., Fuld., Demidov., Augiensis. But Vg., *ita etiam et;* Wy., 'so also and for hym self.'

4. **as Aaron was**: *tanquam Aaron.* P. supplies '*was.*'

5. **Sa Crist**: *Sic et Christus.*

6. **As**: *Quemadmodum et.*

7. **offrit . . . and was herde**: *offerens, exauditus est.* **gret cry**: *clamore valido;* but cod. Tolet. has *magno.*

8. **And quhen he was**: *Et quidem cum esset.* **lerit**: P., 'lernyde.'

9. **broucht to the end**: *consummatus.*

10. **And is callit**: P., '*and is* clepid.' Vg., *Appellatus.*

11. **Of quham**, &c.: *De quo nobis grandis sermo.* P. supplies '*ther is.*' **a gret worde**, &c.: Nis. has Wyclif's order, 'a greet word, and able for to be interpretid, for to seye,' but Purvey's language, 'a greet word for to seie, and able to be expowned.' St., Hent., Sixt., with Harl. 1772 *s. m.* and R., read *et interpretabilis ad dicendum;* but Clem., with the Greek and codd. Amiat., Fuld., Augiens., has *ininterpretabilis.* Rh., 'inexplicable.' **for**: *quoniam.*

12. **for a tyme**: P., 'for tyme,' but some MSS. add 'a' as in Nisbet. Vg., *propter tempus;* RV., 'by reason of the time.'

quhilkis ar the lettres of the beginnyng of Goddis wordis. And ye ar made thailk, to quhilkis is ‡ nede of mylk, and nocht sadde mete. 13 For ilk that is parttakare of mylk, is without part of the word of richtuisnes, for he is a litil childe. 14 Bot of perfite men is sadde mete, of thame that for consuetude haue wittis exercit to discretioun of gude and of euile.

‡ Nede of mylk.) He callis heir mylk the doctrynne of the law. Bot Sanc Peter callis the gospell mylk as a meat conuenient for the chyldrenn of the New Testament.

vi chapture.

Qvharfor we bringand in a word of the beginnyng of Crist, be we born to the perfectioun of him, nocht eftsone layand the foundment of penance fra dede werkis, and of the faith to God, 2 And of teching of baptyme, and of laying on of handis, and of rijsing agane of dede men, and of the euirlasting dome. 3 And this thing we sal do, gif God sal suffir. 4 ‡ Bot it is impossibile, that thai that ar aanis lichtnyt, and

Actis xviii. e. Jaco. iiii. b.

Heb. x. c. ii. Peter ii. d.

‡ Bot it is impossible.) This text denyis na impossibilite in Godis mercy, bot the impossibilite of repentance in siclik menn as ma-

v. 12. **the lettres**: *elementa;* Wy., 'the elementis, *or lettris.*' **sadde**: *solido.*

14. **for consuetude**: P., 'for custom'; Wy., 'for the ilke custom,' inserting *ipsa* with St., R. Vg., *pro consuetudine;* AV., 'by reason of use.'

vi. 1. **bringand in**: so P., but Wy., 'leeuynge a while.' Vg., *intermittentes.* RV., 'let us cease to speak.' **be we born**: *feramur.* **to the perfectioun of him**: so Wy., P., reading, with St., Hent., codd. Amiat., Fuld., Tolet., Demidov., Augiens., R., and most ancient commentators, *ad perfectionem.* Sixt., Clem., with small authority, *ad perfectiora.* The Old Latin has *ad perfectum.* P. supplies '*of hym.*' Vv. 1, 2: Burne (f. 159), 'Quhairfoir leuing the doctrine appertenand to thame quha ar zit rude in the knauledge of Christ, lat vs pas to perfectione, not laying agane the ground of repentance from dead vorkis, and of fayth in god, of the doctrine of baptisme, and the impositione of handis and rysing of the dead and eternal Iudgement.' Abp. Ham. (p. 26), 'Thairfor lat us laif the doctrine pertening to the beginning of ane christin lyf, and lat us ga unto perfection, and now na mair laying the fundatioun of penance fra dede warkis, and of fayth toward God and of doctrin of Baptime, of laying on of handis, of the resurrection of the dede, and of general jugement.'

4. **Bot**: *enim.* **lichtnyt**: *illuminati.*

liciously forsakis the treuth, blasphemiss Christ, ande takis part aganiss the Haly Gaist; for the treutht is that with the Lorde thar is mercy and plenteouss redemptiounn, Psal. cxrix., sa that quh[a] sa euir callis aponn his name sal be sawit, Joh. ii., Roma. x. Now thai that forsaikis the treutht blasphem-[iss] Crist, takande part aganis the Haly Gaist, cann nocht repent; for gif synnaris wald conuert ande call aponn Gode, thai sulde be suire of remissiounn.

haue taastit alsa ane heuenlie gift, and ar made partakaris of the Haligaast, [5] And neuirtheles has taastit the gude word of God, and the virtues of the warld to cummand, [6] And ar sliddin fer away, that thai be renewit eftsone to pennance. Quhilkis eftsone crucifijs to thame self the sonn of God, and has to scorn. [7] For the erde that drinkis rayn oft cummand on it, and bringis furth couenabile herbe to thame of quhilkis it is telit, takis blessing of God. [8] Bot that that bringis F. 160 v.
furth thornis and breris, is repreuabile and nixt to curse, quhais ending salbe in to birnyng. [9] Bot, ye maast dereworthe, we traist of yow bettir thingis, and nere to hele, thouch we speke sa. [10] For God is nocht Math. xxv. b.
vniust, that he foryet your werk and lufe, quhilk ye haue schewit in his name; for ye haue ministerit to sanctis, and ministeris. [11] And we couate that ilk of you schaw the sammin besynes to the filling of hope in to the end; [12] That ye be nocht made slaw, bot alsa foloweris of thame, quhilkis be faith and pacience sall inherite the behechtis. [13] For God behechtande to Gene. xii. c.

vi. 4. **and haue taastit**: *gustaverunt.* P. adds 'and'; Tertullian quotes *et donum celeste gustaverunt.*

5. **And neuirtheles**: *nihilominus.* P. is again responsible for the addition of 'and.' Rh., 'have moreover tasted.' **virtues**: *virtutes;* Rh., 'powers.'

6. **ar sliddin fer away**: *prolapsi sunt.* **Quhilkis eftsone crucifijs**: *rursum crucifigentes.* P. adds '*Whiche.*' **and has to scorn**: *et ostentui habentes.*

7. **that drinkis . . . and bringis furth**: *bibens . . . et generans.* **couenabile**: *opportunam.*

8. **Bot that that bringis furth**: *Proferens autem.* **breris**: *tribulos.* **nixt to curse**: *maledicto proxima.*

9. **nere**: *viciniora.*

10. **is**: St. inserts *est*, not expressed in Vg. Burne (f. 150 *v.*), 'God is nocht iniust that he vil forzet zour gud vorkis.'

11. **filling**: *expletionem;* Wy., 'fulfillyng.'

12. **slaw**: *segnes.* **bot alsa**: *verum.* Wy., P. have 'also,' without authority. **behechtis**: P., 'biheestis.' Vg., *promissiones.* Similarly at ver. 15.

13. **behechtande**: P., 'bihetinge.' Vg., *promittens.*

Abraham, for he had naan gretare, be quham he suld swere, swore be him self, [14] And said, I blessand sal blesse thee, and I multipliand sal multiplie thee; [15] And
Exod. xxii. b. sa he lang abidand had the behecht. [16] For men sueris be a gretare than thame self, and the end of al thare pley is ane athe to confirmatioun. [17] In quhilk thing God willing to schaw plenteousliere to the airis of his behecht the sadnes of his counsale, put ane athe betuix, [18] That be twa thingis vnmouabile, be quhilk it is vnpossibile that God lee, we haue strinthiest solace, that we fle togiddir to hald the hope that is put furth to vs. [19] Quhilk hope as ane ancre we haue sickire to the saule, and sad, and gaing to the inner thingis of hyding; [20] Quhare the before gangare, Jesus, that is made bischop withoutin ende be the ordour of Melchisidech, entrit for vs.

vii chapture.

Gene. xiiii. d. And this Melchisidech, king of Salem, and preest of the hieest God, quhilk met with Abraham, as he turnit agane fra the slaing of kingis, and blessit him; [2] To quham alsa Abraham (*a*) departit teendis of althingis;

(*a*) Before *departit*, *has* deleted.

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vi. 14. **I blessand sal blesse**: *Nisi benedicens, benedicam;* Wy., 'No but I blessynge schal blesse.'

15. **lang abidand**: *longanimiter ferens;* Wy., 'longe suffringe.' **had**: *adeptus est.*

16. **pley**: P., 'ple.' Vg., *controversiæ;* Wy., 'controuersye, *or debate.*'

17. **sadnes**: *immobilitatem.*

18. **strinthiest solace**: *fortissimum solatium.* **that we fle togiddir**: P., 'we that fleen togidere,' but one MS. has Nisbet's mistaken reading. Vg., *qui confugimus;* Rh., 'who have fled to hold fast the hope proposed.'

19. **sad**: *firmam.* **the inner thingis of hyding**: *interiora velaminis;* Rh., 'the inner parts of the veil.'

20. **the before gangare**: *præcursor;* Wy., 'the forgoere.'

vii. 1. **And**: *enim.*

2. **teendis**: P., 'tithis.' Vg., *decimas.* Similarly at vv. 5, 6, 8.

first he is said king of richtuisnes, and eftirwart king of Salem, that is to say, king of pece, [8] Without fader, without moder, and without genealogie, nouthir having beginnyng of dais, nore end of lijf; and he is liknit to the sonn of God, and duellis preest withoutin end. [4] Bot behald ye how gret is this, to quham Abraham the patriarche gaue teendis of the best thingis. [5] Fore men of the sonnis of Leui taking preesthede haue comandment for to tak teendis of the pepile be the law, that is to say, of thar brether, thouche alsa thai went out of the lendis of Abraham. [6] Bot he quhais generatioun is nocht novmerit in thame, tuke teendis of Abraham; and he blessit this (Abraham), quhilk had repromissiouns. [7] Without ony aganesaying, that that is lesse, is blessit of the bettire. [8] And here dedelie men takis teendis; bot thar he beris witnessing, that he levis. [9] And, that it be said sa, be Abraham, alsa Leui, that tuke teendis, was teendit; [10] And yit he was in his fadris lendis, quhen Melchisidech met with him. [11] Tharfore gif perfectioun was be the preesthede of Leui, for vndir him the pepile tuke the law,

Nu. xviii. d. ii. Para. xxxi. b.

F. 161 r.

Roma. iii. b. Galla. ii. c.

vii. 2. **first . . . and eftirwart**: *primum quidem . . . deinde autem.* **he is said**: *qui interpretatur.*

3. **and without**: Nis. inserts 'and,' not in Vg., Wy., P. **and he is liknit . . . and duellis**: *assimilatus autem . . . manet.*

4. **to quham**: *cui et;* but codd. Fuld., Tolet., Claromont. omit *et.*

5. **Fore men of the sonnis of Leui**: *Et quidem de filiis Levi.* The Old Latin has *Et hi qui de filiis Levi sunt;* Ziegler's Fragments, *Et hi quidem qui de filiis sunt Levi.* **comandment**: Wy., P., 'maundement.' Vg., *mandatum.* **lendis**: *lumbis.*

6. **repromissiouns**: *repromissiones;* usually translated as at viii. 6 by 'behechtis.'

7. **Without**, &c.: *Sine ulla autem contradictione.* Nis. follows P. in ignoring *autem.*

8. **And here**: *Et hic quidem.* **dedelie**: *morientes;* Rh., 'that die.'

10. **And yit**: *Adhuc enim.*

11. **perfectioun**: *consummatio;* Wy., 'endyng.'

quhat yit was it needfull, ane vthir preest to rijse, be the ordour of Melchisidech, and nocht to be said
Malachias ii. b. be the ordour of Aaron? 12 For quhy quhen the preesthede is translatit, it is nede that alsa translatioun of law be made. 13 Bot he in quham thir thingis ar said, is of ane vthir lynage, of quhilk na man was
Math. i. a. b. preest to the altare. 14 For it is opin, that our Lord is born of Juda, in quhilk lynage Moyses spak nathing of preestis. 15 And mare yit it is knawne, gif be the ordour of Melchisedech ane vthir preest is risin vp, 16 Quhilk is nocht made be the law of fleschlie mandement, bot be virtue of lijf that may nocht be vndone.
Psal. cix. a. 17 For he witnessis, that thou art a preest withoutin end, be the ordour of Melchisedech; 18 ‡ That repreving of the mandement before gangand is made, for the
Roma. iii. b. ande viii. a. Galla. iii. b. c. d. ande iiii. a. vnsickirnes and vnproffite of it. 19 For quhy the law broucht nathing to perfectioun, bot thare is a bringing in of a bettir hope, be quhilk we nere to God.

‡ That repreiffing of the commandement &c.) This text prewis nocht that the commandement or law of Gode is nocht to be fulfillit, or that a man may do quhs he walde vr pwnysched. Bot quhair a the law or commandement condempnis mennis consciens afor be the

vii. 11. **quhat yit**: *quid adhuc.* **to be said**: *dici;* Rh., 'to be called.'

12. **For quhy**, &c.: *Translato enim sacerdotio.* J. Ham. (Cath. Traict., f. 116), 'For the preistheid being translatid and chaingit. It behuuit yat the translation and changement of the lau sould be also.'

13. **lynage**: *tribu;* and so in ver. 14. **preest**: *præsto;* Wy., 'prest, *or redy.*'

15. **knawne**: *manifestum;* translated by 'opin' in the preceding verse. **be the ordour**: *secundum similitudinem;* but cod. Tolet. and R. read *ordinem.* **is risin vp**: *exurgat.*

16. **that may nocht be vndone**: *insolubilis;* Wy., 'insolible, *or that may not be vndon.*'

18. **That repreving**: so P., but Vg., *Reprobatio quidem,* which corresponds to *introductio vero* in the following verse. **vnsickirnes**: Wy., P., 'vnsadnesse.' Vg., *infirmitatem.* J. Ham. (Fac. Traict., p. 244), 'for the waiknes and vnprofitablenes thairof.'

19. **For quhy the law**, &c.: P., by giving undue prominence to the parenthetical clause *Nihil enim ad perfectum adduxit lex* and adding 'but there is,' spoils the contrast between 'repreving' and 'bringing in.' **nere to**: *proximamus;* Wy., P., 'neiȝen.' Abp. Ham. (p. 123), 'The law gaif na grace quhairby men mycht be brocht to perfectioun.'

meaniss of the rycht-wisnes and curses contened in the law, the consciens of syk as puttis thair traist in Gode ar now free, for quhair the spreit of the Lorde is, thair is liberte, ii. Cor. iiii. And thus the trew fulfilling of the law is nocht disanullit, thocht the waike ceremonyis, figuris, and schadois of the auld law be wrocht away.

[20] And how gret it is nocht without suering; bot the vthir ar made preestis without ane athe, [21] Bot this preest with ane athe, be him that said to him, The Lord suore, and it it sal nocht repent him, Thou art a preest withoutin end, be the ordour of Melchisedech; [22] In sa mekile Jesus is made behechtare of the bettir testament. [23] And the vthir war made mony preestis, Psal. cix. a. tharfore for thai war forbiddin be dede to duell still; [24] Bot this, for he duellis withoutin end, has euirlasting preesthede. [25] Quharfore alsa he may saue withoutin i. Timo. ii. a. i. Joh. ii. a. end, cummand nere be him self to God, and euirmare leues to pray for vs. [26] For it besemet that sic a man Leui. ix. a. war a bischop to vs, hali, innocent, vndefoulit, clene, departit fra synnaris, and made hiechar than heuenis; [27] Quhilk has nocht nede ilk day as preestis, first for

vii. 20. **And how gret it is**: *Et quantum est;* Rh., 'And inasmuch as it is not without an oath,' answering to *In tantum*, 'by so much,' of ver. 22.

21. **be the ordour of Melchisedech**: so Wy., P., adopting an interpolation from ver. 17 found in codd. Claromont., Sangerm., and R., but not in Vg.

22. **behechtare**: Wy., 'biheter'; P., 'biheetere.' Vg., *sponsor.*

23. **war made mony preestis**: *plures facti sunt sacerdotes;* Rh., 'were made priests, being many.' Wy. adds 'vp the lawe,' translating *secundum legem* as found in Sixt., R., the Sarum, Corpus, and Mozarabic Missals, and the Sarum Breviary. **tharfore for**: *idcirco quod.* **to duell still**: *permanere.*

25. **cummand nere be him self**: so Wy., P., translating *accedens per semetipsum*, the reading of St., Hent., Sixt., cod. Demidov., and R., found also in Primasius, Sedulius, Herveius, the Sarum, Corpus, and Mozarabic Missals. Clem., with the Greek, *accedentes per semet ipsum.* **and euirmare leues**: *semper vivens.* **to pray**: *ad interpellandum;* the Old Latin has *exorandum.* Abp. Ham. (p. 164), 'He gangis be his awin self to God, evirmair leiffand to pray for us.' Vv. 24, 25: J. Ham. (Cath. Traict., f. 98), 'yat Christis preistheid is perpetuall, becaus he leuis for euer to mak interpellation and mediation for vs.'

26. **vndefoulit, clene**: so P., giving alternative translations of *impollutus;* Wy., 'inpolute, *or ful clene.*' **synnaris**: Wy., P., 'synful men.'

his awne giltis to offir sacrificis, and eftirwart for the
Hebrues v. b. pepile; for he did this thing in offring him self aanis.
28 And the law ordanit men preestis having seeknes;
bot the word of swering, quhilk is eftir the law, ordanit
the sonn perfite withoutin end.

viii chapture.

F. 161 *v.* Bot a chepter on tha thingis that ar said. We haue
Heb. iii. b., vi. c., ande ix. b. sic a bischop, that sat in the richthalf of the sete of
Psal. cix. a. gretnes in heuenis, 2 The minister of sanctis, and of
Ephe. i. c. the verray tabernacile that God made, and nocht man.
i. Peter iii. c. 3 For ilk bischop is ordanit to offir giftis and sacrificis;
quharfore it is nede, that alsa this (bischop) haue sum
thing that he sal offire. 4 Tharfore gif he war on erde,
he war na preest, quhen thar war that suld offir giftis

vii. 27. **for the pepile**: so Wy., P., translating *pro populo*, as in the Corpus and Mozarabic Missals; but Vg., *pro populi;* Rh., 'for the people's.' **aanis**: so P., with faulty collocation. Vg., *hoc enim fecit semel;* Rh., 'for this he did once, in offering himself,' and so probably Wyclif.

28. **seeknes**: *infirmitatem;* Wy., 'sykenesse, *or freelte.*'

viii. 1. **Bot a chepter**: *Capitulum autem.* Wy., P., 'capitle.' Rh., 'sum.' RV., 'chief point.' **sat**: so P. Vg., *consedit;* Wy., 'saat to gidere.' Cod. Claromont. has *sedit;* Ziegler's Fragments, *sedet.*

2. **sanctis**: *Sanctorum;* Rh., 'of the holies.' AV., 'of the sanctuary.' **verray**: *veri.* **God**: so Wy., P., reading with St., codd. Tolet., Demidov., *Deus;* but Vg., *Dominus.* **made**: *fixit;* Wy., 'sette.'

3. (**bischop**): supplied by P., and underlined. Wy. inserts '*man.*' J. Ham. (Fac. Traict., p. 317), 'whairof it is necessair that this preist . . . mon haue also sum thing to offre.' Vv. 1-3: J. Ham. (Cath. Traict., f. 93 *v.*), 'Ve haue sik ane bischop and hech preist, quha sittis at ye richt syd of ye seat of excellencie in the heauin, minister and seruand of ye sanctis and treu tabernacle quhilk god hes placit and not man: becaus all bischoppis ar ordanit to offer giftis and sacrifice. Quhairfore it is necessar that he haue also sum sacrifice to offer.'

be the law, [5] Quhilkis seruis to the exemplare and schadow of heuenlie thingis. As it was ansuerit to Moyses, quhen he suld end the tabernacile, Se, he said,(*a*) mak thou al thingis be the exemplare, that is schewit to thee in the monnt. [6] Bot now he has gettin a bettir ministerie, be sa mekile as he is a mediatour of a bettir testament, quhilk is confermit with bettir behechtis. [7] For gif the ilk first had wantit blame, the place of the secund suld nocht haue bene soucht. [8] For he repreving thame sais, Lo! dais cummis, sais the Lord, and I sal mak perfite ane new testament on the hous of Israel, and on the hous of Juda; [9] Nocht like the testament that I made to thar fadris, in the day in quhilk I tuke thare hand, that I suld lede thame out of the land of Egipt; for thai duellit nocht perfitelie in my testament, and I haue despisit thame, sais the Lord. [10] For this is the testament, quhilk I sal dispone to the hous of Israel eftir tha dais, sais the Lord, in geving my lawis in to the saulis of thame, and in to the hartis of thame. And

Hebre. x. a. Exodi. xxv. d. Actis vii. f.

Jere. xxxi. c.

Actis vii. c.

Esaye li. b. Jere. xxxi. f. Zacha. viii. b. Apoc. xxi. b.

(*a*) Before *said*, *seide* deleted.

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viii. 5. **exemplare**: Wy., P., 'saumpler.' Vg., *exemplari;* and so again in this verse. **suld end**: *consummaret.* **is schewit**: *ostensum est.*

6. **be sa mekile as**: *quanto et;* AV., 'by how much also.'

7. **had wantit**: P., 'hadde lackid'; Wy., 'hadde be voydid. Vg., *vacasset.* **the place**, &c.: *non utique secundi locus inquireretur.* Nis., with P., ignores *utique;* Rh., 'certes.' Cod. Claromont. has *non secundas inquirere locus.*

8. **cummis**: *venient.* **I sal mak perfite**: *consummabo.*

9. **like the testament**: *secundum testamentum;* Wy., 'vp the testament.' **tuke**: Wy., P., 'cauȝte'; Vg., *apprehendi.* **duellit nocht perfitelie**: *non permanserunt.*

10. **For**: so Wy., but P., 'But.' Vg., *Quia.* **dispone**: Wy., P., 'dispose.' **saulis**: so Wy., P. Vg., *mentem;* but R. has *mentes.*

I sal abone write thame; and I salbe to thame in to a God, and thai salbe to me in to a pepile. [11] And ilkman sal nocht teche his nechbour, and ilkman his bruther, sayand, Knaw thou the Lord; for almen sall knaw me, fra the lesse to the mare of thame. [12] For I salbe mercifull to the wickitnes of thame, and now I sal nocht bethink on the synnis of thame. [13] Bot in saying a new, the formare waxit ald; and that that is of mony dais, and waxis ald, is nere the dede.

ix chapture.

Exod. xxv. a. ✠ And the formaire testament had iustifyingis of wirschip, and haly thing during for a tyme. [2] For the
Leui. xxiiii. b. tabernacile was made first, in quhilk war chandlaris, and
F. 162 r. burde, and setting furth of laaues, quhilk is said haly.
Exod. xxv. b. [3] And eftir the vaile, the secund tabernacile, that is said sancta sanctorum, that is, hali of hali thingis;
Exod. xvi. f. Nu. xvii. a. [4] Havand a goldin censer, and the arch of the testament,
Exod. xl. c. keuirit about on ilk side with gold, in quhilk was a pot of gold having manna, and the wand of Aaron that flurisit, and the tabilis of the testament; [5] On quhilk

viii. 10. **And I sal abone write thame**: Nis. diverges from Wy., P. by inserting 'And' and separating the clause from the preceding. Vg., *et in corde* [*corda*, R., cod. Tolet.] *eorum superscribam eas.* Comp. x. 16.

13. **the formare waxit ald**: *veteravit prius;* Rh., 'the former he hath made old.' **waxis ald**: *senescit.*

ix. 1. **And the formaire testament had**: *Habuit quidem et prius;* RV., 'Now even the first covenant had.' **iustifyingis of wirschip**: *justificationes culturæ.* AV., 'ordinances of divine service.' **during for a tyme**: *sæculare;* Wy., 'worldli, *that is, duringe for a tyme.*'

2. **chandlaris**: P., 'candilstikis.' Vg., *candelabra.*

3. **that is, hali of hali thingis**: a gloss in Wy., P., and underlined.

4. **was**: added by P., and underlined.

5. **On quhilk thingis**: so Wy., P., translating *Super quæ erant* as in cod. Tolet., R., and the Sarum Missal. Vg., *Superque eam;* Rh., 'and over it.'

thingis war cherubynis of glorie, ouirschadowing the propitiatorie; of quhilkis thingis it is nocht now to say be all. [6] Bot quhen thir thingis war made thus togiddir, preestis entrit euir in to the formaire tabernacile, doing the officis of sacrificis; [7] Bot in the secund tabernacile, the bischop entrit aanis in the yere, nocht without blude, quhilk he offrit for his ignorance and the pepilis. [8] For the Haligaast signifijt this thing, that nocht yit the way of sanctis was opnit, quhile the formaire tabernacile had state. [9] Quhilk parabile is of this present tyme, be quhilk alsa giftis and sacrificis ar offrit, quhilk may nocht mak a man seruing perfite be conscience, aanly in metis, and drinkis, [10] And diuerse weschingis, and richtuisnes of flesch, that war set to the tyme of correctioun. ✠ ✠ [11] Bot Crist beand a bischop of gudis to cumming, entrit be a largere and a perfitere tabernacile, nocht made be hand, that is to say, nocht of this making, [12] Nouthir be blude of gait buckis, or of caluis, bot be his awne blude, entrit aanys in to hali thingis, that war fundin be ane

Nu. xxviii. e.

Exo. xxx. b. Leui. xvi. g. Luc. i. a.

Joh. x. a. ande xiiii. a.

Hebre. v. c., vi. c., ande viii. a.

Esaie xxxiii. c. ii. Cor. v. a. i. Joh. i. b. i. Peter i. c.

ix. 5. **propitiatorie**: *propitiatorium;* AV., 'mercy-seat.' **be all**: *per singula.*

6. **Bot quhen**, &c.: *His vero ita compositis.* **in to the formaire**: *in priori quidem.* **doing**: *consummantes.*

7. **tabernacile**: supplied by P., as also 'entrit.' **offrit**: P., 'offride,' reading *offerret* with St., Sixt., cod. Demidov., and the Sarum Missal. Wy., 'offrith,' with Hent., Clem., *offert*, as in codd. Amiat., Fuld., Tolet., Augiens., and R.

8. **For the Haligaast**, &c.: *Hoc significante Spiritu sancto.* **had state**: *habente statum;* Rh., 'as yet standing.'

9. **be quhilk**: *juxta quam.* **alsa giftis**: so P., but Vg., *munera.*

10. **diuerse weschingis**: *variis baptismatibus.* **richtuisnes**: Wy., P., 'riȝtwisnessis'; *justitiis.* No authority for Nisbet's singular.

11. **beand**: *assistens;* RV., 'having come.' **entrit**: P., '*entride,*' supplied from the verse following.

12. **gait buckis**: *hircorum.* **that war fundin**: so P., missing the construction. Vg., *æterna redemptione inventa;* Rh., 'eternal redemption being found.'

Apoc. i. a. Leui. ix. b. ande xvi. b. euirlasting redemptioun. [13] For gif the blude of gait buckis, and of bullis, and the asse of a cow calf strenklit, hallowis vnclene men to the clengeing of
Nu. xix. b. Ephe. i. a. Collo. i. b. ii. Cor. v. c. Roma. vi. a. flesch, [14] How mekile mare the blude of Crist, quhilk be the Haligaast offrit himself vnwemmyt to God, sal clenge oure conscience fra dede werkis, to serue to God
i. Peter iiii. a. Galla. iii. c. i. Timo. ii. a. that levis? [15] And tharfor he is a mediatour of the new testament, that be dede falling betuix, into redemptioun of tha trespassingis that war vndir the formare testament, thai that ar callit takis the behecht
Galla. iii. c. of euirlasting heretage. ✠ [16] For quhare a testament is, it is nede, that the dede of the testament makare cum betuix. [17] For a testament is confermit in dede (men); ellis it is nocht worth, quhile he levis, that made the testament. [18] Quharfor nouthir the first testament was halowit without (*a*) blude. [19] For quhen
F. 162 *v.* ilk mandment of the law was redde of Moyses to all the pepile, he tuke the blude of calues, and of buckis of gait, with watir, and rede woll, and hysope, and bestrenklit bathe that ilk buke and all the pepile, [20] And said, This is the blude of the testament, that God comandit to yow. [21] Alsa he sprenklit with the

(*a*) *out* added under.

ix. 13. **asse**: Wy., 'asche'; P., 'aische.' Vg., *cinis*. **cow calf**: *vitulæ*, but translated 'calves' in ver. 19. **strenklit**: Wy., P., 'spreynd.' Vg., *aspersus*.

14. **to serue**: *ad serviendum;* Wy., 'for to serue.' **that levis**: *viventi*.

15. **be dede falling betuix**: *morte intercedente*. **takis**: *accipiant*.

16. **cum betuix**: *intercedat*.

17. **in dede (men)**: *in mortuis;* '*men*' supplied by Wy., P. **it is nocht worth**: *nondum valet*.

19. **he tuke**: *accipiens*. **bestrenklit**: *aspersit*. Wy., 'spreyngde'; P., 'bispreynde.'

20. **comandit to yow**: *mandavit ad vos*.

21. **he sprenklit**: *aspersit*. Wy., 'spreyngde'; P., 'spreynde.'

blude the tabernacile, and al the vesselis of the seruice in like maner. [22] And almaast all thingis ar clenget in blude be the law; and without schedding of blude remissioun (of synnis) is nocht made. [23] Tharfor it is nede, that the exemplaris of heuenlie thingis be clenget with thir thingis; bot thailk heuenlie thingis with (*a*) bettire sacrificis than thir. [24] For Jesus entrit nocht in to hali thingis made be handis, that ar exemplaris of verray thingis, bot into heuen it self, that he appere now to the chere of God for vs; [25] Nouthir that he offir him self oft, as the bischop entrit in to hali thingis be all yeris in alien blude, [26] Ellis it behuvit him to suffir oft fra the beginnyng of the warld; bot now aanis in the ending of warldis, to destructioun of synn be his sacrifice he apperit. [27] And as it is ordanit to men, aanis to dee, bot eftir this is the dome, [28] Sa Crist was offrit aanis, to avoide the synnis of mony

Actis vii. f. and xvii. d. i. Joh. ii. a.

Leuit. xvi. g.

Roma. v. a. i. Peter iii. c.

(*a*) *with* written above *ar* deleted.

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ix. 22. **remissioun (of synnis) is nocht made**: *non fit remissio.* Wy., P. do not mark 'of synnis' as a gloss, and cod. Demidov. and R. have actually *peccatorum.*

23. **exemplaris**: Wy., P., 'saumpleris'; *exemplaria.*

24. **that ar**: P., '*that ben.*' **of verray thingis**: *verorum;* Rh., 'of the true.' **to the chere**: *vultui;* RV., 'before the face.'

25. **entrit**: so Wy., P., 'entride.' Vg., *intrat;* but R. has *intravit.* **be all yeris**: *per singulos annos.*

26. **in the ending of warldis**: *in consummatione sæculorum.* **destructioun**: so Wy., P., reading *destructionem,* resting on no good authority, but quoted by Haymo. Rh., 'destruction.' Vg., *destitutionem.*

27. **is the dome**: *judicium.* P. supplies '*is.*' Abp. Ham. (p. 288), 'It is decretit of God that men and wemen anis sall dee, and efter that to cum to thair judgement.'

28. **Sa Crist**: *Sic et Christus.* **to avoide the synnis**: *ad . . . exhaurienda peccata.*

men; the secund (tyme) he sal appere without synn to almen that abidis him in to hele be faith.

x chapture.

Collo. ii. c. For the law having a schadow of gude thingis that ar to cum, nocht that ilk ymage of thingis, may neuir mak men nerand perfite be the ilk sammin sacrificis, the quhilk thai offir without cessing be al yeris; [2] Ellis thai suld haue cessit to be offrit, for als mekile as the wirschiparis clenget aanis, had nocht forthirmare conscience of synn. [3] Bot in thame mynde of synnis
Leuit. xvi. c. is made be al yeris. [4] For it is impossibile that synnis be done away be blude of bulis, and of buckis
Esaie l. b. Psal. xxxix. b. of gait. [5] Tharfore he entring in to the warld, sais, Thou wald nocht sacrifice and offring; bot thou has schapen a body to me; [6] Brint sacrificis alsa for

ix. 28. **the secund (tyme)**: *secundo;* Wy., P. supply '*tyme.*' **to almen that abidis him**: Wy., 'to men abydinge him'; P., 'to men that abiden him,' with Hent., Clem., R., and the weight of authority, *expectantibus se;* but Nisbet's version represents the addition of *omnibus* as in St., Sixt. **in to hele be faith**: P., 'in to heelthe,' with Vg., *in salutem.* Wy., 'into the heelthe of hem by feith,' as in R., *in salutem eorum per fidem.* Cod. Floriac. 52 has *in salutem per fidem.* J. Ham. (Cath. Traict., sig. S, 7), 'Christ deit to consume, and alluterlie tak auay the synnis of many.'

x. 1. **that ar to cum**: *futurorum.* **that ilk**: Wy., P., 'the ilke.' Vg., *ipsam.* **nerand**: *accedentes.* P., 'neȝinge'; Wy., 'comynge nyȝ.' Burne (f. 164), 'The lau contenit the schaddouis of tha gude thingis that var to be reuelit, and not the propir image, and forme of the thingis thame selfis.'

2. **for als mekile as**: *ideo quod.* **had**: *haberent.*

3. **mynde**: *commemoratio;* AV., 'remembrance.'

4. **be done away**: *auferri.*

6. **Brint sacrificis alsa**: so P.; but Vg., *Holocautomata,* merely. St., Hent. add *et* with codd. Amiat., Fuld., Tolet., Demidov., Augiens., Harl. 1772, and the older commentators. Ziegler's Fragments have *holocausta etiam.*

synn plesit nocht to thee. [7] Than I said, Lord! I cum; in the beginnyng of the buke it is writtin of me, that I do thi will, God. [8] He sayand before, That thou wald nocht sacrificis, and offringis, and brint sacrificis for synn, nor tha thingis ar plesand to thee, quhilkis ar offrit be the law, [9] Than I said, Lo! I cum, that I do thi will, God. He dois away the first, that he mak stedfast the secund. [10] In quhilk F. 163 r. we ar hallowit be the offring of the body of Crist Jesu aanys. [11] And ilk preest is reddy ministrand ilk day, and oft tymes offrand the sammin sacrificis, quhilkis may neuir do away synnis. [12] Bot this man offrand aa sacrifice for synnis, for euirmare sittis in the rychthalf of God the fader, [13] Fra thinfurth Psal. cix. a. abidand, till his ennimyis be put a stule of his feet.

x. 7. **Lord! I cum**: P., 'Lo! Y come'; *Ecce venio.* **beginnyng**: *capite.* Vv. 5-7: Hampole (p. 147), 'Sacrifice and offrynge thou not wild: bot eres thou made perfit til me. Offrand and for syn thou askid noght: than i sayd lo i cum. In the heued of the boke writen it is of me that i did thi will.' Surtees Psalter (p. 171)—

'Offrand and onelote wald þou noght se;
Eres sothlike made þou to me.
Offrand for sinne noght asked þou;
Þanne saide I: loke, I come nou
In heued of boke writen es of me
Þat I suld do þe wille of þe.'

8. **before**: *superius;* Wy., 'aboue, *or bifore.*' **for synn**: so P., translating *pro peccato* as in Sixt., Clem.; but Wy., 'and for synne,' reading *et pro peccato* with St., Hent., and the ancient authorities generally; so too Atto and Herveius. Ziegler's Fragments have *etiam pro peccato.*

10. **In quhilk**: *in qua voluntate;* P., 'in which wille.' **of Crist Jesu**: so Wy., P., but Vg., *Jesu Christi.* J. Ham. (Cath. Traict., f. 96), 've ar sanctefeit be ye oblation of Christis bodie anis offerit.'

12. **Bot this man**: *Hic autem.* Wy., P., supply '*man.*' **of God the fader**: so Wy., P., reading *Dei patris* as in R. Vg., *Dei.*

13. **Fra thinfurth**: *De cetero;* P., 'fro thennus forth.'

14 For be aan offrand he made perfite for euir hallowit men. 15 And the Haligaast witnessis to vs; for eftir
Jere. xxxi. c. that he said, 16 This is the testament, quhilk I sal witnesse to thame eftir tha dais, sais the Lord, in geving my lawis in the hartis of thame, and in the saulis of thame I sall abone write thame, 17 And now I sal na mare think on the synnis and wickitnessis of thame. 18 And quhare remissioun of thir is,
Joh. x. a. ande xiiii. a. now is thare na offring for synn. 19 Tharfore, brether, havand traist in to the entring of hali thingis in the
Roma. v. a. Hebre. ix. b. blude of Crist, 20 Quhilk halowit to vs a new way, and a levand be the keuiring, that is to say, his flesch, 21 We havand the gret preest on the hous of God,
i. Peter i. a. Heb. ix. c. 22 Nere we with verray hart in the plentee of faith; and be our hartis strenkilit fra ane euile conscience,

x. 14. **hallowit men**: *sanctificatos.* Burne (f. 44), 'Christ be ane oblation hes maid thame perfyt for euer quha ar sanctifeit.'

15. **And the Haligaast**, &c.: *Contestatur autem nos et Spiritus sanctus.* **eftir that**: *Postquam.*

16. **This is the testament**: *Hoc autem testamentum.*

18. **And quhare remissioun**, &c.: *Ubi autem horum remissio: jam non est oblatio pro peccato.* P. underlines the second '*is*'; his text, as in R., had *est* in the first clause, not in the second. The ancient authorities, as codd. Amiat., Fuld., Tolet., Demidov., Augiens., and the Old Latin, have no verb in either clause; Ziegler's Fragments read, *Ubi autem remissio, non adhuc oblatio;* but Sedulius, *Ubi ergo horum remissio, jam non fit oblatio.*

19. **in to the entring**: so Wy., P., reading *in introitum* with cod. Tolet., Harl. 1772, R., Ziegler's Fragments, and Sedulius. Vg., *in introitu.*

20. **Quhilk halowit**: so P., reading *Qui initiavit* as in R., without good authority. Vigilius quotes as *Qui dedicavit nobis vitam recentem et viam*, and cod. Claromont. has *in qua initiavit.* Vg., *Quam initiavit nobis viam novam;* Wy., 'the which he halowide to vs a new wey.' **be the keuiring**: *per velamen.* P., 'bi the hiling'; Wy., 'bi a veyl, *or keuering.*'

21. **We havand**: P., 'and *we hauynge.*' Vg., *et sacerdotem.* **on**: *super;* Rh., 'over.'

22. **Nere we**: *Accedamus.* **and be our hartis strenkilit**: *aspersi corda.* P., 'and be oure hertis spreined.'

and our bodijs weschin with clene watir, [23] And hald we the confessioun of our hope, bowing to na side; for he is trew that has made the behecht. [24] And behald we togiddir in the stering of charitee and of gude werkis; [25] Nocht forsakand oure gadering togiddir, as it is of consuetude to summen, bot confortand, and be sa mekil the mare, be how mekile ye se the day neerand. [26] For quhy now a sacrifice for synnis is nocht left to vs, that synnis wilfullie, eftir that we haue takin the knawing of treuth. [27] For quhy sum abiding of the dome is dreedfull, and the following of fire, quhilk sal waast all aduersaries. [28] Quha that brekis Moyses law, deis without ony mercy, be ij or iij witnessis; [29] How mekile mare gesse ye, that he deserues werse turmentis quhilk defoulis the sonn of

Roma. xiii. b.
Nu. xv. c.
Hebre. vi. a.

Deutro. xvii. b. ande xix. c.

x. 22. **and our bodijs weschin**: *et abluti corpus.*

23. **And hald we**: *Teneamus.* **bowing to na side**: *indeclinabilem;* Wy., 'vnbowynge, *or that may not be foldyn.*' **trew**: *fidelis.*

24. **And behald we togiddir**: *Et consideremus invicem;* Rh., 'and let us consider one another.' **in the stering**: so Wy., P., reading *in provocatione* with codd. Demid., Augiensis. Vg., *in provocationem;* Rh., 'unto the provocation.'

25. **of consuetude**: Wy., P., 'of custom.' Vg., *consuetudinis.* **confortand**: *consolantes.* Vv. 24, 25: J. Ham. (Cath. Traict., f. 96), 'stand steidfast in Christis treu vorschipping, euerie ane prouoking another to cheritie, not leuing yair societie and calling in Christ (as sum did).'

26. **to vs, that synnis**: *peccantibus nobis;* Rh., 'if we sin.' J. Ham. (Cath. Traict., f. 96 *v.*), 'To yame quha synnis villinglie efter yaj ressaue ye knaulege of the veritie, yair abydis not ane sacrifice or hostie for synnis.'

27. **For quhy sum abiding**, &c.: so Wy., P., translating *Terribilis namque est*, as in cod. Tolet. R. has *Terribilis namque*, without *est*. Vg., *Terribilis autem quædam expectatio judicii.* Atto reads *Terribilis autem quædam est expectatio.* **following**: Wy., P., 'suyng.' Vg., *æmulatio;* Rh., 'rage.' RV., 'fierceness.' **all**: an addition of Nisbet's without authority.

28. **brekis**: so P., but Vg., *Irritam . . . faciens legem;* Wy., 'makynge voyde, *or brekinge.*'

29. **defoulis**: *conculcaverit;* Rh., 'hath trodden . . . under foot.'

God, and haldis the blude of the testament pollute, in quhilk he is halowit, and dois despite to the spirit of
Deu. xxxii. d. grace? [30] For we knaw him that said, To me ven-
Roma. xii. c. geance, and I sall yeeld. And eftsone, For the Lord
Deut. xxxii. e. sal deme his pepile. [31] It is ferdfull to fall in the
F. 163 v. handis of leving God. [32] And haue ye mynde on the formare dais, in quhilkis ye war lichtnit, and suffrit gret strijf of passiounns. [33] And in that vthir ye war made a spectacile be despitis and tribulatiouns; in ane vthir ye war made fallowis of men levand sa. [34] For alsa to
Actis xxi. a. Ephe. iiii. a. Phil. i. a. ii. Timo. ii. b. bundin men ye had compassioun, and ye resauet with ioy the reving of your gudis, knawand that ye haue a bettir and a duelling substance. [35] Tharfore will ye nocht tyne youre traist, quhilk has gret rewarding.
Heb. xii. a. Abac. ii. a. [36] For pacience is nedefull to you, that ye do the will of God, bringand agane the behecht. [37] For yit a litill, and he that is to cum sall cum, and he sal nocht

x. 29. **haldis**: *duxerit.* **he is halowit**: *sanctificatus est.* **dois**: *fecerit.* J. Ham. (Cath. Traict., f. 56), 'he meretis greuous puneisment, quha conculcatis the sone of god, *and treadis him vnder fute, Be the irreuerent ressauing of the sacrament, and prophaning the bluid of his testament.*'

30. **I sall yeeld**: *retribuam.*

32. **ye war lichtnit, and suffrit**: *illuminati . . . sustinuistis.* **strijf of passiounns**: *certamen . . . passionum;* RV., 'conflict of sufferings.'

33. **And in that vthir . . . in ane vthir**: *Et in altero . . . in altero;* AV., 'partly . . . and partly.' **despitis**: P., 'schenschipis.' Vg., *opprobriis.* **of men levand sa**: *taliter conversantium.*

34. **reving**: P., 'robbyng'; Wy., 'raueyne.' Vg., *rapinam.*

35. **tyne**: Wy., P., 'leese.' Vg., *amittere.* Abp. Ham. (p. 55), 'Tak gud tent, that ye tyne nocht your confidence . . . for it hais greit reward.'

36. **that ye do . . . bringand**: *ut facientes . . . reportetis;* but P., 'that ȝe do the wille of God and bringe aȝen,' and Wy., 'that ȝe doynge the wille of God, brynge aȝen.'

37. **For yit a litill, and he that**: so P. Clem., *Adhuc enim modicum aliquantulum, qui,* but St., Hent., Sixt., *aliquantulumque qui.* Wy., 'ȝit sotheli a litil, how euere litil, he,' reading with codd. Tolet., Augiens., *quantulumcunque qui.* Cod. Demidov. has *quantulumcunque et qui;* cod. Amiat., *modicum quantulum qui.*

tary. [38] For my iustman levis of faith; that gif he withdrawis him self, he sal nocht plese to my saule. [39] Bot we ar nocht the sonnis of withdrawing away into perditioun, bot of faith into getting of saule.

Roma. i. b. Galla. iii. b.

The xi chapture.

Bot faith is the substance of thingis that ar to be hopit, and ane argument of thingis nocht apperand. [2] And in this faith aldmen has gottin witnessing. [3] Be faith we vndirstand that the warldis war made be Goddis word, that visibile thingis war made of vnuisibile thingis. [4] Be faith Abel offrit a mekile mare sacrifice than Caym to God, be quhilk he gat witnessing to be iust, for God baire witnessing to his giftis; and be that (faith) he dede spekis yit. [5] Be faith Enoch was translatit, that he suld nocht se dede; and he was nocht fundin, for the Lord translatit him. For before translatioun he had witnessing that he plesit God. [6] And it is impossibile to plese God without faith. For it behuvis that a man cummand to God, beleue that he is, and that he is rewardare to men that sekes him. [7] Be faith Noe dredde, throw ansuere takin of thir thingis that yit war nocht sene, and schupe ane schip into the hele of his hous; be quhilk he dampnit the warld, and is ordanit aire of richtuis-

Roma. i. b. ande viii. c. Collo. i. b. i. Timo. i. c.

Gene. i. a. ande iiii. a. Math. xxiii. c.

Gene. vi. c. Sapient. iiii. b.

Eccles. xliiii. b. ande xlix. c.

Gene. vi. d. Ecclesi. xli. b. Math. xii. d.

xi. 2. **And in this faith**: *In hac enim.* Wy., P. add '*feith.*'

4. **a mekile mare sacrifice**: *plurimam hostiam.* **be that (faith)**: *per illam.*

5. **the Lord**: so Wy., P., reading *Dominus*, as in St., cod. Augiens., and R.; but Vg., *Deus.*

6. **without faith**: Abp. Ham. (p. 125), 'Without fayth it is impossible to pleis God, for he that cummis to God mone beleif that God is, and that he is ane rewardar of thame that seikis him.'

7. **Noe dredde . . . and schupe**: *metuens aptavit.* **throw ansuere takin**: *responso accepto.* **schip**: so P. Vg., *arcam;* Wy., 'an ark, *or schip.*' **dampnit**: *damnavit;* Rh., 'condemned.' **is ordanit**: *est institutus.*

Gene. xii. a. and xiiii. a. nes, quhilk is be faith. [8] Be faith, he that is callit, Abraham, obeyit to ga out in to a place, quhilk he suld tak into heretage; and he went out, nocht witting quhethir he suld ga. [9] Be faith he duelt in the land of repromissioun, as in ane alien (land), duelland in litil housis with Isaac and Jacob, euen airis of the sammin repromissioun. [10] For he abade a citee having
Gene. xxi. a. foundementis, quhais craftisman and makare is God.
F. 164 r. [11] Be faith alsa that ilk Sare barane, tuk virtue in consaving of seed, ye, abone the tyme of age; for scho beleuet him (*a*) trew, that had promittit. [12] For quhilk thing of aan, and yit nere dede, thar ar born as sternis of heuen in multitude, and as grauale that is
Joh. viii. a. Gene xlvii. b. at the see side out of novmer. [13] Be faith al thir ‡ ar dede, quhen the promittis war nocht takin, bot thai

‡ Ar dede, quhen the promittis.) This dide Sanct Stewi

(*a*) After *him, that* deleted.

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xi. 8. **he that is callit, Abraham**: *qui vocatur Abraham;* AV., 'Abraham, when he was called.' Wy., P., 'he that is clepid Abraham.' **quhilk he suld tak**: *quem accepturus erat;* Wy., 'which he was to takinge.' **quhethir**: *quo.* Wy., P., 'whidur.'

9. **repromissioun**: P., 'biheest'; Wy., 'aȝenbiheeste.' Vg., *repromissionis.* **in ane alien (land)**: *in aliena.* P. supplies '*loond.*' **litil housis**: *casulis;* Rh., 'cottages.' AV., 'tabernacles.' RV., 'tents.' **euen airis**: *coheredibus.*

10. **abade**: *Expectabat.* **craftisman**: *artifex.* P., 'crafti man'; Wy., 'crafty man.'

11. **in consaving**: so P., reading *in conceptione* with St., Hent., Sixt., cod. Augiens., R., and Primasius. Cod. Demidov. has strangely *virtute in conceptione.* Wy., 'into conseyuing,' agreeing with Clem., cod. Amiat., and Atto, *in conceptionem.* Cod. Fuld., *virtutem et conceptionem.* **trew**: *fidelem.* **had promittit**: P., 'hadde bihiȝte'; Wy., 'hadde aȝenbihiȝt.' Vg., *repromiserat.*

12. **of aan**: *et ab uno.* **nere dede**: *emortuo;* Rh., 'quite dead.' AV., 'as good as dead.' **in multitude**: so Wy., P., probably reading *in multitudine* as in Harl. 1772 and R. Vg., *in multitudinem.* **out of novmer**: so P., but Wy., 'vnnoumbrable'; *innumerabilis.*

13. **Be faith**: *Juxta fidem;* Rh., 'According to faith.' **takin**: *acceptis.*

expoynn in the vii. of the Actis. For Abraham, Isaac, ande Jacob had na inheritance in the land of Canaan, na, not the breed of anne fute, thocht thair seid possessed it eftir thaim. And wer as the propheit Ezechiel, in his xxxiii. chapture, sayis that Abraham had the lande of Canaan in possessionn, it monn be vndirstoude that he othir possessit it be him self be faith or in the posterite of his seide.

beheld thame on fer, and salusand thame, and knawlechet that thai war pilgrimis and herbrijt men on the erde. 14 And thai that sais (*a*) thir thingis, signifijs that thai seke a cuntree. 15 Gif thai had had mynd of the ilk, of quhilk thai went out, thai had tyme of turning agane; 16 Bot now thai desire a bettir, that is to say, heuenlie. Tharfor God is nocht confonndit to be callit the God of thame; for he made reddie to thame a citee. 17 Be faith Abraham offrit Isaac, quhen he was temptit; and he offrit the aan begottin,(*b*) quhilk had takin the repromissioun; 18 To quham it was said, For in Isaac the sede salbe callit to thee. 19 For he demyt, that God is mychtj to raase him, ye, fra dede; quharfor he tuke him alsa into a parabile. 20 Be faith alsa of thingis to cummande, Isaac blessit Jacob and Esaw. 21 Be faith Jacob deand blessit al the sonnis of Joseph, and honorit the hienes of his wand. 22 Be faith Josephe

Exod. iii. c. Math. xxii. d. Gene. xxii. a. Ecclesi. xliiii. c. Gene. xxvii. d. Gene. xlviii. c. Gene. l. d.

(*a*) *saw* deleted, *sais* added in margin.
(*b*) After *begottin*, *sonn* deleted.

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xi. 13. **thai beheld . . . and salusand . . . and knawlechet**: so P., with superfluous 'and'; Vg., *aspicientes . . . et salutantes . . . et confitentes.* **war**: so P., but Vg., *sunt;* Wy., 'ben.' S. Jerome has, *confitentes quia peregrini et advenæ erant super terram.* **herbrijt men**: *hospites.* P., 'herboryd men.'

15. **Gif**: *Et si quidem;* Wy., 'And forsothe if.' **thai had tyme**: *habebant utique tempus.* Comp. viii. 7.

16. **is nocht confonndit**: *non confunditur;* AV., 'is not ashamed.'

17. **had takin**: *susceperat.* **the repromissioun**: P., 'the biheestis'; Wy., 'repromyssiouns, *or aʒenbiheestis.*' Vg., *repromissiones*, but cod. Claromont. and Primasius have *repromissionem.*

19. **For he demyt**: *Arbitrans.* **to raase him**: *suscitare*, but R. has *suscitare eum.* **tuke**: *accepit.* **into a parabile**: *in parabolam;* AV., 'in a figure.'

21. **al the sonnis**: *singulos filiorum;* RV., 'each of the sons.' **wand**: Wy., P., 'ʒerde.' Vg., *et adoravit fastigium virgæ ejus*, but Genesis xlvii. 31, *adoravit Israel Deum, conversus ad lectuli caput.*

deand had mynd of the passing furth of the childir
Exod. ii. c. of Israel, and comandit of his baanys. [23] Be faith
Moyses born, was hidde thre monethis of his fader
and moder, for that thai saw the yonng child faire;
and thai dredde nocht the comandment of the king.
Exod. ii. d. [24] Be faith Moyses was made gret, and denyit that he
was the sonn of Pharaois dochtir, [25] And chesit maire
to be turmentit with the pepile of God, than to haue
mirth of temporale synn; [26] Demand the (*a*) repreef of
Crist mare richessis than the tresouris of Egiptianis;
Exod. xii. f. Exod. xii. d. for he beheld into the rewarding. [27] Be faith he
forsuke Egipt, and dredde nocht the hardnes of the
king; for he abade, as seand him that was (*b*) vnuisibile.
[28] Be faith he hallowit pasche, and the schedding out
of blude, that he that destroyit the first thingis (of
Exod. xiiii. c. Egiptianis), suld nocht tuiche thame. [29] Be faith thai
passit the rede see, as be dry land, quhilk thingis
Josue vi. c. Egiptianis assayand war deuourit. [30] Be faith the wallis
of Jerico fell doun, be cumpassing of vii dais. [31] Be faith

(*a*) After *the*, *repro* deleted. (*b*) Before *was*, *is* deleted.

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xi. 22. **passing furth**: *profectione.* **of his baanys**: *de ossibus suis.*

23. **of his fader and moder**: *a parentibus suis.* **faire**: *elegantem;* Wy., 'fair, *or semely.*' Rh., 'a proper infant.'

24. **was made gret**: so P., but Vg., *grandis factus;* RV., 'when he was grown up.'

25. **And chesit maire**: *Magis eligens.* **mirth**: *jucunditatem.*

26. **repreef**: *improperium;* Wy., 'reproue.'

27. **hardnes**: Wy., 'hardnesse'; P., 'hardynesse.' Vg., *animositatem.* **he abade**: *sustinuit*, used absolutely; AV., 'he endured.' But Wy., 'forsoth he as seynge susteynede the inuisyble.' Rh., 'for him that is invisible he sustained as if he had seen him.'

28. **the first thingis (of Egiptianis)**: *primitiva:* the addition is in Wy., P. as a gloss, and cod. Gigas and R. have *Egiptianorum.* Rh., 'the first-born.'

[‡ . . . . .] promises quhilk war maide vnto thame, as for ane exempill, the kingdomme of Juda was promisit vnto Dauid, i. Reg. xiii. and xvi., Actis xiii.; health was promisit vnto Ezechias, iiii. Reg. xx.; victory vnto Gedeon aganiss the Madianites, Judicum vi., &c.

‡ Wemen resauit.) That is to say, God wrocht sa in these haly men that certane dead childer was raysed agane fra dede to lyfe, and war deliuirit to thair motheris. As thow redis, iii. Regum xvii. and iiii. Reg. iiii.

‡ A bettir agane rysyng.) It is a gud resurrectiounn to be rasit wp fra death vnto lyf corporall; bot thar is a bettir, vnto lif euirlestyng, vnto sic as hes donne gud, Joh. v.

Raab the hure resauet the espieris with pece, and perysit nocht with vnbeleeful men. [32] And quhat yit sal I say? For tyme sal failye me telling of Gedeon, Baruch, Sampson, Jepte, Dauid, and Samuel, and of vthir prophetis; ✠ [33] Quhilkis be faith ouircom realmes, wrocht richtuisnes, ‡ gat repromissiounns; thai stoppit the mouthis of liounns, [34] Thai sloknit the feersenes of fire, thai drave away the ege of swerde, thai recouirit of seeknes, thai war made strinthie in batale, thai turnit the oostis of alienis. [35] ‡ Women resauet thar dede childer fra dede to lijf; bot vthir war haldin furth, nocht takand redemptioun, that thai suld fynd ‡ a bettir aganerysing. [36] And vthir assayit scornyngis and strijkingis, maire ouir and bandis and presonns. [37] Thai war staanyt, thai war persewit, thai war

Judicum vii. a. F. 164 *v.*

Judicum iiii. d., xiiii. d., xi. f. i. Reg. xvii. f. ande xii. a.

Daniel vi. d. ande xiiii. g.

iii. Reg. xix. a. Esaie xxxviii. b. Judi. iii. and xv. c.

i. Para. xii. e.

i. Reg. xiii. b.

xi. 31. **resauet . . . and perysit nocht**: so P. Vg., *non periit . . . excipiens;* Wy., 'perischide not . . . she takynge, *or receyuynge.*'

32. **Baruch**: P., 'Barak'; Wy., 'Barach.' Vg., *Barac.* **and Samuel**: so Wy., P., reading *et Samuel* with codd. Amiat., Fuld., Augiens., Claromont., Harl. 1772, and R. Cod. Tolet. has *David quoque et Samuel.* Vg., *David, Samuel.* **and of vthir prophetis**: so Wy., P., but Vg., *et Prophetis.* Cod. Demidov. and R. have *et aliis Prophetis.*

34. **sloknit**: Wy., P., 'quenchiden'; *Extinxerunt.* **drave away**: Wy., 'dryuen awey'; P., 'dryueden awei,' reading *effugaverunt* with St., Hent., Sixt., codd. Tolet., Demidov., the Mozarabic Missal, Atto, Primasius, or *effugarunt*, as in the Sarum Missal and Breviary. Rh., 'repelled.' Clem., with codd. Amiat., Fuld., Augiens., *effugerunt.* The words are often interchanged in MSS. **recouirit**: Wy., 'keuereden'; P., 'coueriden'; *convaluerunt.* **oostis**: so P. Vg., *castra;* Wy., 'the castels, *or oostis.*'

35. **thar dede childer**: *mortuos suos.* P. wrongly supplies '*children.*' **fra dede to lijf**: so P., but Vg., *de resurrectione;* Wy., 'of aȝenrysing.' **war haldin furth**: *distenti sunt;* Rh., 'were racked.' Wy., 'ben holdun forth, *or deede.*' **takand**: *suscipientes.*

36. **assayit**: *experti.*

37. **thai war persewit**: Nis. has mistaken Purvey's 'sawid' for 'sewid.' Vg., *secti sunt;* Wy., 'thei weren kitt.'

ii. Para. xiiii. a. ande xx. e. ii. Reg. xvii. c. iiii. Reg. iiii. d. Jere. xx. a. iii. Reg. xxi. b. iiii. Reg. i. b.

temptit, thai war dede in slaing of swerde. Thai went about in brock skinnis, and in skinnis of gait, misterfull, anoyit, turmentit; [38] To quhilkis the warld was nocht worthie. Thai errit in wildernessis, in montanis, in dennis, and caues of the erde. [39] And al thir, previt be witnessing of faith, ȝit tuke nocht repromissioun; [40] For God prouidet sum bettir thing for vs, that thai suld nocht be made perfite without vs.

Math. iii. c.

The xii chapture.

Ephe. iiii. c. Collo. iii. a. i. Peter ii. a.

Tharfor we that haue sa gret a cloude of witnessis put to, do we away al charge, and synn standing about vs, and be pacience rin we to the batale purposit to vs, [2] Behalding into the makare of faith, and the perfite endare, Jesu; quhilk quhen ioy was purposit to him, he

Phil. ii. a.

xi. 37. **in brock skinnis**: so Wy., P. Vg., *in melotis;* Rh., 'in sheep skins.' Mammotrectus: 'In melotis ·i· in uestibus ex pilis camelorum. Uel melius dicendum est quia melus est animal quod taxus dicitur: cuius pellis dicitur melota, et est ualde hispida. ita dicit glossa. Huguitio dicit quod hic melus . . . animal est quod taxus dicitur qui favos appetit et mella assidue captat. . . . Isidorus dicit quod melotes; que et pera dicitur; est uestis caprina.' The Greek word mēlōtē, sheepskin, has been confused with Lat., meles, a badger, hence the explanation. Cod. Claromont., *in antelenis*, in breast-bands of horses, due probably to confusion with *lana*. Harl. 1772 has replaced the difficult word by the gloss, *in vestitu ovium*. **and in skinnis of gait**: *in pellibus caprinis*, but *et* is added in the Mozarabic Missal and Sarum Breviary. Cod. Claromont. has *et caprinis pellibus*. **misterfull**: *egentes*. Wy., 'nedy'; P., 'nedi.' **anoyit**: *angustiati*. Wy., 'angwysschid'; P., 'angwischid.'

38. **To quhilkis**: so Wy., P., taking *Quibus* as dative. **Thai errit**: *errantes*. **dennis**: *speluncis*.

xii. 1. **Tharfor we that haue**: *Ideoque et nos . . . habentes*. **put to**: *impositam;* Rh., 'put upon us.' **do we away al charge . . . and . . . rin**: *deponentes omne pondus . . . curramus*. **batale**: *certamen;* Wy., 'the stryf, *or fiȝt*.'

2. **the makare**: *Auctorem*. **quhen ioy was purposit to him**: *proposito sibi gaudio;* AV., 'for the joy that was set before him.'

suffrit the croce, and contempnit confusioun, and sittis on the richthalf of the sete of God. [8] And bethink ye on him that suffrit sic aganesaying of synfulmen aganes him self, that ye be nocht made irkit, failyeing in your saulis. [4] For ye aganestand nocht yit til to blude, fechting aganes synn. [5] And ye haue foryet the confort that spekis to you as to sonnis, sayand, My sonn, will thou nocht despise the teching of the Lord, nowthir be thou made wery, the quhile thou art chastisit of him. [6] For the Lord chastisis him that he luvis; he scurgis euiry sonn that he resaues. [7] Abide ye still in chastising; God proffris him to you as to sonnis. For quhat sonn is it, quham the fader chastisis nocht? [8] That gif ye ar out of chastising, quhais part takaris ar ye al made, than ye ar adulteraris, and nocht sonnis. [9] And eftirwart we had fadris of our flesch, techaris, and we with reuerence dredde thame. Quhethir nocht mekile mare we suld obey to the fader of spiritis, and we sal

Hebre. i. a. ande x. b.

Prouerbi. iii. b. Apoc. iii. d.

F. 165 r.

xii. 2. **and contempnit confusioun**: *confusione contempta;* P., 'and dispiside confusioun.' RV., 'despising shame.' Vv. 1, 2: Abp. Ham. (p. 155), 'Lat us ryn be pacience unto the battall that is set afore us, lukand unto Jesus the author and finissar of our faith, quhilk quhen the joy was lade before him, tholit the crosse and dispysit the schame.'

3. **And bethink ye on him**: *Recogitate enim eum.* **made irkit**: Wy., P., 'maad wery'; *fatigemini.* **failyeing**: *deficientes.*

5. **the teching**: so P. Vg., *disciplinam;* Wy., 'disciplyn.' The same word is rendered 'chastising' in vv. 7, 8, 11. **thou art chastisit**: *argueris.*

6. **he scurgis**: *flagellat autem.*

8. **ont of**: *extra.* **quhais part takaris ar ye al made**: P., 'whos parteneris ben ȝe alle maad'; but Vg., *cujus participes facti sunt omnes;* Wy., 'of which alle ben maad parceners.' Sedulius has *Cujus participes facti estis. Scilicet diaboli.* **adulteraris**: Wy., P., 'auowtreris.' Vg., *adulteri;* Rh., 'bastards.'

9. **eftirwart**: *Deinde;* AV., 'Furthermore.' **we with reuerence dredde thame**: *reverebamur eos.* Abp. Ham. (p. 250), 'Gyf we ar bound to be obedient to the commandis of our erdly and carnal father, mekil mair aucht we to be obedient to the commandis of our hevinly father.'

leue? [10] And thai in tyme of few dais taucht vs be thar will; bot this fader techis to that thing that is proffitabile, in resaving the hallowing of him. [11] And ilk chastising in present tyme semes to be nocht of ioy, bot of sorow; bot eftirwart it sal yelde fruit of richtuisnes
Esaie xxxv. a. maast peciabile to men exercit be it. [12] For quhilk thing raase ye slaw handis, and kneis vnbundin, [13] And mak ye richtfull steppis to your feet; that naman halt-
Roma. xii. c. and erre, bot mare be helit. [14] Follow ye pece with almen, and halynes, without quhilk naman sal se God. [15] Behald ye, that naman failye to the grace of God, that na rute of bittirnesse buriounand vpwart lett, and mony be defoulit be it; [16] That na man be fornicatour, outhir vnhaly, as Esaw, quhilk for aa mete sald his first
Gene. xxv. b. thingis. [17] For wit ye, that eftirwart he couatand to inherite blessing, was repreuit. For he fand nocht place of pennance, thouch he soucht it with teris.
Gene. xx. c. [18] Bot ye haue nocht cummin to the fire abile to be

xii. 10. **And thai**: *Et illi quidem.* **be**: *secundum.*

11. **in present tyme**: *in præsenti.* P. supplies '*tyme.*' **to men exercit**: *exercitatis.*

12. **slaw**: *remissas;* RV., 'that hang down.' **vnbundin**: *soluta.*

13. **richtfull steppis**: *gressus rectos.* **haltand**: *claudicans.*

14. **Follow**: Wy., P., 'sue'; *sequimini.*

15. **Behald ye**: *Contemplantes.* **buriounand vpwart lett**: *sursum germinans impediat.*

16. **That na man**, &c.: *Ne quis fornicator;* Rh., 'Lest there be any fornicator.' **vnhaly**: *profanus.* **for aa mete**: *propter unam escam.* **his first thingis**: *primitiva sua.*

17. **eftirwart**: *et postea.* **was repreuit**: *reprobatus est;* AV., 'was rejected.' **of pennance**: *pœnitentiæ;* Rh., 'repentance.'

18. **Bot ye**, &c.: so P., and similarly Wy., 'Forsoth ȝe han not come to the tretable fyer, *or able for to touche*, and able to come to,' translating *non enim accessistis ad tractabilem et accessibilem ignem* as in codd. Augiens., Tolet., R., and the commentators Primasius, Atto, and Herveius. Codd. Amiat., Fuld., Demidov. have *N. e. a. ad tractabilem et accensibilem ignem;* cod. Claromont. and the Old Latin generally, *ad ardentem et tractabilem ignem*, of which Harl.

tuichet, and abile to cum to, and to the quhirle wind, and myst, and tempest, [19] And sound of trumpet, and voce of wordis; quhilk thai that herd, excusit thame, that the word suld nocht be made to thame. [20] For thai baire nocht that that was said, And gif a beest tuichit the hill, it was staanyt. [21] And sa dreedfull it was that was seen, that Moyses said, I am afferit, and full of trembiling. [22] Bot ye haue cummin nere to the hill Sion, and to the citee of God levand, the heuenlie Jerusalem, and to the multitude of mony thousand angelis, [23] And to the kirk of the first men, the quhilkis ar writtin in heuenis, and to God, domesman of all, and to the spirit of iust perfite men, [24] And to Jesu, mediatour of the new testament, and to the springing of blude, bettir speking than Abell. [25] Se ye, that ye forsake nocht the spekar; for gif thai that forsuke him that spak on the erd, eschapet nocht, mekile mare we that turnis away fra him that spekis to vs fra heuenis. [26] Quhais voce than mouet the erde, bot now (*a*) he agane behechtis, and sais, Yit aanys and I sal moue nocht aanly erde, bot alsa heuen. [27] And that he sais, Yit aanys, he declaris

Exod. xix. b.

Apoca. xxi. b.

i. Peter i. a. Heb. ix. c. ande x. c.

Gene. iiii. b.

Aggee. ii.

(*a*) *now* corrected out of *know*.

1772 is a corruption, *ad ardentem intrectabilem ignem*. Clem. reads *ad tractabilem montem, et accensibilem ignem;* St., Hent., Sixt. substitute in this *accessibilem* for *accensibilem*. The insertion of *montem* rests on no ancient authority. **myst**: *caliginem*.

xii. 20. **tuichit**: *tetigerit;* Rh., 'shall touch.' **it was staanyt**: so P., but Wy., 'it schal be stooned'; *lapidabitur*.

22. **multitude**: *frequentiam;* Rh., 'assembly.'

23. **of the first men**: *primitivorum;* Rh., 'first-born.' **spirit**: so Wy., P., reading *spiritum* as in St., codd. Demidov., Claromont., and the Old Latin, and R. But Vg., *spiritus*.

24. **springing**: Wy., 'sprengynge'; P., 'sprenging.' Vg., *aspersionem;* cod. Amiat., *sparsionem*.

25. **forsake**: *recusetis;* Rh., 'refuse.' **the spekar**: *loquentem;* AV., 'him that speaketh.' **that forsuke him**: *recusantes eum*.

the translatioun of mouabile thingis, as of made thingis,
i. Peter iii. a. that tha thingis duelle, that ar vnmouabile. [28] Tharfore we resaving the kingdom vnmouabile, haue we grace, be quhilk serue we plesing to God with drede and reuer-
Deutro. iiii. d. ence. [29] For our God is fire that wastis.

xiii chapture.

F. 165 v. The (*a*) charitee of brethirhede duelle in you, [2] And will
Gene. xviii. a. ande xix. c. ye nocht foryet hospitalitee; for be this sum men plesit
Roma. xii. a. to angelis, that war resauet to herbry. [3] Think ye on
i. Peter iiii. b. bundin men, as ye war togiddir bundin, and of laborand
Math. xxv. c. men, as you self duelland in the body. [4] Spousingis in
Heb. x. d. althingis honorabile, and bed vnwemmyt; for God sal
Ecclesi. xxix. b. deme fornicatouris and adulteraris. [5] Be your maneris

(*a*) *The* corrected out of *Theoph*, itself corrected out of *Tharfor*.

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xii. 27. **translatioun**: *translationem;* AV., 'removing.' **of mouabile thingis**: *mobilium;* AV., 'of those things that are shaken.'

28. **haue we grace**: so P., reading *habeamus* with cod. Demidov., Primasius, and Sedulius. Vg., *habemus;* Wy., 'we . . . han grace.' With this verse Wy. begins ch. xiii.

xiii. 2. **plesit**: so Wy., P., reading *placuerunt* as in St., Hent., Sixt., codd. Fuld., Augiens., Demidov., Gigas, Harl. 1772. Clem., *latuerunt*, as in codd. Amiat., Tolet., and S. Augustine, Speculum. Atto, 'placuerunt, seu ut in Graeco habetur, latuerunt.' Rh., 'certain, being not aware, have received Angels.' **to angelis**: a singular mistranslation in Wy., P., *Angelis hospitio receptis* being an ablative absolute, the complement of *placuerunt* is *Deo*, not expressed.

3. **as ye war togiddir bundin**: *tanquam simul vincti;* AV., 'as bound with them.' **of laborand men**: *laborantium;* Wy., P., 'of trauelinge men.' RV., 'them that are evil entreated.' **as you self**: *tanquam et ipsi*, but cod. Gigas omits *et*.

4. **Spousingis**, &c.: Nis. diverges from P., 'Wedding *is* in alle thingis onourable.' Wy., 'Honorable wedding in alle thingis.' Abp. Ham. (p. 89), 'Lat marriage be haldin honorable, and the bed undefylit': *id.* (p. 92), 'God sall juge and condempne all fornicatouris and adulteraris.'

without couatice, contentit with present thingis; for he said, I sal nocht leif thee, nouthir forsake, [6] Sa that we say traistlie, The Lord is helpare to me; I sal nocht drede quhat man sal do to me. [7] Haue ye mynd of your soueranis, that haue spokin to you the word of God; of quhilkis behald ye the gaing out of leving, and folow ye the faith of thame, [8] Jesu Crist, yistirday, and this day, he is alsa into warldis. [9] Will ye nocht be led away be diuerse techingis, and strange. For it is best to stabile the hart with grace, nocht with metis, the quhilkis proffittis nocht to men wandring in thame. [10] We haue ane altare, of quhilk thai that seruis to the tabernacile has nocht power to ete. [11] For of quhilk beestis the blude is born in for synn into hali thingis be the bischop, the bodijs of thame ar brint without the castelis. [12] For quhilk thing Jesu, that he suld hallow the pepile be his blude, suffrit without the yett. [13] Thar-for go we out to him without the castelis, bering his

Deu. xxxi. b. Josue i. a.
Psal. lv. a. ande cxvii. a.
Heb. iii. b.
Roma. xiiii. c.
Collo. iii. c.
Titum i. c.
Joh. vi. f.
Exod. xix. b.
Leui. iiii. c.
Nu. xix. a.
Joh. xix. b.

xiii. 5. **contentit**: Wy., 'payd'; P., 'apaied'; *contenti.*

6. **traistlie**: *confidenter.* Wy., P., 'tristily.' **helpare**: P., 'an helpere.' Hampole (p. 407), 'Lord helpere til me: i sall noght drede what man til me do.'

7. **soueranis**: *præpositorum.* **behald ye . . . and folow ye**: *intuentes . . . imitamini.* **the gaing out of leving**: *exitum conversationis;* RV., 'the issue of their life.'

8. **is**: supplied by P., and underlined. Vg., *ipse et in sæcula.* But R. has *ipse est in sæcula*, and the Old Latin, *ipse est et in sæcula.* Gau (p. 35), 'Iesus christ vesz in time past and is now and sal be in time to cum.'

9. **to men wandring**: *ambulantibus.*

10. **We haue ane altare**: Burne (f. 41 *v.*), 've haue ane altar of the quhilk it is not leisum to thame to eit quha seruis in the tabernacle.' J. Ham. (f. 101), 'Ve haue ane altar or sacrifice, of the quhilk yaj may not be partakaris, quha seruis in the tabernacle.'

11. **into hali thingis**: *in Sancta;* RV., 'into the holy place.' **be the bischop**: *per pontificem.* **castelis**: *castra;* and so in ver. 13.

12. **be his blude**: *per suum sanguinem.* **without the yett**: *extra portam.* Wy., 'ȝate'; P., 'gate.'

Phi. iii. c. repreef. 14 For we haue nocht (*a*) here a citee duelland,
Psal. xci. a. bot we seek a citee to cummand. 15 Tharfor be him offir we a sacrifice of loving euirmare to God, that is to say, the fruit of lippis knawlecheing to his name.
i. Cor. xvi. c. Phi. iiii. c. 16 And will ye nocht foryet weledoing, and commonyng; for be sic sacrificis God is deseruit. ✠ 17 Obey ye to your soueranis, and be ye subiect to thame; for thai perfitelie wakis, as to yeelding resoun for your saulis, that thai do this thing with ioy, and nocht sorowing;
Actis iiii. c. ande xii. a. Ephe. vi. c. for this thing spedis nocht to you. 18 Pray ye for vs, and we traist that we haue gude conscience, in al thingis willing to leeue wele. 19 Mare atouir I beseke you to do, that I be restorit the sonere to you. 20 And
Ezech. xxxiiii. b. i. Peter v. a. God of pece, that ledde out fra dede the gret schephird

(*a*) After *nocht*, *hering* deleted.

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xiii. 13. **repreef**: *improperium;* Rh., 'reproach.'

14. **duelland**: *manentem;* Rh., 'permanent.' Gau (p. 71), 'Ve haiff na duellinge place heir quhilk ramanis, bot ve seik efter ane duellinge to cum quhilk sal ewer ramane.'

15. **a sacrifice of loving**: P., 'a sacrifice of heriyng.' Wy., 'an oost of heriynge'; *hostiam laudis.* **knawlecheing**: *confitentium.*

16. **commonyng**: *communionis.* Codd. Demidov., Gigas read *communicationis.* **is deseruit**: *promeretur.*

17. **soueranis**: *præpositis*, and so in ver. 24. **perfitelie wakis**: *pervigilant.* **as to yeelding resoun**: *quasi rationem reddituri;* Rh., 'as being to render account.' **spedis**: *expedit.* Burne (f. 155 *v.*), 'Obey zour reularis and pastoris, and submit zour selfis vnto thame, for thay vatch for zou, and ar to gif compt for zour saulis.' Abp. Ham. (p. 81), 'Obey thame that hais the reule ouir you, and submit your self to thame, for thai walk for your saulis, evin as thai that mone gif a compt thairfor, that thai may do it with joy and nocht with greif.' Kenn. (p. 131), 'Obey unto your superiouris, and be subject unto thaim, for thai wache for zow, as thai quhilkis sall geve ane coumpt for zour saulis.' King (f. 47), 'Obey zoure superiours, and submit zoure selfis vnto yame.'

18. **and we traist**: *confidimus enim.*

19. **Mare atouir**: Wy., P., 'More ouer'; *Amplius autem.* R. has *Amplius et autem*, and Wy. adds 'forsothe.' **to do**: so Wy., P., but Vg., with all authorities, *hoc facere.*

20. **ledde out fra dede**: *eduxit de mortuis.*

of schepe, in the blude of euirlasting testament, our Lord Jesu Crist, [21] Schape you in al gude thing, that ye do the will of him; and he do in you that thing that sal plese before him, be Jesu Crist, to quham be glorie in to warldis of warldis. Amen. ☞ [22] And, brether, I pray yow, that ye suffir a word of solace; for be full few thingis I haue writtin to you. [23] Knaw ye our bruther Timothe, that is send furth, with quham gif he sal cum, mare hastilie I sal se you. [24] Grete ye wele al your soueranis, and al halimen. The brether of Italie gretis you wele. [25] The grace of God be with yow all. Amen.

Deutro. viii. d. ii. Cor. iii. a. Phi. ii. b.

F. 166 r.

Sent fra Ytaly be Tymothe.

xiii. 21. **Schape**: *Aptet;* Rh., 'fit.' **and he do**: *faciens.* **to quham be**: *cui est;* Wy., 'to whom is.' Codd. Amiat., Fuld., Tolet., *cui gloria.*

22. **solace**: *solatii;* Wy., 'solace, *or coumfort.*' AV., 'exhortation.' **be full few thingis**: *perpaucis.*

23. **that is send furth**: *dimissum.* Wy., 'left.' RV., 'hath been set at liberty.' **mare hastilie**: Nisbet's punctuation connects this with 'sal se,' but Vg., *si celerius venerit.*

25. **The grace**, &c.: *Gratia cum omnibus vobis. Dei* is added in R. P. inserts '*be.*'

Tyndal's colophon is: 'Sent from Italy by Timotheus.'

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THE NEW TESTAMENT IN SCOTS

BEING

Purvey's Revision of Wycliffe's Version Turned into Scots by

MURDOCH NISBET

c. 1520

EDITED FROM THE UNIQUE MS. IN THE POSSESSION OF LORD AMHERST OF HACKNEY

BY

THOMAS GRAVES LAW, LL.D.

VOL. III.

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FOR the preparation of this volume, with the exception of the Index of Words, the Society is indebted to Mr Joseph Hall, M.A., D.Litt., who, as a friend of the late Dr Law, gave valuable assistance in the earlier volumes, especially since December 1902, when he undertook the editing of the second volume by way of temporary relief to Dr Law in his illness. The Council would express their thanks to Mr Hall for enabling them to complete the text and annotation of the Amherst MS. They had desired to associate his name with that of Dr Law on the title-page of this volume, and they think it right to state that it is omitted by Mr Hall's express wish.

January 17, 1905.

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OF THE ACTES THE PROLOUUG. (*a*)

LVC of Antioche, of the natioun of Sirie, quhais praysing is tald in the vangele. (*b*) At Antioche he was a worthi man of leche craft, and eftirwart a discipile of Cristis apostilis, and folowit Paule (*c*) the apostile. He seruit God in maidinhede without blame; (*d*) and quhen he was iiij score yere ald and foure, he deit in Bithinie, full of the Hali

(*a*) **The Prolouug** follows closely Purvey's 'prolog on the Dedis of Apostlis.' Codd. Fuld., Gigas alone have the Latin original; the introductions in codd. Cavens., Demidov. are different, the other codices with R. and the Gloss have none. The version in V., a typical early-printed Bible, is quoted here as resembling nearly what Wyclif translated: 'Lucas antiochensis natione syrus cuius laus in euangelio canitur, apud antiochiam medicine artis egregius et apostolorum christi discipulus fuit; postea vsque ad confessionem paulum secutus apostolum, sine crimine in virginitate permanens deo maluit seruire. Qui septuaginta [LXXX. Fuld., Gigas] et quattuor annos etatis agens in bythinia obijt plenus spiritu sancto; quo instigante in achaie partibus euangelium scribens grecis fidelibus incarnationem domini fideli narratione ostendit, eundemque ex stirpe dauid descendisse monstrauit. Cui non immerito scribendorum actuum apostolicorum potestas in misterio [ministerio, Gigas] datur, vt deo in deum pleno et filio perditionis extincto, oratione ab apostolis facta, sorte dominice electionis numerus compleretur. Sicque paulus consummationem apostolicis actibus daret, quem diu contra stimulum [stimulos, Fuld.] calcitrantem dominus elegisset. Quod legentibus et requirentibus deum breui potius volui ostendere sermone quam prolixius aliquid fastidientibus prodidisse, sciens quod operantem agricolam oporteat primum de suis fructibus edere. Quem ita diuina subsecuta est gratia vt non solum corporibus sed etiam animabus eius proficeret medicina.'

(*b*) **vangele**: P., 'gospel'; Wy., 'euangelye.'

(*c*) **and folowit Paule**: P., 'and suwede Poul'; Wy., 'aftir folowinge Poul anoon to confescioun, *other the deeth*.'

(*d*) **He seruit**, &c.: so P., but Wy., 'withoute blame dwellinge in maydenhod, chees to serue God.'

Gaast. In (*a*) the coostis of Achaie he wrate the gospele to faithfull Grekis, and schewit the incarnatioun of the Lord be a trew telling; and schewit alsa that he was cummin of the kinrede of Dauid. To him nocht without desert was gevin powere to write the doingis (*b*) of the apostilis in thare ministerie; that God being full in God quhen the son of perditioun was dede, and the apostilis had made thar prayer, throu lot (or cauile) (*c*) of the Lordis electioun the novmer of the apostilis war fulfillit; and alsa that Paule suld end the doingis of the apostilis, quham the Lord had chosen, that lang tyme flang aganes the brod. (*d*) And to thame that redis and sekis God he wald schaw it be schort telling, rathir than schaw furth ony thing mare langare to thame that irkis with (*e*) langsum (*f*) thingis, knawand that it behuvis the telare that wirkis to ete of his awne fruitis. And he fand sa mekile grace of God that nocht aanly his medicine proffitit to bodijs, bot alsa to saulis.

The Actes of the Apostles. (*g*)

The first chapture. ✠

THEOPHILE, first I made a sermoun of all thingis, that Jesus began to do and to teche, [2] Into the day of his ascensioun, in quhilk he comandit be

(*a*) **In**: Nis., probably by inadvertence, omits here Purvey's 'And he thurȝ stiring of the Hooli Goost.'

(*b*) *doingis* corrected out of *dois*.

(*c*) **(or cauile)**: gloss added by Nisbet.

(*d*) **that lang tyme**, &c.: P., 'that long tyme wynside aȝen the pricke'; Wy., 'whom long kykynge to aȝens.'

(*e*) **that irkis with**: P., 'that wlaten'; Wy., 'aloothinge.'

(*f*) *sum* added above the line.

(*g*) For title Wy. has 'Apostles Dedes,' P., 'Apostlis Dedis,' Tyndal, 'The Actes of the Apostles.'

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i. 2. **Into the day**, &c.: so P., but Vg., *Usque in diem, qua præcipiens Apostolis per Spiritum sanctum, quos elegit, assumptus est*, as in codd. Amiat., Fuld., Paris., R., and, with slight variations, codd. Demid., Tolet., Laud. also; Wy., 'til into the day, in which he comaundinge to apostlis bi the Hooly Gost, whom he chees, was

the Haligaast to his apostilis, quhilkis he had chosen; Joh. xv. b., xx. c., ande xxi.
[8] To quhilkis he schew him self on liue eftir his passioun be mony argumentis, apperand to thame F. 166 v.
fourtj dais, and spekand of the realmme of God.
[4] And he ete with thame, and commandit, that thai Luc. xxiiii. d.
suld nocht depart fra Jerusalem, bot abide the Joh. xiiii. c. Math. iii. d.
behecht of the fader, quhilk ye herde, he said, be my Actis xi. b.
mouth; [5] For Johnne baptizit in watir, bot ye salbe
baptizit in the Haligaast, eftir thir few dais. [6] Thar-
for thai that war cummin togiddire, askit him, and
said, Lord, quhethir in this tyme thou sal restore Math. xxiiii. a.
the kingdome of Israel? [7] And he said to thame, It Math. xxiiii. c.
is nocht youris to knaw the tymes outhir momentis, Luc. xxiiii. d.
quhilk the fader has put in his power; [8] Bot ye sal Actis ii. a. d. Joh. xv. d.
tak the virtue of the Haligaast cummyng fra abone
into you, and ye salbe my witnessis in Jerusalem, and

takyn vp.' P. has probably translated Lyra's paraphrase, 'usque in diem ·s· ascensionis sue qua precipiens, &c.', which may in turn be due to Beda's note on Vg., 'per hyperbaton legendum, *Vsque in diem qua assumptus est.*' Cod. Bez. has, *usque in eum diem quem susceptus est quo præcepit apostolis per spiritum sanctum quos elegit;* similarly cod. Gigas, but with omission of *quem susceptus est.*

i. 3. **To quhilkis**: *Quibus et;* Wy., 'to which and' codd. Gigas, Paris. read *quibus etiam.* **he schew**: P., 'he schewide'; cod. Gigas has *exhibuit*, cod. Bez. *g.*, *repræsentauit.* But Wy., 'ȝaf'; Vg., with cod. Laud. and the other authorities, *præbuit.* **be**: so P., but Wy., 'in.' Vg., *in multis argumentis.* J. Ham. (Fac. Traict., p. 94), 'he taucht efter the space of 40 dayes schauand himself to the Apostles and spaikand of the kingdome of God.'

4. **And he ete with thame**, &c.: *Et convescens, præcepit eis;* Wy., 'And he etinge to gidere, comaundide to hem.' Cod. Paris. *s. m.* has *conuescens cum illis;* cod. Laud., *et cum conuersaretur cum illis;* cod. Bez., *conuiuens cum eis.*

5. **For Johnne**: *Quia Joannes quidem;* Wy., 'for sotheli John.' **eftir thir few dais**: *non post multos hos dies;* Wy., 'not aftir these manye dayes.'

7. **youris**: Wy., P., 'ȝoure'; *vestrum.* **in his power**: *in sua potestate.*

8. **cummyng fra abone**: *supervenientis.* **my witnessis**: so P., but Wy., 'witnessis to me'; *mihi testes.*

in al Judee, and Samarie, and into the vtermast of
Math. xxviii. c. the erd. [9] And quhen he had said thir thingis, in thar sicht he was liftit vp, and a cloude resauet him
Marc. xvi. c. Luc. xxiiii. d. fra thare een. [10] And quhen thai beheld him gangand into heuen, lo! ii men stude beside thame in quhite clething, [11] And said, Men of Galilee, quhat stand
Dani. vii. b. Math. xxiiii. c. Mar. xiii. c. Luc. xvii. c. ande xxi. d. ye behalding into heuen? This Jesus, quhilk is taan vp fra you into heuen, sal cum, as ye saw him gangand into heuen. [12] Than thai turnit agane into Jerusalem, fra the hill that is callit the hill of Olyuete, quhilk is beside Jerusalem ane hali dais jornay. [13] And quhen thai war entrit in the hous quhar thai duelt, thai went vp into the solere, (*a*) Petir, and Johne, and James, and Andro, Philip, and Thomas, and Bertholmew, and Mathou, James of Alphei, and Symon Zelotes, and Judas of

(*a*) *solere* added in margin, followed by *i.e.*, *cenaculum.*

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i. 8. **into the vtermast**: P., 'to the vtmeste'; Wy., 'til to the vtmeste.' Vg., *usque ad ultimum.* Abp. Ham. (p. 195), 'Ye sal ressave the strenth of the haly spreit that sal cum to yow fra hevin, and ye sal be my witnes in Jerusalem, in Jewry, and in Samarye, and unto the extreme part of the warld.'

11. **And said**: *Qui et dixerunt;* Wy., 'the whiche and seiden.' **is taan vp**: *assumptus est.* **sal cum, as**: *sic veniet quemadmodum;* Wy., 'so schal come, as.' Abp. Ham. (p. 165), 'This Jesus quhilk is takin up fra yow to hevin, evin sa sall he cum as ye have sene him passand up to hevin.'

12. **the hill of Olyuete**: P., '*the hille* of Olyuete'; *Oliveti.* **ane hali dais jornay**: *sabbati habens iter;* Wy., 'hauynge the iurney of a saboth.'

13. **And quhen thai war entrit in the hous**, &c.: so P., but Vg., *Et cum introissent in cenaculum, ascenderunt ubi manebant Petrus,*' the reading of codd. Amiat., Demid., and with substitution of *manebat* of codd. Fuld., Tolet., St., and V. Wy., 'And whanne thei hadden entride into the soupyng place, thei wenten vp into the hiȝere thingis, where thei dwelten,' reading nearly as in cod. Paris. *s. m.*, the conflate, *Et cum introissent in cenaculum, ascenderunt in superiora ubi tunc manebant Petrus;* and R. which omits the second *in* and *tunc.* The variants in the Gloss, *Cum*

James. 14 All thir war lastinglie continuand with aa will in prayere, with women, and Marie, the moder of Jesu, and with his brether. ✠ 15 In tha dais Petir raase vp in the middis of brether, and said; and thare was a cumpany of men togiddir almaast ane hundreth and tuentj; 16 Brether, it behuvis that the scripture be fillit, quhilk the Haligaast before said be the mouth of Dauid, of Judas that was ledare of thame that tuke Jesu; 17 And was novmerit amang vs, and gat a part of this seruice. 18 And this Judas had a feeld of the hyre of wickitnesse, and he was hangit, and brestit the middill, and all his bowels war sched on breed. 19 And it was made knawne to almen that duelt in Jerusalem, sa that the ilk feeld was callit (*a*) Acholdemach in the langage of thame, that

Math. x. a. Mar. iii. b. Luc. vi. b. ande ix. a.

Math. xxvi. a. Joh. xviii. a.

Mat. x. a. ande xxvii. a.

Psal. lxviii. d.

(*a*) *callit* added in the margin.

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introissent civitatem, in cenaculum ascenderunt; cod. Tolet., *Et cum introissent, ascenderunt in cenaculum;* codd. Bez., Laud., Gigas (but with *intrassent*), *Et cum introissent, ascenderunt in superiora*, are closer to the best Greek text. Purvey's transference of *ubi manebant* seems to be his own; for his 'soler' comp. Lyra, 'est autem cenaculum solarium.' **and James**: Wy., P., 'James,' as in Vg., without preposition, but St., cod. Gigas, Mozarab. Miss., Beda have *et;* cod. Laud., *Petrus etiam et Andreas et Jacobus et Johannes.*

i. 14. **lastinglie continuand**: *perseverantes;* Wy., 'dwellinge, *or lastinge.*' **with aa will**: *unanimiter;* cod. Laud. has *unanimes.* Wy., 'to gidere.'

15. **and thare was**: *erat autem.*

16. **Brether**: so P. everywhere for *Viri fratres;* Wy., 'Men bretheren,' similarly *Viri Judæi* in ii. 14.

17. **And was novmerit**, &c.: *Qui connumeratus erat in nobis;* Wy., 'the which was noumbrid in vs.' **a part of this seruice**: *sortem ministerii hujus;* Wy., 'the sort of this mynysterie.'

18. **And this Judas**: *Et hic quidem;* P. supplies '*Judas.*' **had**: *possedit;* Wy., 'weeldide.' **he was hangit**, &c.: *suspensus crepuit medius;* Wy., 'he hangid, to-barst the myddel.'

19. **callit**: P., 'clepid,' and so *passim.* **Acholdemach**: P., 'Acheldemak'; Wy., 'Achildemak.' Vg., *Haceldama;* Rh., '*Haceldema*,' with St., Hent.

is, the feeld of blude. 20 And it is writin in the buke
Psal. cviii. a. of Psalmes, The habitacioun of thame be made desert,
and be thare naan that duell in it, and ane vthir
F. 167 r. tak his bischoprike. 21 Tharfore it behuvis of thir
men, that ar gaderit togiddir with vs in al the tyme
in quhilk the Lord Jesu entrit, and went out amang
vs, 22 And began fra the baptyme of Johnne til into
the day in quhilk he was takin vp fra vs, that aan of
thir be made a witnesse of his resurrectioun with vs.
Actis vii. a. 23 And thai ordanit ii, Joseph, (*a*) that was callit Barsabas,
that was namet Iust, and Mathie. 24 And thai prayit,
Actis iiii. d. i. Para. xxix. c. and said, Thou, Lord, that knawis the hartis of all
men, schaw quham thou has chosen of thir ii, 25 That
aan tak the place of this seruice and apostilhede, of
quhilk Judas trespassit, that he suld ga in to his place.
Prouerb. xvi. d. 26 And thai gaue cauilis to thame, and the cauile fell
on Mathie; and he was novmerit with elleuen
apostilis. ⊢

(*a*) *Joseph* added in the margin.

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i. 20. **And it is writin**: *Scriptum est enim.* Hampole (p. 243), 'Thaire wonyng stede be made desert; and in thaire tabernakils nane be that won': id. (p. 389), '& his byschopryche another take.' Surtees Psalter (pp. 200, 245)—

'Wildernesse be mad þaire woninge,
And in þaire teldes wone nathinge.'
'And his bischeoprike þate other nim.'

Nis. has omitted the reference to Psalm lxviii. c.

21. **ar gaderit togiddir with vs**: *nobiscum sunt congregati.*

23. **ordanit**: *statuerunt;* Rh., 'appointed.' **was namet** *cognominatus est.*

24. **of all men**: *omnium;* but Wy., 'of men,' as if reading *hominum.*

25. **trespassit**: *prævaricatus est.* Comp. Catholicon, 'preuaricor ·i· transgredi, infringere.' Cod. Bez. has *a quo transgressus iudas;* S. Aug., *a qua excessit Judas.* **in to his place**: *in locum suum.*

26. **cauilis**: *sortes;* Wy., P., 'lottis.' **he was novmerit**: *annumeratus est;* Wy., 'he was noumbrid to gidere.'

The secunde chaptur. ✠

‡ Quhan the dayis of Penthecost.) That is to say, quhen the ende of the fifty dayis that jmmediatlye followit Pasche day was cum, thai war al to gyddir in ane place, for than was the feast of owkis quhilk the law speikis of, Leuit. xxiii., Deutro. xvi.' Ande the samin now do we call Penthecost or Witsonday.

Ande ‡ quhen the dais of Penthecoste war fillit, all the Deutro. xvi. b.
discipilis war togiddir in the sammin place. [2] And Leui. xxiii. c.
suddanlie thar was made a sound fra heuen, as of a
gret wynd cummand, and it fillit al the hous quhare
thai sat. [3] And diuerse tonngis as fire apperit to thame,
and it sat on ilk of thame. [4] And all war fillit with Joh. vii. d.
the Haligaast, and thai began to spek diuerse langages,
as the Haligaast gaue to thame for to spek. [5] And Actis iiii. b. Mar. xvi. c.
thare war in Jerusalem duelland Iewis, religiouse men,
of ilk natioun that is vndir heuen. [6] And quhen this
voce was made, the multitude com togiddir, and thai
war astonait in thoucht, for ilk man herde thame
spekand in his langage. [7] And all war astonayit, and
wonndrit, and said togiddir, Quhethir nocht al thir
that spekis ar men of Galilee, [8] And how herde we
ilkman his langage in quhilk we war born? [9] Parthi,
and Medi, and Elamite, and thai that duellis at Meso-
potamie, Judee, and Capaddocie, and Ponthe, and
Asie, [10] Phrigie, and Pamphilie, Egipt, and the partijs Math. xxiii. b.
of Libie, that is about Syrenen, and cumlingis Romanis,

ii. 1. **fillit**: *complerentur;* Wy., 'fulfillid.' **all the discipilis**: *omnes;* but cod. Paris. *s. m.*, Sarum and Corpus Missals, Sar. Brev., and R. add *discipuli;* the Moz. Missal and cod. Paris., *apostoli.* In the marginal note, 'owkis' means weeks.

2. **as of a gret wynd cummand**: *tanquam advenientis spiritus vehementis.* Mammotrectus, 'Spiritus vehementis ·i· uenti fortis.'

3. **diuerse**: *dispertitæ;* Wy., 'dyuersly partid.'

6. **war astonait in thoucht**: *mente confusa est.*

7. **war astonayit**: *Stupebant.* **and said togiddir**: so P., and Wy., 'seyinge to gidere' translating *ad invicem dicentes,* as in codd. Paris., Laud., Gigas, Wern., Sangerm. 15, the Corpus and Sarum Missals. Cod. Bez. has *dicentes ad alterutrum.* Vg., *dicentes* with the four Vg. codices Amiat., Fuld., Tolet., and Demidov., and R.

10. **about**: P. 'aboue,' but two MSS. have 'aboute,' and so Wy. Vg., *circa.* **cumlingis**: *advenæ.*

and Iewis, and ‡ proselitis, 11 Men of Crete, and of Arabie, and we haue herd thame speke in our langages the gret thingis of God. ✠ 12 And al war astonayit, and wonndrit, and said togiddir, Quhat will this thing be? 13 And vthiris scornit, and said, For thir men ar full of must. ✠ 14 Bot Petir stude with the elleuen, and raasit vp his voce, and spak to thame, Ye Iewis, and all that duellis at Jerusalem, be this knawne to you, and with eeris persaue ye my wordis. 15 For nocht, as ye wene, thir ar drunkin, quhen it is the thrid hour of the day; 16 Bot this it is, that was said be the prophet Johel, 17 And it salbe in the last dais, the Lord sais, I sal sched out my spirit ‡ on ilk flesch; and your sonnis and your douchtris sal prophecie, and your yonng men sal se visiouns, and your eldris sal dreme dremes. 18 And on my seruandis and myn hand maidinis in tha dais I sal sched out of my spirit, and thai sal prophecie. 19 And I sal geue gret wonndris in heuen abone, and signis in erd beneth, blude, and fire, and hete of smewk. 20 The sonn salbe turnit in to mirknessis, and the mone in to blude, before that the gret and the opin day of the Lord cum. 21 And

‡ Proselitis) wer sic as wer conuerted to the beleif of the Jewes.

Essie xliiii. a.

Ezechiel xxxvi. d.

Joel vi. f.

F. 167 v°.

‡ [On ilk flesch.] . . . Baith apon the Jewes ande Gentiles, for vnto the mercy of Gode in Christ thai ar called alik, without ony of thar werkis or deseruyngis.

Luc. ii. f. Actis xxi. b., x. b., ande xvi. b.

Math. xxvii. f. Luc. xxiii. d.

Roma. x. b.

ii. 11. **the gret thingis**: *magnalia;* Rh., 'the great works.'

12. **will this thing be?** *vult hoc esse?*

14. **persaue ye**: *percipite;* Rh., 'receive.'

17. **I sal sched**: P., 'Y schal helde'; Wy., 'I schal heelde': *effundam.* **my spirit**: so P., but Vg., *de Spiritu meo;* Wy., 'of my spirit'; so Vg., Wy., P., Nis. at ver. 18. **ilk**: P., 'ech,' but Wy., 'al'; *omnem.* **dremes**: P., 'sweuenes,' Wy., 'meetels, *or sweuens.*'

18. **And on**: *Et quidem super.* **and myn hand maidinis**: so Wy., P., omitting *super*, repeated in Vg., with cod. Fuld., St., R., and the Sarum Breviary.

19. **gret wonndris**: *prodigia.* **hete**: *vaporem.*

20. **mirknessis**: Wy., P., 'derknessis'; *tenebras*, and so *passim.* **opin**: *manifestus:* not in codd. Bez., Gigas; cod. Tolet., *magnus et horribilis;* Moz. Missal, *magnus et terribilis;* cod. Laud., *magnus et præclarus.*

it salbe, ilkman quhilk euir sal cal to help the name of the Lord, salbe saaf. ✠ ✠ [22] Ye men of Israel, here ye thir (*a*) wordis. Jesus of Nazareth, a man previt of God before you be virtues, and wonndris, and taknis, quhilkis God did be him in the myddis of you, as ye wate, [23] Ye tormentit, and slew him be the handis of wickit men, be counsale determinit and betakin be the forknawing of God. [24] Quham God raasit, quhen sorowis of hell war vnbundin, be that that it was impossibile that he war haldin of it. [25] For Dauid sais of him, I saw on ferre the Lord before me euirmare, for he is on my richthalf, that I be nocht mouet. [26] For this thing my hart ioyit, and my tonng made full out ioy, and mare ouir my flesch sal rest in hope. [27] For thou sal nocht leeue my saul in hell,

Math. xxvii. c.

Actis x. e.

Psal. xv. b.

(*a*) After *thir*, *thingis* deleted.

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ii. 21. **sal cal to help**: *invocaverit;* Wy., 'schal inclepe,' similarly at ix. 14, 21.

22. **previt of God before you**: so P., but Vg., *approbatum a Deo in vobis.* **as ye wate**: so Wy., P., translating *sicut vos scitis* as read by Hent. with codd. Amiat., Fuld., Tolet., R., the Sarum Missal and Breviary, or *sicut scitis* as in St., V. Codd. Bez., Paris., *sicut ipsi scitis;* Gigas, *sicut vos ipsi scitis;* Laud., *sicut vos omnes scitis,* but Vg., *sicut et vos scitis.*

23. **Ye tormentit**: *affligentes,* but St., Hent., with codd. Amiat., Fuld., Tolet., Laud., Gigas, and the Greek, *affigentes.* Cod. Paris. has also *affigentes,* but *s. m. affligentes;* cod. Bez. reads *adfixum interfecistis.* **be counsale**, &c.: so P., but Wy., 'hym, the counceil determyned, *or endid,* and by the prescience, *or bifore knowynge,* of God, bitakun, *or trayed';* *hunc definito consilio et præscientia Dei traditum.* Rh., 'this same, by the determinate counsel and prescience of God being delivered.' Cod. Amiat. omits *et.*

24. **vnbundin**: *solutis.* **be that that**: *juxta quod;* Wy., 'vp that.' Rh., 'according as.'

25. **of him**: *in eum;* Wy., 'into him.' **I saw on ferre**: P., 'Y saiȝ afer'; *Providebam;* Wy., 'I purueyde,' and similarly at ver. 31. **before me**: *in conspectu meo.*

26. **made full out ioy**: *exultavit;* Wy., 'gladide.' **and mare ouir**: *insuper et;* Rh., 'moreover my flesh also.'

nouthir thou sal geue thin hali to se corruptioun. [28] Thou has made knawne to me the wayis of lijf,
iii. Reg. ii. b. thou sal fill me in mirth with thi face. [29] Brether,
be it leefull hardilie to say to you of the patriarch
Dauid, for he is dede and berysit, and his sepulture
is amang vs in to this day. [30] Tharfor quhen he was
Psal. cxxxi. b. a prophet, and wist that with a gret athe God had
suorn to him, that of the fruit of his leynd suld
aan sit on his sete, [31] He seand on ferre spak of the

ii. 27. **hali**: *Sanctum.* J. Ham. (Fac. Traict., p. 213), 'Thow sal not leaue my saul in the hel.'

28. **thou sal fill**: Vg., *et replebis*, but Hent., with codd. Amiat., Fuld., Tolet., Demid., Sarum Missal and Brev., omits *et.* **in mirth**: *jucunditate.* Vv. 25-28: Hampole (p. 54), 'I poruayd god ay in my sight; for he is at the right hand til me, that i be noght stirid. Thare for gladid is my hert and my tonge ioyed; ouer that and my flesch sall rest in hope. ffor thou sall noght leue my saule in hell; ne thou sall gif thi haligh to see corupcioun. Knawyn thou makid til me the wayes of life: thou sall fulfill me of ioy with thi face.' Surtees Psalter (p. 146)—

'I forloked dai and night
Lauerd euer in mi sight;
For at righthalues he is to me,
Swa þate i ne stired be.
For þat fayned es mi herte,
And gladed mi tunge in querte;
Alsswa mi flesche ouer alle
In gode hope reste ite salle.
For noght sal tou lete mi saule in helle to be,
Ne gife þi halgh wemmed-stede to se.
Kouth made þou to me waies ofe lif;
Þou salt fille me with faines rife
With þi lickam es swa brighte.'

29. **be it leefull**, &c.: *liceat audenter dicere.* Nis. substitutes 'hardilie' for 'boldli' in Wy., P. **for he is dede**: *quoniam defunctus est;* Rh., 'that he died.' **sepulture**: Wy., P., 'sepulcre': *sepulchrum.*

30. **with a gret athe**: *jurejurando;* Wy., 'with an ooth.' **leynd**: *lumbi.* **aan**: supplied by P., but not underlined. Hampole (p. 451), 'of the froite of thi wambe i sall set on thi setil.' Surtees Psalter (p. 262)—

'Ofe fruite ofe þi wambe, forþi,
Ouer þi sete sette sal i.'

resurrectioun of Crist, for nowthir he was left in hell, nouthir his flesch saw corruptioun. [32] God raasit this Jesu, to quham we all ar witnessis. [33] Tharfor he was vpheit be the richthand of God, and throuch the behecht of the Haligaast that he tuke of the fader, he sched out this spirit, that ye se and here. [34] For Dauid ascendit nocht into heuen; bot he sais, The Lord said to my Lord, Sit thou on my richthalf, [35] Till I put thin ennimyis the stule of thi feet. [36] Tharfor maast certanelie witt all the hous of Israel, that God made him baath Lord and Crist, this Jesu, quham ye crucifijt. [37] Quhen thai had herd thir thingis, thai war compunct in hart; and thai said to Petir and to vthiris apostilis, Brether, quhat sal we do? [38] And Petir said to thame, Do ye pennance, and ilk of yow be baptizit in the name of Jesu Crist, into remissioun of your synnis; and ye sal tak the gift of the Haligaast. [39] For the behecht is to you, and to your sonnis, and to all that ar fer, quhilkis euir our Lord God has callit. [40] Alsa with vtheris

Joh. xv. c. Actis i. a. Phi. ii. a.

Psal. cix. a.

F. 168 r. Zacharie. xii. c.

Luc. iiii. b. Actis ix. a. ande xvi. d.

Joel ii. f.

ii. 33. **he was vpheit**: P., 'he was enhaunsid'; *exaltatus.* **throuch the behecht . . . that he tuke**: *promissione . . . accepta;* Wy., 'the biheeste . . . takyn.' **this spirit, that**: P. supplies '*spirit.*' Wy., 'this, that.' Hent., Clem., with codd. Amiat., Fuld., the Sarum Breviary, and R. read *hunc quem*, but St., Sixt., with codd. Demid., Tolet., Paris., the Moz. Missal, and the older texts generally, have *hoc donum quod;* cod. Gigas, *hoc quod.* See Berger, p. 74.

34. **ascendit**: P., 'stiede'; Wy., 'assendide.' **he sais**: so Wy., P. Sixt., Clem. have *dixit* on slight authority, but St., Hent., *dicit* with codd. Amiat., Fuld., Demid., Paris., and the Sarum Breviary. **The Lord said**: see Hebrews i. 13.

36. **witt**: *sciat.*

37. **had herd**: P., 'herden.' **compunct**: *compuncti.*

38. **And Petir**: *Petrus vero*, but St. has *autem* as in codd. Bez., Laud., and V. Abp. Ham. (p. 187), 'Lat ilk ane of yow be baptizit in the name of Jesus Christ for the remissioun of your synnis.'

39. **behecht**: *repromissio;* Wy., 'repromiscioun, *or eft biheeste.*' **has callit**: *advocaverit;* Wy., 'hath clepid to.' Vv. 37-39: Gau (p. 62), 'thay war priklit in thair hartis and said to hime and to ye

wordis full mony he witnessit to thame, and exhortit thame, and said, Be ye saluit fra this schrewit generatioun. 41 Than thai that resauet his word war baptizit, and in that day saulis war incressit, about thre thousand; 42 And war lasting stabilie in the teching of the apostilis, and in comonyng of the breking of brede, and in prayeris. 43 And drede was made to ilkman. And mony wonndris and signes war done be the apostilis in Jerusalem, and gret drede was in all. 44 And al that beleuet war togiddir, and
Actis iiii. d. had al thingis comoun. 45 Thai sald possessiounis and substancis, and departit tha thingis to almen, as it
Essaie lviii. b. Roma. xii. b. was nede to ilk. 46 And ilk day thai duelt stabilie with aa will in the tempile, and brak brede about housis, and tuke mete with full out ioy and sympilnes of hart, 47 And togiddir louit God, and had grace to
Joh. vi. g. I. Cor. iii. a. al the folk. And the Lord incressit thame that war made saaf, ilk day in to the sammyn thing.

oder apostlis, quhat sal we dw? . . . repent and be baptist euerie ane of zow in the nayme of Iesus christ for the remissione of sinnis and ze sal resaue the gift of the halie spreit for the promis wesz maid to zow and to zour bairnis and to al quhilk ar far.'

ii. 40. **exhortit**: Wy., P., 'monestide.' **schrewit**: *prava.*

41. **war incressit**: *appositæ sunt;* Wy., 'ben putt to.'

42. **And war lasting stabilie**: *erant autem perseverantes.* **comonyng**: *communicatione.*

43. **was made**: *fiebat;* Rh., 'came upon.' **to ilkman**: *omni animæ;* Wy., 'to ech soule.'

44. **And al**: *Omnes etiam;* Wy., 'Also alle men.'

45. **substancis**: *substantias;* Wy., 'substaunces.' P., 'catel.' **departit tha thingis to almen**: *dividebant illa omnibus*, but Wy., 'departiden alle thingis to alle men.' Cod. Paris. has *diuidebant ea cotidie omnibus*, and cod. Bez., *dispartiebantur ea cottidie omnibus.*

46. **thai duelt stabilie**: *perdurantes;* Wy., 'lastinge to gidere.' **full out ioy**: *exultatione.*

47. **togiddir louit**: *Collaudantes.* **that war made saaf**: *qui salvi fierent;* Rh., 'that should be saved.' RV., 'that were being saved.' **in to the sammyn thing**: *in idipsum;* Rh., 'together.' Cod. Bez. has *in unum;* comp. Rönsch, p. 424.

The threde chapture.

And Petir and Johnne went up into the tempile, at the nynt houre of praying. 2 And a man that was lamyt fra the wambe of his moder, was born, Actis xliii. d. and was laid ilk day at the port of the tempile, that is said faire, to ask almouse of men that entrit in to the tempile. 3 This, quhen he saw Petir and Johnne beginnand to entir in to the tempile, prayit that he suld tak almouse. 4 And Petir with Johnne beheld on him, and said, Behald thou in to vs. 5 And he beheld in to thame, and hopet, that he suld tak sumquhat of thame. 6 Bot Petir said, I haue nouthir siluer nor gold; bot that that I haue, I geue to thee. In the name of Jesu Crist of Nazareth, Actis iiii. a. rijse thou vp, and ga. 7 And he tuke him be the richthand, and liftit him up; and incontinent his leggis and his feet war sowdit togiddir; 8 And he lap, and stude, and yede. And he entrit with thame in to the tempile, and yede, and lap, and louit God.

iii. 2. **and was laid**: *quem ponebant.* **port**: *portam;* Wy., P., 'ȝate.' **that is said faire**: *quæ dicitur Speciosa;* Rh., 'that is called Specious.' **almouse**: Wy., P., 'almes.'

3. **he suld tak**: *acciperet.*

4. **beheld**: *Intuens.* **Behald thou**: *Respice.*

5. **And he beheld**: *At ille intendebat;* Rh., 'But he looked earnestly.'

7. **liftit**: *allevavit;* Wy., 'lifte'; P., 'heuede,' but one MS. 'lifte.' **incontinent**: Wy., P., 'anoon'; *protinus.* **his leggis and his feet**: so P., but Wy., more literally, 'the groundis and plauntis, *or solis*, of him'; *bases ejus et plantæ.* Lyra: 'bases eius ·i· crura & tibie; quibus innititur corporis pondus & plante ·i· pedes usque ad ultimam superficiem.' **war sowdit togiddir**: *consolidatæ sunt;* Wy., 'ben saddid to gidere.'

8. **lap**: P., 'lippide'; *exiliens;* and so again in this verse. **yede**: Wy., P., 'wandride'; *ambulabat,* and so again in this verse, but in ver. 9, 'gangand' represents Wy., P., 'walkinge'; *ambulantem.*

9 And al the pepile saw him gangand, and louand God.
10 And thai knew him, that he it was that sat at
F. 168 v. almouse at the fair port of the tempile. And thai
war fillit with wonndring, and stonysing of mynde,
iii. Reg. vi. a. in that thing that befell to him. 11 Bot quhen thai
Joh. x. c. Actis v. b. saw Petir and Johnne, all the pepile rann to thame
at the porche that was callit of Salomon, and
wonndrit gretlie. 12 And Petir saw, and ansuerde to
the pepile, ✠ Men of Israel, quhat wonndir ye in
this thing? outhir quhat behald ye vs, as be oure
virtue outhir powere we made this man for to gang?
Math. xxvii. c. 13 God of Abraham, and God of Isaac, and God
Luc. xxiii. b. of Jacob, God of our fadris, has glorifijt his sonn
Jesu, quham ye betrayit, and denyit before the face
of Pilat, quhen he demyt him to be delyuirit. 14 Bot
ye denyit the hali and richtfull, and askit a man-
quellare to be gevin to you. 15 And ye slew the
makare of lijf, quham God raasit fra dede, of quham
we ar witnessis. 16 And in the faith of his name
he has confermit this man, quham ye se and knawis;
the name of him, and the faith that is be him,

iii. 10. **stonysing of mynde**: P., 'stoniynge *of mynde*,' the last two words added in three MSS. Vg., *extasi.* **befell**: Wy., 'bifel'; P., 'byfelde'; *contigerat.*

11. **thai saw**: so Wy., P., reading *viderent* as in St., Sixt., R., and the Sarum Breviary. Cod. Flor. has *Cum videret autem Petrus.* Hent., Clem., with the four Vg. codices (Amiat., *tenerent*), and Paris. read *teneret;* cod. Laud., *tenentem.* **and wonndrit gretlie**: *stupentes.*

13. **ye**: *vos quidem;* Wy., 'ȝe sothli.'

14. **richtfull**: *justum;* P., 'riȝtful'; Wy., 'iust'; similarly at vii. 52. **manquellare**: *virum homicidam;* P., 'mansleer.' Wy., 'a man homeside, *or mansleer.*'

16. **he has confermit**: so Wy., P., with faulty division, though it is explained correctly by Lyra. Vg., *hunc . . . confirmavit nomen eius;* Rh., 'this man . . . his name hath strengthened.' **ye se**: so Wy., P., 'ȝe seen,' translating *videtis* as in St., Hent., codd. Amiat., Fuld., Laud., Paris., Flor., the Sarum Breviary, and Moz. Missal, but Sixt., Clem., *vidistis.*

gaue to this man full hele in the sicht of al yow.
17 And now, brether, I wate that be vnwitting ye did, i. Cor. ii. a.
as alsa your princis. 18 Bot God that befor tauld be
the mouth of al prophetis, that his Crist suld suffir,
has fulfillit sa. 19 Tharfore, be ye repentand, and Ecclesi. xvii. b.
be ye conuertit, that your synnis be done away,
20 That quhen the tymes of refresching sal cum fra
the sicht of the Lord, and he sal send the ilk Jesu
Crist, that is now prechit to you. 21 Quham it be-
huvis heuen to resaue, in to the tyme of restitutioun
of al thingis, quhilk the Lord spak be the mouth of
his hali prophetis fra the warld. ✠ 22 For Moyses Deutro. xviii. c.
said, For the Lord your God sal raase to you a Actis vii. a.
prophet, of your brether, as me; ye sal here him
be althingis, quhat euir he sal spek to you. 23 And
it salbe, that euiry man that sal nocht here that ilk
prophet, salbe destroyit fra the pepile. 24 And all
prophetis fra Samuel and eftirwart, that spak, tauld
thir dais. 25 Bot ye ar the sonnis of prophetis, and
of the testament, that God ordanit to oure fadris,
and said to Abraham, In thi sede al the menyeis Gene xii. a., ande xxii. c.

iii. 16. **to this man**: so P., adding *illi* as in codd. Tolet., Paris., or *ei* as in codd. Bez., Laud., Flor., or more probably misunderstanding Wyclif's 'ȝaf this ful heelthe' (=*integram sanitatem istam*) and expanding it into 'ȝaf to this man ful heelthe.'

17. **be vnwitting**: *per ignorantiam.*

18. **that befor tauld**: so Wy., P., reading *qui* as in St., Hent., Sixt., Clem. i., codd. Demid., Gigas, R., the Sarum, and Moz. Missals. But Clem. ii., iii., with the best authorities, has *quæ;* cod. Flor. reads *quod.*

20. **that is now prechit**: so Wy., P., but Vg., *qui prædicatus est;* RV., 'who hath been appointed for you.'

21. **to resaue**: St., with codd. Paris., Laud., Gigas, Flor., reads *recipere;* cod. Bez., *accipere;* cod. Tolet., *respicere.* Vg., *suscipere.* **in to**: *usque in;* Wy., 'til into.'

25. **Bot ye ar**: so P.; Wy., 'ȝe forsothe ben,' reading *Vos autem estis,* as in R. Vg., *Vos estis.* **In thi sede**: *Et in semine tuo;* but codd. Fuld., Tolet., Paris., Gigas, and the Moz. Missal omit *et.* R. has *et* deleted.

Math. x. c. of the (*a*) erd salbe blessit. [26] God raasit his sonn first to you, and send him blessand you, that ilkman conuert to him fra his wickitnes.

The ferde chapture.

Ande quhile thai spak to the pepile, the preestis and magistratis of the tempile, and the Saduceis com vpon thame, [2] And sorowit, that thai taucht the
F. 169 *r.* pepile, and tald in Jesu the aganerijsing fra dede. [3] And thai laid handis on thame, and puttit thame into warde on to the morn; for it was than euentide. [4] Bot mony of thame that had herd the word beleuet; and the novmer of men was made five thousandis. [5] And in the morn it was done, that the princis of thame, and eldermen and scribes war gaderit in Jerusalem; [6] And Annas, prince of preestis, and Caiphas, and Johnne, and Alexander, and how many euir war of the kynd of preestis. [7] And thai settit tham in the myddis, and askit, In quhat virtue, or
Math. xxi. e. in quhat name, haue ye done this thing? ✠ [8] Than Petir was fillit with the Haligaast, and said to thame, Ye princis of the pepile, and ye eldermen, here ye. [9] Gif we this day be demyt in the gude dede of a seekman, in quham this (*b*) man is made saaf, [10] Be

(*a*) Before *erd*, *erth* deleted. (*b*) After *this*, *made* deleted.

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iii. 26. **to him**: Wy., P., 'hym'; *convertat se.*

iv. 2. **in Jesu**: so P., translating *in Jesu*, as read by Clem. ii., iii., with codd. Amiat., Demid., Gigas, but Wy., 'into Jhesu,' *in Jesum*, as in St., Hent., Sixt., Clem. i., codd. Fuld., Tolet., Paris., Flor., Laud., R., V., the Sarum Breviary, and Lucifer.

3. **for it was**: *erat enim*, but Wy., 'sothli it was,' pointing to the reading *erat autem* in St., cod. Flor. and R.

9. **be demyt**: *dijudicamur*; Rh., 'be examined.' **in the gude dede**, &c.: *in benefacto hominis infirmi.* But Wy. has 'dedis' apparently without MS. authority. **in quham**: *in quo*; Wy., 'in the which.' Rh., 'in what.'

it knawne to you all, and to al the pepile of Israel, Actis iii. a.
that in the name of Jesu Crist of Nazareth, quham ye
crucifijt, quham God raasit fra dede, in this this man
standis hale before you. [11] This is the staan, quhilk Psal. cxvii. c. Math. xxi. c.
was repreuit of you biggand, quhilk is made in to the
hede of the cornel (or conye); [12] And hele is nocht i. Peter ii. a. Math. i. c.
in ony vthir. For nouthir vthir name vndir heuen Phi. ii. a.
is gevin to men, in quhilk it behuvis vs to be made
saaf. ℣ [13] And thai saw the stedfastnes of Petir and
of Johnne, for it was fundin that thai war vnlettirit, and
lewit men, and thai wonndrit, and knew thame that
thai war with Jesu. [14] And thai saw the man that
was helit standing with thame, and thai mycht nathing
aganesay. [15] Bot thai comandit thame to ga furth
without the counsale. And thai spak togiddir, [16] And
said, Quhat sall we do to thir men? for the signe Joh. xii. c.
is made knawne be thame to almen that duellis at
Jerusalem; that is opin, and we may nocht deny.

iv. 10. **of Jesu Crist**: so P., reading *Jesu Christi* with Hent., and codd. Fuld., Tolet., Demid., Guelph., Paris., Gigas. Codd. Flor., Laud. add *Domini;* cod. Amiat., *Iesu Nazareni.* But Wy., 'of oure Lord Jhesu Crist,' agrees with St., Sixt., Clem. in reading *Domini nostri Jesu Christi* with slight authority.

11. **was repreuit**: *reprobatus est;* Rh., 'was rejected.' **cornel (or conye)**: Wy., P., 'corner'; the gloss is Nisbet's. Comp. S. Luke xx. 17. Surtees Psalter (p. 250)—

> 'Þe stane whilke biggand forsoke,
> Ite es made in heued ofe þe noke.'

12. **hele**: Wy., P., 'heelthe'; *salus.* Abp. Ham. (p. 140), 'Thair is na uther name under hevin gevin to men, in quhome we mone be saivit.'

13. **for it was fundin that**: *comperto quod;* Wy., 'founden that.' **lewit men**: *idiotæ;* Wy., 'idiotis.' **thame that thai war**: *eos quoniam cum Jesu fuerant.* Wy. omits 'hem' without authority.

14. **And thai saw the man**: *Hominem quoque videntes,* but cod. Amiat. has *hominemque;* the Moz. Missal, *hominem autem;* codd. Gigas, Paris., *hominem etiam;* cod. Flor., *videntes autem et illum.*

16. **that is opin**: Wy., P., 'it is opyn'; *manifestum est.* Nis. has probably read 'yt' as 'þt.'

[17] Bot that it be na mare publisit in to the pepile, mannace we to thame, that thai spek na mare in
Actis v. c. this name to ony men. [18] And thai callit thame, and denouncit to thame, that on na maner thai suld speke, nouthir teche, in the name of Jesu. [19] Bot Petir and Johnne ansuerde, and said to thame, Gif it be richtfull in the sicht of God to here you rather than God, deme ye. [20] For we mot nedis speke tha thingis that we haue sene and herd. [21] And thai mannacit, and left thame, and fand nocht how thai suld punyse
Actis iii. a. thame, for the pepile; for almen clarifijt that thing
F. 169 v. that was done in that that was befallin. [22] For the man was mare than of xl yere, in quhilk this signe of hele was. [23] And quhen thai war delyuirit, thai com to thare fallowis, and tauld to thame, how gret thingis the (*a*) princis of preestis and eldermen had said to thame. [24] And quhen thai herde, with aan hart thai raasit voce to the Lord, and said, Lord, thou that made heuen and erde, the see, and althingis that ar in thame, [25] Quhilk said be the Haligaast, be the
Psal. ii. a. mouth of our fader Dauid, thi child, Quhy hethin men

(*a*) *the* above *and* deleted.

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iv. 17. **mare**: *amplius.*

18. **denouncit**: *denunciaverunt;* Rh., 'charged.'

20. **For we mot nedis speke**: *Non enim possumus . . . non loqui;* Wy., 'Forsoth we mown not not speke.'

21. **and left thame**: *dimiserunt eos;* Rh., 'dismissed them.'

22. **in quhilk . . . was**: P., 'in which . . . was maad'; in *quo factum fuerat.*

23. **to thare fallowis**: *ad suos;* P. supplies '*felowis.*' Wy., 'to hern.' **how gret thingis**: *quanta;* but Wy., as elsewhere, 'how manye thingis.' Rh., 'all.'

24. **thou that made**: so Wy., P., reading *tu qui fecisti* with codd. Amiat., Fuld., Demid., and R., but Vg., *tu es qui fecisti,* as quoted by Irenæus and Hilarius; codd. Bez., *tu es deus qui fecisti;* cod. Laud., *tu deus fecisti;* codd. Tolet., Paris., and Lucifer, *tu deus qui.*

gnaschit togiddir with teeth, and pepilis thoucht vane thingis? [26] Kingis of the (*a*) erde stude nere, and princis com togiddir in aan, agane the Lord, and aganes his Crist. [27] For vanelie Herode and Ponce Pilat, with hethin men, and pepilis of Jsrael, com togiddir in this citee aganes thi hali child Jesu, quham thou anoyntit, [28] To do tha thingis that thin hand and thi consale demyt to be done. [29] And now, Lord, behald into the mannassingis of thame, and grannt to thi seruandis to speke thi word with al traist, [30] In that thing that thou hald furth thin hand, that helis and signis and wonndris be made be the name of thi haly sonn Jesu. [31] And quhen thai had prayit, the place was mouet in quhilk thai war gaderit; and all war fillit with the Haligaast, and spak the word of God with al traist. ✠ [32] And of the multitude of men belevand was aan hart and aan will; nouthir ony man said ony thing of tha thingis that he weeldit to

Actis xvi. d., ii. a., ande xix. a.

Actis ii. e. and v. b.

(*a*) After *the*, *ert* corrected into *erd* and then deleted.

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iv. 25. **gnaschit togiddir with teeth**: P., 'gnastiden with teeth togidre'; Wy., 'wraththiden, *or beten with teeth to gidere.*' Vg., *fremuerunt.*

26. **stude nere**: *astiterunt.* **com togiddir in aan**: *convenerunt in unum.* Hampole (p. 8), 'Whi gnaistid the genge: & the folke thoght vnnayte thyngs. Tostode the kynges of erth. & princes come samen in ane; agayns lord & agayns his crist.' Surtees Psalter (p. 131)—

'Wharfore gnaisted gomes swo,
And folke vnnait thoght þai þo?
Vpstode kinges ofe þe land,
And þe princes in þair hand
Ogaine þair lauerd þai come on ane
And ogaine his criste to gane.'

27. **vanelie**: P., 'verili'; *vere.*

29. **mannassingis**: P., 'thretnyngis'; Wy., 'thretingis.' **traist**: Nisbet's usual substitution for P., 'trist'; *fiducia.*

32. **will**: so P.; Wy., 'soule, *or wille*'; *anima.* **he weeldit**: *possidebat.* Abp. Ham. (p. 4), 'The multitude of thame that belevit in Christ Jesu was all of ane hart and of ane mynd.'

be his awne, bot althingis war comoun to thame. 33 And with gret virtue the apostilis yeldit witnessing of the agane rijsing of Jesu Crist our Lord, and gret grace was in al thame. 34 For nouthir ony mistirfulman was amang thame, for how mony euir war possessouris of feeldis, or of housis, thai sald, and broucht the pricis of tha thingis that thai sald, 35 And laid before the feet of apostilis. And it was
Actis i. d. departit to ilk, as it was nede to ilk. ✠ 36 Forsuthe Joseph, that was namet Barsabas of apostilis, that is to say, the sonn of confort, of the lynage of Leui, a man of Cipre, 37 Quhen he had a feeld, sald it, and brocht the price, and laid before the feet of apostilis.

The v chapture.

✠ Bot a man, Ananye be name, with Saphira, his wif, sald a feeld, 2 And defraudit of the price of the feeld; and his wijf was witting. And he broucht
F. 170 r. a part, and laid befor the feet of apostilis. 3 And Petir said to him, Ananie, quhy has Sathanas temptit thin hart, that thou lee to the Haligaast, and to defraude of the price of the feeld? 4 Quhethir it vnsald was nocht thin; and quhen it was sald, it was in thi power? Quhy has thou put this thing in thin hart? Thou has nocht leit to men, bot to

iv. 34. **mistirfulman**: P., 'nedi man'; *egens*.

36. **Barsabas**: so P., with St., but Wy., 'Barnabas' as in Vg.

v. 2. **defraudit of the price**: *fraudavit de pretio*. **was witting**: *conscia*.

3. **to him**: so P., adding *ad eum* with cod. Paris., or *ad illum*, as in cod. Laud. St., Sixt., with codd. Bez., Wern., interpolate *ad Ananiam*. Hent., Clem., *Dixit autem Petrus;* Wy., 'Forsoth Petre seide.'

4. **Quhethir**, &c.: *Nonne manens tibi manebat?* Wy., 'Wher it dwellinge dwelte not to thee?'

God. [5] Ananie herd thir wordis, and fel doun, and was dede. And gret drede was made on al that herde. [6] And yonngmen raase, and mouet him away, and baire him out, and beryit. [7] And thar was made as a space of thre houris, and his wijf nocht knawand that thing that was done, entrit. [8] And Petir ansuerde to hir, Woman, say to me, quhethir ye sald the feeld for samekile? And scho said, Ye, for samekile. [9] And Petir said to hir, Quhat befell to you, to tempt the spirit of the Lord? Lo! the feet of thame that has berysit thin husband ar at the dure, and thai sal bere thee out. [10] Anon scho fell doun at his feet, and deit. And the yonngmen entrit, and fande hir dede, and thai baire hir out, and berysit to hir husband. [11] And gret drede was made in al the kirk, and into all that herde thir thingis. ℣ [12] And be the handis of the apostilis signis and mony wonndris war made in the pepile. And al war of aan accord in the porche of Salomon. [13] Bot na man of vthiris durst joyn him self with thame, bot the pepile magnifijt thame. [14] And the multitude of men and women beleving in the Lord was mare incressit, [15] Sa that thai brocht out seke men into streetis, and laid in litil beddis and couchis, that quhen

iii. Reg. vi. a.
Joh. xi. c.
Actis iii. b.

v. 5. **herd**: *Audiens autem;* but cod. Fuld. omits *autem*, and Laud. reads *Statim audiens Ananias.* **on al**: *super omnes*, as in codd. Tolet., Laud., but Wy., 'into alle,' reading *in omnes* with codd. Amiat., Fuld., Demid., Paris., and R.

7. **nocht knawand**: so Wy.; *nesciens*, but P., 'knewe not.'

8. **ansuerde**: so Wy., P., translating *Respondit* as read by Hent., codd. Fuld., Demid., Wern., while Amiat. has *respondens*, and R. *Respondens* corrected into *Respondit.* Vg., *Dixit.*

9. **said**: not in Vg., but codd. Paris., Laud. supply *dixit;* Tolet., *ait;* Gigas, *inquit.* **Quhat befell to you**: *Quid utique convenit vobis;* Rh., 'Why have you agreed together?' Wy., 'What sothli cam to gidere to ȝou, *or acordide.*' **ar**: P. supplies '*ben.*'

10. **to**: *ad;* Rh., 'by.'

15. **litil beddis**: *lectulis.*

Petir com, namelie the schadow of him suld schadow ilk of thame, and thai suld be deliuirit of thar seeknessis. [16] And the multitude of citeis nere to
Actis iiii. a Jerusalem ran, bringand seekmen that war traualit of vnclene spiritis, quhilkis all war helit. [17] Bot the prince of preestis raase up, and all that war with him, that is the herresie of Saduceis, and war fillit with invy; [18] And laid handis on the apostilis, and
Actis xii. b. and xvi. d. puttit thame in to comoun warde. [19] Bot the angele of the Lorde opnit be nycht the yettis of the prisoun, and ledd thame out, and said, [20] Ga ye, and stand ye, and speke in the tempile to the pepile al the wordis of this lijf. [21] Quham quhen thai had herd, thai entrit airlie in to the tempile, and taucht. And the princis of preestis com, and thai that war with him, and callit togiddir the consale, and al the eldermen
F. 170 v. of the childer of Israel; and send to the presoun, that thai suld be broucht furth. [22] And quhen the ministeris com and fand thame nocht, and for the presoun was opnit, thai turnit agane, and tauld,

v. 15. **namelie**: so Wy., P., translating *vel umbra* as in codd. Bez., Paris., Laud., Gigas, and Lucifer. Vg. *saltem.* **suld be deliuirit**: *liberarentur*, with codd. Laud., Wern., and the Sarum Missal, but Wy., 'thei weren dilyuered,' reading *liberabantur* with codd. Amiat., Bez., Paris., and Lucifer. Cod. Gigas has *liberantur*, while codd. Fuld., Tolet. omit the clause. **of thar seeknessis**: *ab infirmitatibus suis*, but Wy., 'fro al syknesse,' as in cod. Paris., *ab omni infirmitate;* Laud., *ab omni valetudine;* Bez., *ab omnem ualetudinem;* while Amiat., Demid., Wern. read *ab infirmitate;* Gigas and Lucifer, *ab infirmitate sua.*

16. **And the multitude**, &c.: *Concurrebat autem et multitudo*, but *et* is omitted in codd. Tolet., Bez., Moz. Missal, Lucifer, while cod. Laud. reads *Concurrebat et multitudo.* **that war traualit**: P., 'and that weren trauelid'; *et vexatos.*

18. **in to comoun warde**: *in custodia publica;* P., 'in the comyn warde.'

21. **Quham quhen thai had herd**: so P., but Vg., *Qui cum audissent.* Wy., 'The whiche whanne thei hadden herd'; cod. Paris. reads *quod.*

22. **and for the presoun was opnit**: so P., but Vg., *aperto carcere.*

[23] And said, We fand the presoun closit with al diligence, and the keparis standand at the yettis; bot we opnit, and fand naman tharin. [24] And as the magistratis of the tempile, and princis of preestis herde thir wordis, thai doutit of thame, quhat was done. [25] Bot a man com, and tauld to thaim, For lo! tha men quhilk ye haue put into presoun, ar in the tempile, standand, and techand the pepile. [26] Than the magistrate went with the ministeris, and broucht thame without violence; for thai dredde the pepile, or perauenture thai suld be staanyt. [27] And quhen thai had broucht thame, thai settit thame in the consale; and the princis of preestis askit thame, [28] And said, In comandment we comandit you, that ye suld nocht teche in this name, and lo! ye haue fillit Jerusalem with your teching, and ye will bring on vs the blude of this man. [29] And Petir ansuerd, and the apostilis, and said, It behuvis to obey to God, mare than to men. [30] God of our fadris raasit Jesu, quham ye slew, hangand in a tre. [31] God vphieit with his richthand this prince and saluatour, that pennance war gevin to Israel, and remissioun

Math. xxi. c.

Actis iiii. b. Math. xxvii. e.

Actis iiii. b.

v. 23. **closit**: Wy., P., 'schit.'

24. **quhat was done**: so P., but Vg., *quidnam fieret;* Rh., 'what would befall.' Wy., 'what schulde be don.' Cod. Gigas and Lucifer read *quid illud esset;* Tolet. and Moz. Missal, *quidnam esset istud;* Paris., *quinam hoc esset*, and similarly Flor.; Beda, *quidnam vult hoc esse*, and similarly Laud.

25. **standand, and techand**: so Wy., 'stondinge, and techinge'; *stantes et docentes*, but P., 'and stonden and techen.'

26. **magistrate**: *magistratus.*

27. **thame**: P. adds 'hem' without authority.

28. **In comandment**, &c.: *Præcipiendo præcepimus.* **ye will**: *vultis.*

29. **It behuvis**, &c.: Kenn. (p. 141), 'We aucht tyll obey God rather than man.'

31. **vphieit**: P., 'enhaunside'; *exaltavit.* **that pennance war gevin**: *ad dandam pœnitentiam.* Vv. 30, 31: Gau (p. 49), 'God hes rasit vp Iesum Christum fra deid quhom ze sleu and

of synnis. [33] And we ar witnessis of thir wordis, and the Haligaast, quham God gaue to al obeiand to him. [33] Quhen thai herd thir thingis, thai war
Actis xxii. a. turmentit, and thoucht to (*a*) sla thame. [34] Bot a man raase in the consale, a Pharise, Gamaliel be name, a doctour of the law, a wirschipful man to al the pepile, and comandit the men to be put without furth for a quhile. [35] And he said to thame, Ye men of Jsrael, tak tent to you self on thir men, quhat ye sall do. [36] For befor thir dais Theodas, that said him self to be summan, to quham a novmer of men consentit, about iiii^{c}; quhilk was slane, and al that beleuet to him, war disparpilit, and
Luc. xiii. a. broucht to nocht. [37] Eftir this, Judas of Galilee was in the dais of professioun, and turnit away the pepile eftir him; and al how mony euir consentit to him, war scatterit, and he perysit. [38] And now tharfor I say to you, depart ye fra thir men, and suffir
Mala. i. a. ye thame; for gif this connsale or werk is of men,

(*a*) *to* added above the line.

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hangit apone ane cors and hes exaltit hime and maid hime ane prince and ane saluiour and giffine hime power to forgiff the pepil of Israel thair sinnis.'

v. 32. **obeiand**: Wy., P., 'obeischinge.'

33. **thai war turmentit**: *dissecabantur;* Rh., 'it cut them to the heart.' **thoucht**: *cogitabant.*

34. **without furth**: *foras.*

35. **on**: *super;* Rh., 'touching.' **quhat ye sall do**: *quid acturi sitis;* Rh., 'what you mean to do.'

36. **Theodas**: no verb in P., in Wy., 'was.' Vg., *extitit;* codd. Bez., Flor., Laud., *surrexit;* Paris., *exsurrexit.* **al that beleuet**: *omnes qui credebant,* but Wy., 'alle whiche euere bileueden,' reading *quicunque* with cod. Fuld. and R. **war disparpilit**: *dissipati sunt.*

37. **this**: *hunc.* **was**: *extitit.* **professioun**: *professionis;* Rh., 'Enrolling.' **how mony euir**: *quotquot.* **and he peryuit**: *et ipse periit,* but cod. Gigas and R. omit *ipse,* and Laud., Flor., Paris. read *ille* instead of it. The sentence is displaced by P., it should come before 'and al.'

it salbe vndone; [39] Bot gif it is of God, ye may nocht vndo thame, or perauenture ye be fundin to repugne God. And thai consentit to him; [40] And thai callit togiddir the apostilis, and denonncit to thame, that war strikin, that thai suld na mare speke in the name of Jesu, and thai lete thame ga. [41] And thai yede ioyand fra the sicht of the connsale, that thai war had worthi to suffir despising for the name of Jesu. [42] Bot ilk day thai ceessit nocht in the tempile, and about housis, to teche and to preche Jesu Crist.

Math. xv. a.
Math. xxiii. c.
Actis iiii. b.
F. 171 r.
Math. v. a.

The sext chapture.

Bot in tha dais, quhen the novmer of discipilis incressit, the Grekis gruchet aganes the Hebrews, for that thare wedois war despisit in euiry dais mynistring. [2] And the xii callit togiddir the multitude of discipilis, and said, It is nocht richtfull, that we leif the word of God, and mynistir to burdis. [3] Tharfor, brether, behald ye men of you of gude fame, full of the Hali-

i. Tymo. iii. b.

v. 39. **vndo thame**: so Wy., P., reading *dissolvere eos* with Hent., codd. Amiat., Fuld., Laud., Gigas, Paris., while cod. Flor. has *dissoluere illos*, cod. Bez., *destruere eos*. St. omits *eos*. Vg., *dissolvere illud*. **to repugne God**: *et Deo repugnare*. Cod. Gigas has *etiam;* Paris., *nequando deo repugnantes*. J. Ham. (Fac. Traict., p. 164), 'gif thair doctrine war of man it wald decay . . . Bot gif it be of God ze can not dissolue or dissipat thame, les nor peraduenture ze be fund euin to repugne to God.'

40. **that war strikin**: P., 'that weren betun'; *cæsis*. **that . . . na mare**: *ne . . . omnino*.

41. **And thai**: *Et illi quidem*. But R. has *Illi quidem;* Lucifer, *illi ergo*.

42. **to teche**, &c.: *docentes et evangelizantes*.

vi. 1. **the Grekis gruchet**: *factum est murmur Græcorum*. **war despisit**: *despicerentur*.

3. **fame**: *testimonii;* here Wy. has 'seuene,' omitted by P.; written as *vii* after *testimonii* it might readily be lost in copying the Latin.

gaast and of wisdome, quhilk we sal ordane on this werk; [4] For we salbe besie to prayer, and preche the word of God. [5] And the word plesit befor al the multitude; and thai chesit Steuen, a man full of faith and of the Haligaast, and Philip, and Procore, and Nycanore, and Tymone, and Parmenam, and Nichol, a cumling, a man of Antioche. [6] Thai ordanit thir before the sicht of apostilis, and thai prayit, and laid handis on thame. [7] And the word of the Lord waxit, and the novmer of discipilis in Jerusalem was mekile multiplijt; alsa mekile cumpany of preestis obeijt to the faith. ✠ [8] And Steuen, full of grace and of treuth, made wonndris and gret signis in the pepile. [9] Bot sum raase of the synagog, that was callit of Libertinis, and Cirenensis, and of men of Alexandrie, and of thame that war of Silicie and of Asie, and thai desputit with Steuen. [10] And thai mycht nocht withstand the wisdom and the Spirit, that spak. [11] Than thai priualie send men, that suld say, that thai herde him sayand wordis of blasphemy aganes Moyses and God. [12] And sa thai mouet togiddir the

Apoc. ii. a. Nu. xxvii. d. Actis i. d.

i. Timo. iiii. b. ii. Timo. i. b.

Luc. xxi. b.

Math. xxvi. f.

vi. 3. **we sal ordane**: *constituamus;* Rh., 'we may appoint.' **on**: *super.*

4. **besie**, &c.: *orationi, et ministerio verbi instantes;* 'of God' interpolated by P. from ver. 2.

5. **befor**: *coram.* **cumling**: *advenam.*

6. **ordanit**: *statuerunt*, as in ver. 13.

8. **treuth**: Wy., P., 'strengthe'; *fortitudine.* Codd. Tolet., Laud., Bez., Gigas, and the Milan lectionary read *virtute*, and Gaudentius has actually *Stephanus autem plenus gratia et veritate.*

9. **was callit**: so Wy., P., 'was clepid,' reading *appellabatur* as in cod. Laud., the Sarum and Mozarab. Missals, and V. Vg., *appellatur.* The Milan lectionary has *qui dicuntur libertini.*

11. **thai priualie send**: *summiserunt.* **that suld say**: *qui dicerent.* **and God**: so Wy., P., reading *et Deum* with St., Hent., codd. Amiat., Fuld., Demid., Flor., Paris., the Milan lectionary, and the Mozarab. Missal; Sixt., Clem., *et in Deum.* R. has *in Deum et Moysen.*

12. **thai mouet togiddir**: *Commoverunt.*

pepile, and the elder men, and the scribes; and thai ran togiddir, and tuke him, and brocht in to the consale. 13 And thai ordanit fals witnessis, that said, This man ceessis nocht to speke wordis aganes the haliplace, and the law. 14 For we herd him sayand, That this Jesus of Nazareth sal destroy this place, and sal change the traditiounns, quhilkis Moyses betuke to vs. 15 And almen that sat in the counsale beheld him, and saw his face as the face of ane angele.

vii chaptur.

And the prince of preestis said to Steuen, Quhethir thir thingis haue thame sa? 2 Quhilk said, Brether and fadris, here ye. God of glorie apperit to our fader Abraham, quhen he was in Mesapotamie, befor that he duelt in Charram, 3 And he said to him, Ga out of thi lande, and of thi kinrede, and cum in to the land, quhilk I sal schaw to thee. 4 Than he went out of the land of Caldeis, and duelt in Charram. And frathine eftir that his fader was dede, he translatit him in to this land, in quhilk ye duelle now. 5 And he gaue nocht to him heretage in it, nouthir a pace of a fute, bot he promittit to geue him it in possessioun, and to his sede eftir him, quhen he had nocht a sonn. 6 And God spak to him, That his

Gene. xi. d. F. 171 v. Gene. xii. a. Gene. xiii. d. Gene. xv. c.

vi. 13. **that said**: so P., Wy., 'seyinge,' both reading *dicentes* as in codd. Fuld., Tolet., Demid., Laud., Paris., Bez., the Milan lectionary, and Mozarab. Missal. Vg., with codd. Amiat., Gigas, *qui dicerent*.

14. **betuke**: *tradidit*; Rh., 'delivered.'

vii. 1. **to Steuen**: so Wy., P., reading *Stephano* as supplied in codd. Tolet., Bez., Laud., Gigas, the Milan lectionary, and R., or *ad Stephanum* as in cod. Paris. Cod. Flor. reads *et interrogavit sacerdos stefanum*. Vg. omits. **haue thame sa**: *ita se habent*.

4. **frathine**: *inde*.

sede suld be cumling in ane alien land, and thai
Exod. xii. f. suld mak thame subiect to seruage, and sal euile trete
Judic. v. b. thame, iiii^{c} yeris and xxx; [7] And I sal iuge the folk,
Gal. iii. c. to quhilk thai sal serue, sais the Lord. And eftir
thir thingis thai sal ga out, and thai sal serue to me
in this place. [8] And he gaue to him the testament
of circumcisioun; and sa he generit Isaac, and
Gene. xvii. b., xxi. a., xxv. c., xxix. f., and xxxviii. c. circumcidit him in the viii day. And Isaac generit
Jacob, and Jacob generit the xii patriarchis. [9] And
the patriarchis had invy to Joseph, and sauld him
Sapi. x. c. into Egipt. And God was with him, [10] And deliuirit
him of all his tribulatiouns, and gaue to him grace
and wisdome in the sicht of Pharao, king of Egipt.
Gene. xli. f. g. ande xlii. a. And he ordanit him souerane on Egipt, and on al
his hous. [11] And hungir com into al Egipt, and
Chanaan, and gret tribulatioun; and oure fadiris
Gene. xlv. a. fand nocht mete. [12] Bot quhen Jacob had herde,
that quhete was in Egipt, he send our fadris first.
[13] And in the secund tyme Joseph was knawne of
his brether, and his kin was made knawne to Pharao.
[14] And Joseph send, and callit Jacob, his fader, and
Gene. xlvi. a., xlix. e., ande l. b. al his kinrede, lxxv men. [15] And Jacob com doun
into Egipt, and was dede, he and our fadris; [16] And
thai war translatit into Sichen, and ware laid in the

vii. 6. **cumling**: *accola;* comp. vi. 5. **and xxx**: so Wy., P., with R.; an interpolation from Exod. xii. 40. Cod. Fuld. and many later MSS. have *et septem;* see Berger, p. 122. Cod. Tolet. has *quadringentas et triginta* at xiii. 20; and two MSS., which belonged to the collator Palomares, have *triginta* here also.

7. **sais**: so Wy., P., reading *dicit* with St., codd. Bez., Paris., R., and V. Vg., *dixit.*

8. **Isaac generit**: Wy., P., supply the verb with codd. Laud., Paris.; not in Vg. or R. **Jacob generit**: P., '*gendride*'; cod. Paris. has *genuit;* not in Wy., Vg., or R.

9. **had invy to**: *æmulantes.* Cod. Gigas has *zelantes.*

10. **souerane**: *præpositum;* Wy., 'prepost, *or souereyn.*'

11. **mete**: *cibos;* Wy., 'metis.'

14. **lxxv men**: *in animabus septuaginta quinque;* Wy., 'in soulis seuenty and fyue.'

sepulture, that Abraham bocht be price of siluer of the sonnis of Emor, the sonn of Sichen. [17] And quhen the tyme of promissioun com nere, quhilk God hadde knawlechit to Abraham, the pepile waxit, and multiplijt in Egipt, [18] Til ane vthir king raase in Egipt, quhilk knew nocht Joseph. [19] This begilet oure kin, and tormentit oure fadris, that thai suld put away thar yonng childir, for thai suld nocht leeue. [20] In the sammin tyme Moyses was born, and he was luvit of God; and he was nurysit thre monethis in the hous of his fader. [21] And quhen he was put out in the flude, the douchter of Pharao tuke him up, and nurysit him into hir sonn. [22] And Moyses war lerit in al the wisdom of Egiptianis, and he was mychtj in (*a*) his wordis and werkis. [23] Bot quhen the tyme of xl yere was fillit to him, it raase up into his hart, that he suld visie his brether, the sonnis of Israel. [24] And quhen he saw a man suffring wrang, he venget him, and did vengeance for him that suffrit the wrang, and he slew the Egiptian. [25] For he gessit that his brether suld vndirstand, that God suld geue to thame hele be the hand of him; bot thai vndirstude nocht. [26] For in the day following he apperit to thame chidand, and he recounsalit thame in pece, and said, Men, ye ar brether; quhy noy ye ilk vthir? [27] Bot he that did the wrang to his

Josue. xxiiii. f.
Gene. xxiii. d.
Exod. i. a. Psal. ciiii. c.
Exo. ii. a.
F. 172 r.

(*a*) *in* written above *and* deleted.

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vii. 19. **begilet**: *circumveniens.* **thai suld put away**: *ut exponerent;* Wy., 'that thei schulden putte out.'

20. **luvit**: *gratus;* Wy., 'acceptid, *or louyd.*'

21. **in the flude**: P. supplies '*in the flood,*' but cod. Wern. and later MSS. (Berger, p. 106) have *in flumine;* cod. Bez., *secus flumen;* Laud., *in flumen.*

24. **did vengeance**: *fecit ultionem.* **and he slew the Egiptian**: *percusso Aegyptio;* Rh., 'striking the Egyptian.'

26. **following**: Nisbet's usual substitute for 'suynge' in P. **recounsalit**: P. 'acordide'; Wy., 'recounsilide'; *reconciliabat.*

nechbour, puttit him away, and said, Quha ordanit
Exod. ii. b. thee prince and domesman on vs? [28] Quhethir thou
wil sla me, as yisterday thou slew the Egiptian?
[29] And in this word Moyses fledde, and was made
a cumling in the land of Madian, quhar he begat
Exod. iii. a. ii sonnis. [30] And quhen he had fillit xl yeris, ane
angele apperit in fire of flawm of a busse, in desert
of the mont of Syna. [31] And Moyses saw, (*a*) and
wonndrit on the sicht. And quhen he nerit to behald,
the voce of the Lord was made to him, [32] And said,
I am God of your fadris, God of Abraham, and God
Josue. v. b. of Isaac, and God of Jacob. Moises was trimbiland,
and durst nocht behald. [33] Bot God said to him,
Do of the schoon of thi fete, for the place in quhilk
thou standis is haly erde. [34] I seand saw the
tormenting of my pepile that is in Egipt, and I
herde the murnyng of thame, and I com doun to
delyuir thame. And now cum thou, and I sal
Exo. ii. b. send thee in to Egipt. [35] This Moises quham thai
denyit, sayand, Quha ordanit thee prince and domes-
man on vs? God send this prince and aganebiare,
with the hand of the angele, that apperit to him in
Deutro. xviii. c. the busse. [36] This Moises led thame out, and did

(*a*) *saw* added above the line.

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vii. 27. **puttit him away**: *repulit eum;* similarly in ver. 39. **domesman**: *judicem.*

28. **thou slew**: Wy., P., 'thou killidist.'

30. **yeris**: Wy., P., '3eer.'

32. **Abraham, and . . . Isaac, and**: no conjunction in Wy., P. in either place; but codd. Amiat., Tolet., Laud., Paris., Bez., and R. have both as in Nis. Vg., with codd. Gigas, Wern., has *et* in the second place; cod. Fuld. reads *deus abraham et isaac et iacob.*

33. **God**: so Wy., P., reading with St., and cod. Laud., *Deus.* Vg., with the four Vg. codices and others, *Dominus.* **schoon**: so P., but some MSS. of Wy. have 'shoo,' 'sho.' Vg., *calceamentum.*

35. **aganebiare**: *redemptorem.*

36. **This Moises**: *Hic;* P. supplies '*Moises.*'

wonndris and signis in the land of Egipt, and in the rede see, and in desert xl yeris. [37] This is Moises, that said to the sonnis of Israel, God sal raase to you a prophet of your brethir, as me ye sal here him. [38] This it is, that was in the kirk in wildirnes, with the angele that spak to him in the mont Syna, and with our fadris; quhilk tuke wordis of lijf to geue to vs. [39] To quham our fadris wald nocht obey, bot puttit him away, and war turnit away in hartis into Egipt, [40] Sayand to Aaron, Mak thou to vs goddis, that sal ga befor vs; for to this Moises that led vs out of the land of Egipt, we wate nocht quhat is done to him. [41] And thai made a calf in tha dais, and offrit sacrifice to the mawment; and thai war glaid in the werkis of thar handis. [42] And God turnit, and betuke thame to serue to the knichthede of heuen, as it is writtin in the buke of prophetis, Quhethir ye, hous of Israel, offrit to me slane sacrifices, or sacrificis, xl yeris in desert? [43] And ye haue taan the tabernacile of Moloch, and the stern of your god Renpham, figuris that ye hade made to wirschip

Actis iii. d.

Exod. xix. d.

Gal. iii. c.

Exo. xxxii. d.

F. 172 *v.*

Roma. i. d.

Jere. vii. c. Amos v. d.

vii. 37. **as me ye sal here him**: so Wy., P., dividing, as in the early editions generally, *tanquam me ipsum audietis*, but incorrectly. The last two words are not in cod. Fuld., and are of doubtful authority. Cod. Laud. has *sicut me quem audistis;* Tolet., *sicut me audite;* Paris., *sicut me ipsum audite.* Rh., 'A prophet will God raise up . . . as myself: him you shall hear.'

39. **in hartis**: so P., but Wy., 'in her hertis,' with Vg., *cordibus suis.* Cod. Bez. omits *suis;* Gigas has *nostris.*

40. **for to this Moises**: so Wy., P., reading with St., Sixt., R., and the early editions, *Moysi enim huic.* But Hent., Clem., with the weight of authorities, *Moyses enim hic.* Cod. Laud. has *Moyses enim iste.*

41. **sacrifice to the mawment**: so P., but Wy., 'an oost to the symylacre'; *hostiam simulacro.*

42. **to the knichthede of heuen**: *militiæ cæli.* **slane sacrifices, or sacrificis**: so P., but Wy., 'slayn sacrificis, or oostis.' Hent., Clem., *victimas et hostias;* but St., Sixt., with the four Vg. codices and Gigas, have *aut.* R. omits *et hostias;* cod. Flor. has *hostias et immolationes.*

thame; and I sal translate you into Babilon. 44 The
Exod. xxv. b. tabernacle of witnessing was with our fadris in desert,
as God disponit to thame, and spak to Moises, that
Heb. vii. a. Joh. iii. a. he suld mak it eftir the forme that he saw. 45 Quhilk
alsa our fadris tuke with Jesu, and broucht into the
possessioun of hethin men, quhilk God puttit away
fra the face of our fadris, till into the dais of Dauid,
Psal. lxxxviii. a. 46 That fand grace anentis God, and askit that he
suld find a tabernacle to God of Jacob. 47 Bot
iii. Reg. vi. a. Salomon biggit the hous to him. 48 Bot the hie
Actis xliii. d. God duellis nocht in thingis made be hand, as he
Esaie lxvi. a. sais be the prophet, 49 Heuen is a sete to me, and
the (*a*) erd is the stule of my feet; quhat hous sal ye
big to me, sais the Lord, outhir quhat place is of
my resting? 50 Quhethir my hand made nocht al
thir thingis? 51 With hard noll, (*b*) and vncircumcidit
Deu. ix. d. hartis and eris ‡ ye withstande euirmare the Haligaast;
and as your fadris, sa ye. 52 Quham of the prophetis
has nocht your fadris persewit, and has slane thame
that befor tald of the cumming of the richtfullman,

‡ Ye withstand euirmair.) The pouer and strenthe of Gode is sic that it can nocht be withstandin nor ourcumin, Psal. lxxv., Joh. x., Esaie xlvii., al thocht wikkit and ewill, hard harttit pepill seme to resist it, as the natur [of] the weschellis off wraith is to do. Bot in conclusiounn God and his trewth euir ourcumis, and thai that settis thaim selffis aganiss it sall perysche at the last, as thow seis in Phareo.

(*a*) After *the*, *heri* deleted. (*b*) *nollis* with *is* underpointed.

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vii. 43. **into Babilon**: so Wy., P., reading *in Babylonem* with Sixt. and R. Codd. Paris., Laud. have *in partem Babylonis;* cod. Bez., *in illas partes Babylonis;* Gigas, *in partes Babyloniæ.* St., Hent., Clem., with the four Vg. codices, *trans;* cod. Flor., *ultra.*

45. **puttit away**: *expulit.* **till into**: so P., but most of the MSS. omit 'to.' Wy., 'til in'; *usque in diebus.*

48. **the hie God**: *Excelsus.* P. supplies '*God.*' **as he sais be the prophet**: so Wy., P., reading with St., Sixt., R., and V., *sicut per prophetam dicit.* But Hent., Clem., *sicut propheta dicit* with the best authority.

49. **the erd is**: P. supplies '*is.*'

51. **With hard noll**: *Dura cervice.* A.S. hnoll, crown of the head. **and as your fadris, sa ye**: *sicut patres vestri, ita et vos.* Codd. Amiat., Fuld., Bez., the Milan lectionary, and Lucifer omit *ita.* Wy., 'as and ȝoure fadris, so and ȝe,' reading *sicut et patres vestri* with cod. Laud. and R., but Laud. ends with *et vos*, and R. corrects out the same. Codd. Tolet., Flor., Gigas have merely *sicut patres vestri.*

quhais traitouris and manslaeris ye war now? [53] Quhilk tuke the law in ordinance of angelis, and haue nocht kepit it. [54] And thai herde thir thingis, and war diuerslie turmentit in thar hartis, and girnit with teeth on him. [55] Bot quhen Steuen was full of the Haligaast, he beheld into heuen, and saw the glorie of Gode, and Jesu standing on the richthalf of the virtue of God. [56] And he said, Lo! I se heuenis opnit, and mannis sonn standing on the richthalf of the virtue of God. [57] And thai crijt with a gret voce, and stoppit thar eris, and made with aa will ane assawt into him. [58] And thai brocht him out of the citee, and staanit. And the witnessis did of thar clathis, beside the feet of a yonngman, that was callit Saul. [59] And thai staanit Steuen, that callit God to help, and sayand, Lord Jesu, resaue my spirit. [60] And he knelit, and crijt with a gret voce, and said, Lord, sett nocht to thame this synn. And quhen he had said this thing, he deit in the Lord. ✠

Joh. vii. b. Actis xv. d.

Math. xvi. f.

Psal. lvii. a.

Actis xxii. b.

Psal. xxx.ª a.

Luc. xxiii. c.

vii. 53. **it**: supplied by P. and underlined.

54. **And thai herde**: *Audientes autem.* **war diuerslie turmentit**: *dissecabantur;* Rh., 'were cut in their hearts.' **girnit**: P. 'grenneden'; Wy., 'gnastiden, *or grennyden'; stridebant.*

55. **Steuen**: not in Vg., but read by Wy., P., with R. **of the virtue**: so Wy., P., adding *virtutis* as in St., R., and older editions as V.; not in Sixt., Hent., Clem. Codd. Laud., Flor. have *ad dextram Dei.*

56. **of the virtue**: again Wy., P. add *virtutis* with St., Sixt., the Corpus and Moz. Missals. Hent., Clem., *a dextris Dei;* the Milan lectionary, *ad dextris Dei;* codd. Laud., Flor., *ad dexteram Dei.*

57. **assawt**: *impetum.* Wy. has strangely, 'asauȝt, *or feersnesse.*'

58. **And thai brocht him out**: *Et ejicientes eum extra.*

59. **that callit God to help, and sayand**: *invocantem et dicentem;* Wy., 'ynclepinge, and seyinge.' P., 'that clepide *God* to help, seiynge.'

60. **he deit in the Lord**: *obdormivit in Domino;* Wy., 'he slepte in the Lord.' But P., 'he diede,' omitting with Hent., codd. Amiat., Fuld., Tolet., Demid., Bez., Flor., *in Domino.* Rh., 'he fell asleep.' Codd. Laud., Gigas, and the Milan lectionary have *dormivit.*

The viii chaptur.

F. 173 r. Bot Saul was consenting to his dede. And gret
Math. x. c. Actis xi. b. persecutioun was made that day in the kirk, that was in Jerusalem. And almen war scatterit be the cuntreis of Judee and Samarie, out takin the apostilis. 2 Bot gudemen berysit Steuen, and made gret murnyng on him. 3 Bot Saul gretlie destroyit the kirk, and entrit be housis, and drew men and
Actis ix. b. and xxii. a. and xxvi. b. women, and betuke thame into presoun. 4 And thai that war scatterit, passit furth, preching the word of God. ✠ 5 And Philip com doun into a citee of
i. Cor. xv. a. Galla. i. b. Samarie, and prechit to thame Crist. 6 And the pepile gaue tent to thir thingis that war said of Philipp, with aa will herand and seand the signis
Actis xi. b. Mar. x. c. Actis v. b. that he did. 7 For mony of thame that had vnclene spiritis, crijt with gret voce, and went out. And mony seke in the (*a*) parlasie, and crukit, war helit.
Actis xiii. a. 8 Tharfor gret ioy was made in that citee. 9 Bot thar was a man in that citee, quhais name was Symon, a witche, that had desauet the folk of Samarie, sayand that him self was sum gret man. 10 Quham all herknit, fra the leest to the maast, and said, This is the virtue of God, quhilk is callit

(*a*) After *the*, *pars* deleted.

viii. 2. **gudemen**: *viri timorati;* Wy., 'men dredeful.' Lyra, 'timorati ·i· timentes deum.' Glossa, 'Deum timentes, sive Christiani, . . . sive Judæi timentes Deum.' Cod. Flor. has *homines pii.*

3. **gretlie destroyit**: *devastabat.* **betuke**: *tradebat.*

4. **And**: *Igitur.*

6. **the pepile**: *turbæ;* Wy., 'the cumpanyes'; similarly at xi. 24, 26; xiii. 45 and often.

7. **crukit**: *claudi.*

9. **in that citee**: so displaced by P., without MS. authority. Vg., *qui ante fuerat in civitate magus.* Codd. Bez., Laud., Gigas omit *qui.* **that had desauet**: *seducens.*

gret. 11 And thai leuet him, for lang tyme he had maddit thame with his wichecraftis. 12 Bot quhen thai had beleuet to Philipp, that prechit of the kingdom of God, men and women war baptyzit in the name of Jesu Crist. 13 And than alsa Symon him self beleuet; and quhen he was baptizit, he drew to Philip; and he saw alsa that signis and gret virtues war done, he was astonysit, and wonndrit. ✠ ✠ 14 Bot quhen the apostilis that war at Jerusalem, had herd that Samarie had resauet the word of God, thai send to thame Petir and Johnne. 15 And quhen thai com, thai prayit for thame, that thai suld resaue the Haligaast; 16 For he com nocht yit into ony of thame, bot thai war baptizit aanly in the name of the Lord Jesu. 17 Than thai laid handis on thame, and thai resauet the Haligaast. ✠ 18 And quhen Symon had sene, that the Haligaast was gevin be laying on of handis of

Actis xiii. a. and xix. a.

i. Timo. iiii. b. and v. c.

viii. 11. **thai leuet him**: *Attendebant . . . eum;* Rh., 'they were attent upon him.' Wy., 'alle bihelden him,' adding *omnes*, probably from ver. 10. R. adds *populi.* **maddit**: P., 'maddid'; Wy., 'maad hem mad, *or wood.*' Vg., *dementasset.*

12. **in the name**: so P., with Vg., *in nomine;* but Wy., with different order, 'Philip, euangelysinge of the kyngdom of God, in the name of Jhesu Crist, men and wymmen weren baptiside.' Hent., with codd. Amiat., Tolet., Paris., and R., reads *de regno Dei et nomine;* codd. Bez., Laud., Gigas have *et de nomine*, while Fuld., Demid., Paris. *s. m.* read *et in nomine.*

13. **he drew to**: *adhærebat;* Wy., 'he clyuede.' **and he saw**: *Videns.* **he was astonysit**: *stupens.*

15. **And quhen thai com**: Gau (p. 55), 'thay prait for thayme that thay mycht resaue the halie spreit.' Vv. 14-16: Abp. Ham. (p. 195), 'Quhen the Apostils quhilk war at Jerusalem hard that the countrai of Samarye had ressavit the word of God thai send to thame Petir and John, quhilk quhen thai come to Samarie thai maid thair prayar to God for the pepil of Samary that thai mycht ressave the haly spreit, for as at that tyme the haly spreit was nocht cum in to ony of thame with abundance of spiritual strenth, bot thai war allanerly baptizit in the name of our Lord Jesu.'

18. **of handis**: so P., reading *manuum* with codd. Bez., Gigas, Laud., Paris., and the Greek, but Wy., 'of the hond' with Vg., *manus.*

ii. Timo. i. b. the apostilis, and he proffrit to thame money, [19] And said, Geue ye alsa (*a*) to me this power, that quham
Math. x. d. euir I sal lay on my handis, that he resaue the Haligaast. [20] Bot Petir said to him, Thi money be with thee into perditioun, for thou gessis the gift of God suld be had for money. [21] Thar is na part, nor sort to thee in this word, for thi hart is nocht richtfull befor God. [22] Tharfor do thou pennance
F. 173 v. for this wickitnes of thee, and pray God, gif perauenture this thoucht of thi hart be forgevin to thee. [23] For I se that thou art in the gall of bittirnes and in the band of wickitnes. [24] And Symon ansuerd,
Nu. xxi. b. and said, Pray ye for me to the Lord, that nathing of thir that ye haue said, cum on me. [25] And thai witnessit, and spak the word of the Lord, and yede agane to Jerusalem, and prechit to mony cuntreis of Samaritanis. ✠ [26] And ane angel of the Lord spak to Philip, and said, Rijse thou, and ga aganis the south, to the way that gais doun fra Jerusalem into Gaza; this is desert. [27] And he raase, and went furth. And lo! a man of Ethiope, a mychtj man, a seruand, a gelding of the Queen Candaces of

(*a*) *alsa* added in margin.

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viii. 18. **and he proffrit**: *obtulit;* the superfluous 'and' faithfully copied from P.

19. **my handis**: *manus.* **that he resaue**: the repeated 'that' is copied from P.

20. **thou gessis**: Wy., P., 'gessidist'; *existimasti.* But cod. Tolet. reads *existimas.* Abp. Ham. (p. 102), 'Perisch thow with thi money, because thow thinkis, that the gift of God may be optenit with money.'

22. **for**: *ab;* Wy., 'fro.'

24. **of thir**: P., 'of these thingis,' but one MS. omits 'thingis.' Wy., 'of thes.' Vg., *horum.*

27. **a man of Ethiope**, &c.: P., 'a man of Ethiopie, a myȝti man seruaunt, a ȝelding.' Vg., *vir Aethiops, eunuchus, potens Candacis*, without recorded variant to account for Purvey's translation.

Ethiopiensis, quhilk was on all hir richessis, com to wirschip in Jerusalem. [28] And turnit agane, sittand on his chariot, and redand Esaie, the prophet. [29] And the spirit said to Philip, Ga thou nere, and june thee to this chariot. [30] And Philip ran to, and herd him reding Esaie, the prophet. And he said, Gessis thou, quhethir thou vndirstandis, quhat thingis thou redis? [31] And he said, How may I, gif naman schaw to me? And he prayit Philip, that he suld cum up, and sit with him. [32] And the place of the scripture that he redde was this, As a schepe he was ledde to slaing, and as a lamb before a man that scheris him is dumbe without voce, sa he opnit nocht his mouth. [33] In meknes his dome was takin up; quha sal tell out the generatioun of him; for his lijf salbe takin away fra the erde? [34] And the gelding ansuerd to Philip, and said, I beseke thee, of quhat prophet sais he this thing? of him self, or of ony vthir? [35] And Philip opnit his mouth, and began at this scripture, and prechit to him Jesu. [36] And the quhile thai war be the way, thai com to a watir. And the gelding said, Lo! watir; quha forbiddis me to be baptizit? [37] And Philip said, Gif thou beleues of al

iii. Reg. viii. c.

Esaie liii. b.

Actis x. e.

viii. 27. **on**: *super.*

28. **turnit agane**: *revertebatur.*

29. **Ga thou nere**: P., 'Neije thou'; Wy., 'Come to'; *accede.*

31. **How may I**: *Et quomodo possum.* **gif naman**: *si non aliquis.* J. Ham. (Fac. Traict., p. 57), 'Hou can I vnderstand except some man expone it to me.'

32. **is dumbe without voce**: *sine voce.*

33. **was takin up**: *sublatum est;* Rh., 'was taken away.' **sal tell out**: *enarrabit.*

34. **of quhat prophet sais he**: *de quo Propheta dicit;* Rh., 'of whom doth the Prophet speak.'

36. **thai war**: Wy., P., 'thei wenten'; *irent.* **quha**: so Wy., P., reading *quis* with St., Hent., codd. Fuld., Paris., Gigas, R., and the Sarum Missal. But Sixt., Clem., *quid* with codd. Amiat., Tolet., Laud.

thi hart, it is leefful. And he ansuerd, and said, I beleue that Jesu Crist is the sonn of God. [38] And he comandit the chariot to stand still. And thai went doun bathe into the watir, Philip and the gelding, and Philip baptizit him. [39] And quhen thai war cummin up of the watir, the spirit of the Lord rauisit Philip, and the gelding saw him na mare. [40] And Philip was fundin in Azotis, and he passit furth, and prechit to al citeis, till he com to Cesarie. ✠

ix chaptur. ✠

Actis xxvi. b. i. Cor. xv. a. Gal. i. b.

Bot Saul, yit a blaware of manassis and of strikingis aganes the disciplis of the Lord, com to the prince

F. 174 r.

of preestis, [2] And askit of him lettres into Damasce, to the synagogis; that gif he fand ony (*a*) men and women of this lijf, he suld lede thame bundin to Jerusalem. [3] And quhen he made his jornay, it befell, that he com nere to Damasce. And suddanlie a licht

(*a*) After *ony*, *man* deleted.

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viii. 37. **of al thi hart**: Wy., P., 'of al the herte,' but one MS. of P. has 'thin.' Vg., *ex toto corde*, but codd. Tolet., Paris. add *tuo*. This verse is not in codd. Amiat., Fuld., Cavensis, but Demid., Laud., Gigas have it, and it is quoted by S. Cyprian (in part) and by S. Irenæus.

38. **Philip baptizit**: *baptizavit;* P. supplies '*Filip.*'

39. **thai war cummin up**: so P., with Vg., *ascendissent*, but Wy., 'he sti3ede vp,' reading *ascendisset* with St. Nis., like most MSS. of P., omits the translation of *Ibat autem per viam suam gaudens;* Wy., 'Forsoth he wente ioyinge by his weye,' which has the authority of the four Vg. codices, Laud., Paris., and is found in R. and the Sarum Missal.

40. **in Azotis**: *in Azoto.* **he passit furth**: *pertransiens.*

ix. 1. **a blaware**: *spirans;* Wy., 'brethere, *or blowere.*' **of strikingis**: P., 'of betingis'; Wy., 'betyng, *or sleyng.*' Vg., *cædis.*

2. **of this lijf**: so Wy., P., apparently reading *hujus vitæ*, but Vg., *hujus viæ*. Comp. v. 20.

fra heuen schaan about him; [4] And he fell to the erde, and herd a voce sayand to him, Saul, Saul, quhat persewis thou me? [5] And he said, Quha art thou, Lord? And he said, I am Jesus of Nazareth, quham thou persewis. It is hard to thee to spurn aganes the prick. [6] And he trimbilit, and wonndirit, and said, Lord, quhat will thou that I do? And the Lord said to him, Rijse up, and ga into the citee, and it salbe said to thee, quhat it behuvis thee to do. [7] And tha men that went with him, stude astonyst; for thai herd a voce, bot thai saw na man. [8] And Saule raase fra the erde; and quhen his een war opnit, he saw na thing. And thai drew him be the handis, and led him into Damasc. [9] And he was thre dais nocht seand; and he ete nocht, nouthir drank. [10] And a discipile, Anany be name, was at Damask. And the Lord said to him (*a*) in a visioun, Anany. And he said, Lo! I, Lord. [11] And the Lord said to him, Rijse thou, and ga into a strete that is callit Rectus; and seke, in the hous of Judas, Saule be name of Tharse, for lo! he prais; [12] And he saw a man, Anany

iiii. Re. xix. d. Zacha. ii. b. Math. xxv. b. Actis ii. d. ande xvi. d. Actis xxi. a. ande xxii. a.

(*a*) After *him, Rijse thou and ga into a street that is callit rectus and seke in the hous of Judas, Saule be name of,* deleted.

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ix. 5. **And he said, I am**: *Et ille, Ego sum;* P. supplies '*seide.*' **Jesus of Nazareth**: so Wy., P.; Vg. *Jesus.* But codd. Demid., Paris., Wern., Flor., Memmianus add *Nazarenus,* and Laud., *Nazoraeus.* **to spurn**: P., 'to kike'; *contra stimulum calcitrare.* Comp. the variant in the Prologue.

6. **wonndirit**: *stupens.* **the Lord said**: P. supplies '*seide.*' **it salbe said**: *ibi dicetur,* but codd. Amiat., Fuld., Demid., Gigas, Laud., and R. omit *ibi.*

7. **for thai herd**, &c.: *audientes quidem vocem, neminem autem videntes.*

8. **And thai drew**, &c.: *Ad manus autem illum trahentes.* **led him**: *introduxerunt;* P. supplies '*hym.*'

9. **And he was**: *et erat ibi;* but Hent., with most authorities, omits *ibi.*

11. **And the Lord said**: *Et Dominus;* P. supplies '*seide.*'

be name, entrand and layand on him handis, that he
Actis viii. a. resaue sicht. [13] And Anany ansuerd, Lord, I haue herd of mony of this man, how gret euilis he did to sanctis in Jerusalem; [14] And this has power of the princis of preestis, to bind almen that callis thi name to help. [15] And the Lord said to him, Ga thou, for this is to me a vessele of chesing, that he bere my name before hethin men, and kingis, and before the sonnis of Israel. [16] For I sal schaw to him, how gret
Actis xxi. b. thingis it behuvis him to suffir for my name. [17] And Anany went, and entrit into the hous; and laid on
ii. Cor. xi. c. Actis xxii. b. him his handis, and said, Saule bruther, the Lord Jesu send me, that apperit to thee in the way, in quhilk thou come, that thou se, and be fillit with the Haligaast. [18] And jncontinent as the scales fell fra his een, he resauet sicht. And he raase, and was baptizit. [19] And quhen he had takin mete, he was
F. 174 v. confortit. And he was be sum dais with the discipilis, that war at Damasc. [20] And anon he entrit in to the synagogis, and prechit the Lord Jesu, for this is the sonn of God. [21] And almen that herd him, wonndrit, and said, Quhethir this is nocht he that

ix. 13. **to sanctis**: Wy., P., 'to thi seyntis'; *sanctis tuis.*

15. **before the sonnis**: so P., inserting 'tofore' as though he read *coram filiis.* But Vg., *filiis;* cod. Laud. has *filiis quoque.*

17. **be fillit**: Wy., P., 'be fulfillid'; *implearis.*

18. **as the scales**, &c.: so P., strangely. Vg., *ceciderunt ab oculis eius tanquam squamæ;* Wy., 'ther felden from his yȝen as scalis.' **he resauet sicht**: *et visum recepit.*

19. **be**: *per.*

20. **he entrit in to**: so P.; Wy., 'he entrynge,' both reading, with St., Hent., Sixt., cod. Wern., the Sarum Missal, and V., *ingressus in synagogas.* Cod. Paris. has *et statim introiens in concionibus iudeorum;* Flor., *et introiuit in sinagogas.* But Clem., with the four Vg. codices, Laud., and Gigas, reads *in synagogis* without *ingressus.* R. has *ingressus in synagogis.*

21. **him**: so Wy., P., reading *eum* with St., the Sarum and Corpus Missals, and V., but Vg. omits.

impugnit in (*a*) Jerusalem thame that callit to help this name? and hiddir he com for this thing, that he suld leid thame bundin to the princis of preestis? [22] Bot Saule mekile mare wox (*b*) stark, and confonndit the Iewis that duelt at Damasc, and affermit that this is Crist. ℣ [23] And quhen mony dais war fillit, Jewis made a counsale, that thai suld sla him. [24] And the aspijs of thame war made knawne to Saule. And thai kepit the portis day and nycht, that thai suld sla him. ii. Cor. xii. b. [25] Bot his discipilis tuke him be nycht, and deliuirit him, and leet him doun in a bascat be the wall. [26] And quhen he com in to Jerusalem, he assayit to Josue. ii. c. I. Reg. xix. c. june him to the discipilis; and all dredde him, and be- Galla. ii. b. leuet nocht (*c*) that he was a discipile. [27] Bot Barnabas tuke and ledd him to the apostilis, and tald to thame, how in the way he had seen the Lord, and that he spak to him, and how in Damasc he did traistlie in the name of Jesu. [28] And he was with thame, and entrit, and yede out in Jerusalem, and did traistlie in the name of Jesu. [29] And he spak with hethin men, and disputit with Grekis. And thai soucht to sla him. [30] Quhilk thing quhen brether had knawne, thai led Actis xxi. b.

(*a*) *in* written above *at* deleted. (*b*) After *wox*, *str* deleted.
(*c*) *nocht* added above the line.

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ix. 21. **impugnit**: *expugnabat.*

22. **wox stark**: P., 'wexede strong'; *convalescebat.*

23. **made**: *fecerunt in unum;* but Hent., with codd. Amiat., Fuld., Tolet., Demid., Paris., Laud., Flor., Gigas, omits the last two words. RV., 'took counsel together.'

24. **aspijs**: *insidiæ.* **the portis**: *et portas;* Wy., 'and the ȝatis.'

25. **his discipilis**: so Wy., P., reading *discipuli ejus* with St., Sixt., and the best authorities. Hent., Clem., *discipuli* with codd. Laud., Gigas. **and deliuirit him**, &c.: *per murum dimiserunt eum, submittentes in sporta.*

27. **he did traistlie**: *fiducialiter egerit;* and similarly in the next verse.

29. **with hethin men**: *Gentibus;* Wy., 'to hethene men.'

him be nycht to Cesarie, and lete him ga to Tharsis.
31 And the kirk be al Judee, and Galile, and Samarie,
had pece, and was edifijt, and yede in the drede of
the Lord, and was fillit with confort of the Haligast.
32 And it befell, that Petir, (*a*) quhill he passit about all,
com to the halimen that duelt at Lidde. 33 And he
fand a man, Eneas be name, that fra viii yeris he
had lyin in bedde; and he was seke in parlasie.
Math. ix. a. Mar. ii. a. Luc. v. c. 34 And Petir said to him, Eneas, the Lord Jesu Crist
hele thee; rijse thou, and aray thee. And incontinent
Joh. v. a. he raase. 35 And almen that duelt at Lydde, and at
Sarone, saw him, quhilkis war conuertit to the Lord.
36 And in Jope was a discipiles, quhais name was
Tabita, that is to say, Dorcas. This was full of gude
werkis and almouse dedis, that scho did. 37 And it
F. 175 r. befell in tha dais, that scho was seek, and deit. And
quhen thai had weschin hir, thai laid hir in a solere.
38 And for Lydda was nere Jope, the discipilis herd

(*a*) Before *quhill, the* deleted.

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ix. 30. **be nycht**: so Wy., P., with cod. Laud., *per noctem*, or codd. Paris., Wern., Gigas, *nocte*. Not in Vg.

32. **passit about all**: so P., reading *pertransiret universos* with Sixt., Clem., and the best MSS. But Wy., 'passide alle,' pointing to *transiret* as in St., Hent., and R. Codd. Laud., Paris., *petrum transeuntem*; Gigas, *circuiret*.

33. **he fand**: P. neglects *ibi*; Wy., 'he fond there.' **that . . . he had lyin**: so P., but Vg., *jacentem*; Wy., 'ligynge.'

34. **hele**: so Wy., P., reading *sanet* with St., Hent., Sixt., codd. Paris., Wern., and R. Cod. Demid. has *saluet*. Clem., *sanat*. **aray thee**: *sterne tibi*; Wy., 'dresse to thee.' Rh., 'make thy bed.'

36. **discipiles**: *discipula*. **that is to say**: *quæ interpretata dicitur*.

37. **solere**: *cœnaculo*; Wy., 'soupyng place'; and similarly in ver. 39.

38. **was nere Jope**: P., 'was ny3 Joppe.' Sixt., Clem., *prope esset . . . ad Joppen*, with codd. Demid., Gigas, and so Rh., 'was nigh to Joppa.' Wy., 'was ny3 fro Joppe,' reading, with St., Hent., and most authorities, *ab*. Cod. Paris. has *ad* corrected to *ab*.

that Petir was tharin, and thai send ij men to him, and prayit, That thou tarie nocht to cum to vs. 39 And Petir raase up, and com with thame. And quhen he was cummin, thai led him into the solere. And al wedois stude about him, wepand, and schewand cotis and claathis, quhilk Dorcas had made to thame. 40 And quhen almen war put withoutfurth, Petir knelit, and prait. And he turnit to the body, and said, Tabita, rijse thou. And scho opnyt her een, and quhen scho saw Petir scho sat up agane. 41 And he tuke hir be the hand, and raasit hir. And quhen he had callit the halimen and wedois, he assignit hir on live. 42 And it was made knawne be al Joppe; and mony beleuet in the Lord. 43 And it was made, that mony dais he duelt in Joppe, at aan Symon, a barcare.

x chaptur. ✠

A man was in Cesarie, Cornelie be name, a centurion of the cumpany of knychtis, that is said of Italie; 2 A religiouse man, and dredand the Lord, with al his menye; doand mony almousis to the pepile, and prayand the Lord euirmare. 3 This saw in a visioun opinlie, Ecclesi. iii. d. ande vii. b.

ix. 38. **That thou tarie nocht**: so Wy., P. Vg., *Ne pigriteris.*

39. **schewand**: so Wy., P., but Vg., with small authority, *ostendentes ei;* the latter word is not in the four Vg. codices, Laud., Gigas, or Paris. **had made**: Wy., P., 'maade'; *faciebat.*

40. **withoutfurth**: *foras.* **her een**: *oculos suos*, but Wy., 'the yȝen,' omitting *suos* with St., R., and V.

41. **And he tuke hir be the hand**: *Dans autem illi manum.* **he assignit**: *assignavit;* Rh., 'he presented.' **on live**: P., 'alyue'; Wy., 'quyk.' Vg., *vivam.*

42. **be**: *per.*

43. **a barcare**: P., 'a curiour'; Wy., 'sum coriour, *or tawier.*' Vg., *coriarium.* Comp. x. 6.

x. 1. **of the cumpany of knychtis**: *cohortis.* **that is said, &c.**: *quæ dicitur Italica.*

as in the ix hour of the day, ane angel of God entrand into him, and sayand to him, Cornelie. [4] And he beheld him, and was adred, and said, Quha art thou, Lord? And he said to him, Thi prayeris and thin almousededis has ascendit into mynd, in the sicht of the Lord. [5] And now send thou men in Joppe, and call aan Symon, that is namyt Petir. [6] This is herbrijt at a man Symon, coriour (or barkare), quhais hous is beside the see. This sal say to thee, quhat it behuvis thee to do. [7] And quhen the angele that spak to him, was gaan away, he callit ij men of his hous, and a knycht that dredde the Lord, quhilkis war at his bidding. [8] And quhen he had tauld thame al thir thingis, he sende thame into Joppe. [9] And on the day followand, quhile thai made iornay, and nerit to the citee, Petir went up in to the hieest place of the hous to pray, about the sext hour. [10] And quhen he was hungrie, he wald haue etin. Bot quhile thai made reddy, a rauising of spirit fell on him; [11] And

Ecclesi. xxxv. b.

iiii. Reg. iiii. d. Math. vi. a. Luc. vi. b.

x. 3. **of the day**: Wy. omits, but Vg., *quasi hora diei nona*, without recorded variation.

4. **was adred**: *timore correptus;* Wy., 'takyn with drede.' Cod. Bez. has *trepidus factus.* **Quha art thou**: so Wy., P., reading *Quis es* with St., Hent., Sixt., codd. Tolet., Paris., R., and the Moz. Breviary. Cod. Amiat. has *Qui es.* Clem., *Quid est*, with codd. Fuld., Demid., Bez., Laud., Gigas. **has ascendit**: P., 'han stied vp'; *ascenderunt.* **into mynd**: *in memoriam.*

5. **in**: P., 'in to'; *in Joppen.* **call**: Wy., P., 'clepe'; *accersi.*

6. **is herbrijt at**: *hospitatur apud.* **coriour (or barkare)**: the gloss is Nisbet's; see ix. 43.

7. **quhilkis war**, &c.: *ex his, qui illi parebant.*

8. **al thir thingis**: *omnia;* Wy., 'alle thingis.'

9. **in to the hieest place of the hous**: so P.; Wy., 'into the hiȝere thingis of the hous.' Vg., *in superiora*, without trace of a reading *domus*, but cod. Paris. has *ascendit petrus super hedificium.* Codd. Bez., Gigas read *in cenaculum.*

10. **he wald haue etin**: *voluit gustare.* **a rauising of spirit**: so P.; but Wy., 'an axcess of soule, *or rauysching of spirit*'; *mentis excessus.* Lyra, 'mentis excessus ·i· raptus a sensibus exterioribus.'

he saw heuen opnit, and a vessel cummand doun, as a gret schete with iiij newkis, to be lattin doun fra heuen into erde, [12] In quhilk war al fourefutit beestis, F. 175 v. and crepand of the erde, and volatilis of heuen. [13] And a voce was made to him, Rijse thou, Petir, and sla, and ete. [14] And Petir said, Lord, forbede, for I ete neuir comoun thing and vnclene. [15] And eftir the Leui. xi. a. Deu. xiiii. d. secunde tyme the voce was made to him, That thing Math. xv. b. that God has clenget, say thou nocht vnclene. [16] And Roma. xiiii. b. this thing was done be thrijse; and anon the vessele i. Timo. iiii. a. was resauet agane. [17] And quhile Petir doutit within Titum i. c. him self, quhat this visioun was that he saw, lo! the men, that war send fra Cornelie, soucht the hous of Symon, and stude at the yett. [18] And quhen thai had callit, thai askit gif Symon, that is namet Petir, had thar herbrie. [19] And quhile Petir thoucht on the visioun, the spirit said to him, Lo! iij men sekes thee.

x. 11. **a gret schete with iiij newkis**: P., 'a greet scheet with foure corneris'; Wy., 'a greet scheete with foure cordis'; both with faulty collocation. Vg., *vidit . . . descendens vas quoddam, velut linteum magnum, quatuor initiis submitti.* RV., 'a great sheet, let down by four corners.' Lyra, 'iniciis ·i· quatuor angulis submitti de celo in terram · per cordas in angulis ligatas.' Mammotrectus, 'initiis ·i· angulis . . . & forte melius initie dicuntur funiculi molles quibus circumligantur pueri in cunis.'

12. **crepand of the erde**: *serpentia terræ;* Wy., 'crepinge thingis of erthe.' **vôlatilis**: *volatilia.*

14. **comoun thing**: P., 'ony comun thing'; Wy., 'al comyn thing.' Vg., *omne commune.*

15. **eftir**: Wy., P., 'eft'; *iterum.* **was made**: not in Vg., but supplied by P.

16. **be thrijse**: *per ter*, and so at xi. 10. **the vessele was resauet agane**: so P., but Vg., *receptum est vas in cælum;* Wy., 'the vessel is receyued into heuene.' Cod. Gigas reads, *et receptum est vas denuo in caelum;* Paris., *et receptum est iterum vas in coelum;* Laud., *et denuo receptum est vas in caelum;* Bez., *adsumptum est ipsum* (read *iterum*) *uas in caelum.*

17. **soucht**: *inquirentes;* Rh., 'inquiring for.' **yett**: Wy., P., 'ȝate.'

18. **herbrie**: Wy., P., 'herbore'; *hospitium.*

20 Tharfor rijse thou, and ga doun and ga with thame, and dout thou na thing, for I send thame. 21 And Petir com doun to the men, and said, Lo! I am quham ye seke; quhat is the cause, for quhilk ye are cummin? 22 And thai said, Cornelie, the centurioun, a iust man, and dredand God, and has gude witnessing of al the folk of Iewis, tuke ansuer of ane hali angel, to call thee in to his hous, and to here wordis of thee. 23 Tharfor he led thame in, and resauet in herbrie; and in that nycht thai duelt with him. And in the day following he raase, and went furth with thame; and sum of the brethir followit him fra Joppe, that thai be witnessis to Petir. 24 And that vthir day he entrit into Cesarie. And Cornelie abaad thame, with his cusingis, and necessare freendis, that war callit togiddir. 25 And it was done, quhen Petir was cummin in, Cornelie com meting him, and fel doun at his feet, and wirschipit him. 26 Bot Petir raasit him, and said, Rijse

Gene. xix. a. and xxiiii. d. i. Peter iiii. b.

Actis xi. a.

Actis xiiii. c. Apoc. xix. b. and xxii. b.

x. 20. **and ga doun**: so Wy., P., reading *et descende* with St., Hent., codd. Amiat., Fuld., Bez., and the Moz. Breviary. Sixt., Clem. omit *et*.

22. **and has gude witnessing**: *et testimonium habens*. But cod. Tolet. and the Moz. Breviary add *bonum*, and Gigas has *bene audiens*. Comp. xvi. 2.

23. **and in that nycht**: P., 'and that ny3t.' This clause is not in Vg., Wy., R., the four Vg. codices, or any other ancient authority. **followit him**: *comitati sunt eum;* Rh., 'accompanied him.' **that thai be**, &c.: in P., but underlined; in Wy., as authentic. R. has *vt Petro testes fuerint*, but the clause is not in Vg. or any good authority. Lyra, 'quod autem subditur in aliquibus libris · ut Petro testes sint · non est de textu . . . sed primo fuit quedam glossa interlinearis, postea textui inserta per ignorantiam scriptorum.'

24. **And that vthir day**: *Altera autem die.* **abaad**: *expectabat.* **with his cusingis**, &c.: *convocatis cognatis suis et necessariis amicis.*

25. **fel doun**: *procidens.* **wirschipit him**: *adoravit.* P. supplies '*him*,' but St., with codd. Tolet., Paris., Bez., and other MSS. (Berger, p. 106), actually reads *eum*.

thou: alsa I my self am a man, as thou. [27] And he spak with him, and went in, and fand mony that war cummin togiddir. [28] And he said to thame, Ye wate, how abhominabile it is to a Iew, to be (*a*) junyt outhir to com to ane alien; bot God schewit to me, that na man say a man comoun, outhir vnclene. [29] For quhilk thing I com, quhen I was callit, without douting. Tharfor I ask you, for quhat cause haue ye callit me? [30] And Cornelie said, This day iiij dais, into this hour, I was prayand and fastand in the ix hour in my hous. And lo! a man stude befor me in a quhite claath, [31] And said, Cornelie, thi prayer is herd, and thin almousdedis ar in mynde in the sicht of God. [32] Tharfor send thou in to Joppe, and call Symon, that is namet Petir; this is luget in the hous of Symon coriour, beside the see. This, quhen he sal

Deutro. vii. a.

F. 176 *r*.

(*a*) After *be*, *io* deleted.

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x. 26. **as thou**: so P., but Wy., 'as and thou.' Not in Vg., but cod. Bez., *quomodo et tu*; Gigas, *sicut et tu*; Laud., *sicut tu*. Vv. 25, 26: Burne (f. 154), 'Cornelius . . . fel doune at his feit. Peter raised him vp be the hand saying: I am ane man als veil as ze ar.'

28. **to a Iew**: *viro Judæo*; Wy., 'to a man Jew.' **that na man say**, &c.: *neminem communem aut immundum dicere hominem*; Rh., 'to call no man common or unclean.'

30. **into**: *usque ad*. **and fastand**: so P., adding *et jejunans* to the Vg., *orans eram hora nona in domo mea*, which agrees with codd. Amiat., Fuld., Demid., and (with *horam nonam*) Tolet.; so too Paris., *sum* (s. m. *eram*) *horans in domo mea*. But Laud. reads, *eram ieiunans et adorans a sexta hora usque ad nonam in domo mea*; Bez., *eram iaiunans et nona orauam in domo mea*; Gigas, *eram ieiunans usque in hunc diem et hora nona in domo mea*. RV., 'Four days ago, until this hour, I was keeping the ninth hour of prayer.' **claath**: *veste*.

32. **is luget**: *hospitatur*; Wy., P., 'is herborid.' **This, quhen he sal cum**, &c.: this sentence is not in Vg. or any of the four Vg. codices. But Gigas, *is cum aduenerit loquetur tibi*, and, with small variations, Bez., Laud., the latter being quoted by Beda, 'Sequitur in Græco, Qui cum advenerit loquetur tibi.' In Paris., *Qui aduenies loquetur tibi* is cancelled.

cum, sal speke to thee. [33] Tharfore anon I send to thee, and thou did wele in cumming to vs now. Tharfore we al ar present in thi sicht, to here the wordis, quhateuir ar comandit to thee of the Lord.

Roma. ii. b. [34] And Petir opnit his mouth, and said, In treuth I haue fundin, that God is nocht acceptour of persounns;

Ephe. vi. a. [35] Bot in ilk folk he that dredis God, and wirkis

Collo. iii. c. Esaie lvi. b. richtuisnes, is accept to him. [36] God send a word to the childir of Israel, schewand pece be Jesu Crist; that is the Lord of althingis. [37] Ye wate the word

Math. iiii. b. that is made throw al Judee, and began at Galilee, eftir the baptyme that Johnne prechit, [38] Jesu of Naz-

Esaie lxi. a. Esaie xliii. b. areth, how God anoyntit him with the Haligaast, and virtue; quhilk passit furth in doing wele, and heling almen oppressit of the deuile, for God was with him. [39] And we ar witnessis of althingis, in the cuntre of Iewis and of Jerusalem; quham thai slew,

Actis ii. c. hanging in a tre. [40] And God raasit this in the thrid day, and gave him to be made knawn, [41] Nocht to al pepile, bot to witnessis, before ordanit of God;

Luc. xxiiii. d. Joh. xxi. b. to vs that ete and drannk with him, eftir that he raase agane fra dede. ✠ [42] And he comandit to vs

x. 33. **to vs**: so Wy., P., adding *ad nos* as in cod. Wern.; not in Vg. Cod. Bez. adds to the preceding sentence, *rogando uenire te ad nos*, and Paris., *rogans te ut venires ad nos.* **now**: Nis. diverges from Wy., P., in wrongly attaching this word to the preceding sentence. Vg., *Nunc ergo.* **the wordis, quhateuir**: *omnia quæcumque.*

34. **nocht acceptour**: so Wy., but P., 'no acceptor.'

35. **God**: so Wy., P., reading *Deum*, as in cod. Gigas and R. Vg., *eum.*

36. **schewand**: *annuncians.* **that is**: Wy., P., 'this is.' **Lord of althingis**: *omnium Dominus;* but Wy., 'God of alle men,' reading *Deus* without authority.

37. **and began**: *incipiens enim.*

38. **passit furth**: *pertransiit;* Rh., 'went throughout.'

39. **in the cuntre**: P., 'whiche he dide in the cuntrei'; *quæ fecit in regione Judæorum.*

40. **And God raasit this**: *Hunc Deus suscitavit.*

to preche to the pepile, and to witnes, that he it is, that is ordanit of God domesman of the quick and of the dede. [43] To this al prophetis beris witnessing, that almen that beleues in him, sal resaue remissioun of synnis be his name. [44] And yit quhile Petir spak thir wordis, the Haligaast fell on al that herd the word. [45] And the faithfulmen of circumcisioun, that com with Petir, wonndrit that alsa in to natiouns the grace of the Haligaast is sched out. [46] For thai herd tham speking in langagis, and magnifiand God. [47] Than Petir ansuerde, Quhethir ony man may forbede watir, that thir be nocht baptizit, that has resauet the Haligaast as we? [48] And he comandit thame to be baptizit in the name of the Lord Jesu Crist. ¶ Than thai prait him, that he suld duell with thame sum dais.

Math. xxviii. c.

Esaie xliii. d. ande liii. c. Jere. l. d.

Daniel ix. d. Actis ii. a.

Actis viii. d.

The xi chapture.

Ande the apostilis, and brethir that war in Judee, herd that alsa hethin men resauet the word of God, and thai glorifijt God. [2] Bot quhen he com to

F. 176 *v.*

x. 42. **is ordanit**: *constitutus est.* Gau (p. 53), 'our lord Iesus hesz commandit vsz to prech and beir vitnes to the pepil that God hesz maid hime iuge of quyk and deid.' Abp. Ham. (p. 165), 'It is he quhilk is ordanit of God to be juge of quick and dede.'

43. **To this**: *Huic;* Rh., 'To him.' **sal resaue**: *accipere.*

44. **quhile Petir spak**: Gau (p. 54), 'quhen Peter vesz spekand the halie spreit lichtit apone al thayme quhilk hard the word.'

45. **wonndrit**: *obstupuerunt.* **natiouns**: *nationes;* Rh., 'Gentiles.'

47. **as we**: *sicut et nos.*

xi. 1. **and thai glorifijt God**: so Wy., P., translating *et glorificabant deum*, as in cod. Gigas; or *et magnificabant deum*, the reading of Paris. *s. m.*, and Wern., or *et honorificabant Deum* as in the Moz. Missal, cod. Memmianus, and some ancient MSS. (Berger, p. 82). The interpolation is not in the Vg. codices or Laud.: it is probably an adaptation from ver. 18 to finish the lection in the service books.

2. **he**: Wy., P., 'Petre'; Vg., *Petrus.*

Jerusalem, thai that war of circumcisioun, disputit
Deut. vii. a. aganis him, [3] And said, Quhy entrit thou to hethin-
men that haue prepucie, and has eten with thame?
[4] And Petir began, and exponit to thame be ordour,
Actis ix. a. and said, [5] I was in the citee of Joppe, and prait,
and I saw in rauising of my mynd a visioun, that
a veschel com doun as a gret schete with iiij cordis,
and it was send doun fra heuen; and it com to
me. [6] In quhilk I luking beheld, and saw iiij futit
beestis of the erde, and beestis, and creping beestis,
and volatilis of heuen. [7] And I herd alsa a voce
that said to me, Petir, rijse thou, and sla, and
Leu. xi. a. ete. [8] Bot I said, Nay, Lord; for comoun thing
Deut. xiiii. a. or vnclene entrit neuir into my mouth. [9] And the
voce ansuerde the secund tyme fra heuen, That
thing that God has clengeit, say thou nocht vnclene.
[10] And this was done be thrijse, and althingis war
resauet agane in to heuen. [11] And lo! iij men stude
in the hous, in quhilk I was; and thai war send
fra Cesarie to me. [12] And the spirit said to me,
Actis x. c. that I suld ga with thame, and dout nathing. Ye,
thir sex brethir com with me, and we entrit into the
hous of the man, [13] And he tald to vs, how he
saw ane angel in his hous, standing and saying to

xi. 3. **entrit**: Wy., P., 'entridist'; *introisti.* **hethinmen**: Wy., P., 'men'; *viros.*

4. **be ordour**: so P., reading *per ordinem*, as in codd. Bez., Laud., Gigas; but Wy., 'the ordre,' with Vg., *ordinem.* Cod. Paris. has *ex ordinem*, and s. m., *ordinem.*

5. **in rauising of my mynd**: *in excessu mentis;* Wy., 'in excess of my soule'; St., Sixt. add *meæ;* comp. x. 10. **that a veschel com doun**: *descendens vas quoddam.* **cordis**: so Wy., P. for Vg. *initiis;* see x. 11. **to me**: *usque ad me;* Wy., 'til to me.'

7. **and sla**: so P., but Vg., *occide*, and Wy., 'sle.'

8. **Nay**: *Nequaquam.*

11. **stude**: P., 'anoon stooden'; *confestim astiterunt.* **and thai war send**: *missi.*

12. **Ye, thir**, &c.: P., 'ȝhe, and these sixe britheren'; *Venerunt autem mecum et sex fratres isti.*

him, Send thou into Joppe, and call Symon, that is namet Petir, 14 Quhilk sal speke to thee wordis, in quhilk thou salbe saaf, and al thi hous. 15 And quhen I had begunnin to speke, the Haligaast fell on thame, as into vs in the beginnyng. 16 And I bethoucht on the word of the Lord, as he said, For Johnne baptizit in watir, bot ye salbe baptyzit in the Haligaast. 17 Tharfor gif God gaue to thame the sammin grace, as to vs that beleuet in the Lord Jesu Crist, quha was I, that mycht forbed the Lord, that he geve nocht the Haligaast to thame that beleuet in the name of Jesu Crist? 18 Quhen thir thingis war herd, thai helde pece, and glorifijt God, and said, Tharfor alsa to hethinmen God has gevin penance to lijf. 19 And thai that war scaterit of the tribulatioun that was made vndir Steuen, yed furth to Phenyce, (*a*) and to Cipre, and to Antioche, and spak the word to naman, bot to Iewis allaan. 20 Bot sum of thame war men of Cipre, and of Cyrenen; quhilkis quhen thai had entrit into Antioche, thai spak to Grekis, and prechit the Lord

Actis ii. a. Actis i. a. Actis viii. a. F. 177 r.

(*a*) *Phenice* in catchword.

xi. 15. **as into vs**: *sicut et in nos.*

16. **For Johnne**: *Johannes quidem.*

17. **as to vs**: *sicut et nobis.* **that he geve**, &c.: so Wy., P., translating *ne daret illis Spiritum sanctum credentibus in nomine Jesu Christi*, as in MS. B. N. 11533 (Berger, p. 107). Cod. Memmianus ends with *credentibus*, and the Bible of Puy adds thereto, *in Dominum Jhesum Christum* (id., p. 161). Cod. Paris. reads *ne dare* (s. m. *daret*) *illis spiritum sanctum*, to which Wern. adds *credentibus in dominum Jesum;* while cod. Bez. has *ut non daret eis spiritum sanctum credentibus in eum.* The clause is not in the four Vg. codices, Laud., Gigas, or R. Lyra, 'ne daret . . , Christi non est de textu · nec habetur in libris correctis · sed fuit quedam interlinearis glosa per scriptores textui inserta.'

19. **yed furth**: Wy., P., 'walkiden forth'; *perambulaverunt.*

20. **to Grekis**: so Wy., P., with Hent., codd. Fuld., Laud., and R., omitting *et.* Vg., *et ad Græcos.* Cod. Paris. has *etiam ad gruchos;* Gigas, *cum grecis;* Bez., *cum craecos.*

Jesu. 21 And the hand of the Lord was with thame, and mekile novmer of men beleuand was conuertit to the Lord. 22 And the word com to the eris of the kirk, that was at Jerusalem, on thir thingis;
Actis ix. d. and thai send Barnabas to Antioche. 23 And quhen he was cummin, and saw the grace of the Lord, he ioyit, and monestit almen to duell in the Lord in purpos of hart; 24 For he was a gude man, and full of the Haligaast, and of faith. And mekile pepile was encrescit to the Lord. 25 And he went furth to Tharsis, to seke Saule; 26 And quhen he had fundin him, he ledde to Antioche. And all a yere thai levit thar in the kirk, and taucht mekile pepile, sa that the discipilis war namet first at An-
Actis xxi. b. tioche cristin men (*a*). 27 And in thir dais prophetis com ouir fra Jerusalem to Antioche. 28 And aan of thame raase up, Agabus be name, and signifijt be the spirit a gret hungir tocumming in al the warld,
i. Cor. xvi. a. ii. Cor. viii. a. ande ix. a. quhilk hungir was made vndir Claudius. 29 And al the discipilis purposit, eftir as ilk had, for to send into mynisterie into brethir that duelt in Judee.
Actis xii. d. 30 Quhilk thing alsa thai did, and send it to the eldermen, be the handis of Barnabas and Saule.

(*a*) *cristin men* added in margin.

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xi. 22. **to Antioche**: *usque ad Antiochiam.*

25. **he**: so Wy., P., with St., Hent., codd. Amiat., Fuld., Tolet., and R. Sixt., Clem. supply *Barnabas*, with codd. Demid., Laud.

26. **thai levit**: *conversati sunt.*

27. **com ouir**: *supervenerunt.*

28. **in al the warld**: *in universo orbe terrarum;* Wy., 'in al the roundnesse of erthis.' **quhilk hungir**: *quæ;* P. supplies '*hungur.*'

29. **al**: *singuli.* **into mynisterie**: so P.; *in ministerium*, but Wy. omits 'into,' reading, with cod. Gigas, *ministerium mittere.* R. has *in* added above the line.

The xii chaptur. ✠

Ande the sammin tyme Herode the king send power, to torment sum men of the kirk. [2] And he slew be suerde James, the bruthir of Johnne. [3] And he saw that it plesit to Iewis, and kest to tak alsa Petir; and the dais of therf laaues war. [4] And quhen he had taan Petir, he send him into presoun; and betuke to iiij quaternionnis of knychtis, to kepe him, and wald eftir pasche bring him furth to the pepile. [5] And Petir was kepit in presonn; bot praier was made of the kirk without ceessing to God for him. [6] Bot quhen Herod suld bring him furth, in that nycht Petir was sleping betuix ij knychtis, and was bundin with ij chenyeis; and the keparis before the dure kept the presoun. [7] And lo! ane angel of the Lord stude nere, and licht schaan in the presoun hous. And quhen he had smyten the side of Petir, he raasit him, and said, Rijse thow swiftlie. And jncontinent the chenyeis feldoun fra his handis. [8] And the angel

Math. iiii. c., xvii. a., xx. c., and xxvi. d.

Actis iiii. c.

Actis v. and xvi. d. F. 177 *v.*

Actis v. c. and xvi. d.

xii. 1. **send power**: *misit . . . manus;* Wy., 'sente hondis.'

3. **And he saw**: *Videns autem.* **kest to tak**: *apposuit ut apprehenderet;* Wy., 'puttide to for to catche.' **therf laaues**: *Azymorum.*

4. **Petir**: so P., but Vg., *Quem cum apprehendisset.* **to kepe him**: so P., reading with St., *ad custodiendum eum*, or with codd. Amiat., Fuld., Tolet., Bez., Laud., and the Corpus Missal, *custodire eum.* But Vg., *custodiendum* with codd. Demid., Paris., Gigas; the Sarum Missal has *ad custodiendum.*

5. **And Petir**: *Et Petrus quidem;* but Gigas, *Petrus vero;* Paris., *Petrus autem;* the Sarum Breviary, *Petrus quidem.*

6. **suld bring him furth**: *producturus eum esset.* **in that nycht**: *in ipsa nocte.*

7. **in the presoun hous**: *in habitaculo;* Wy., 'in the habytacle,' but codd. Paris., Wern., and some MSS. (Berger, p. 120) add *carceris.* **jncontinent the chenyeis feldoun**: *ceciderunt catenæ;* Wy., P., 'anoon.'

said to him, Belt thee, and do on thi hosis. And he did sa. And he said to him, Do about thee thi clathis, and follow me. [9] And he yede out, and followit him; and he wist nocht that it was suthe, that was done be the angel; for he gessit him self to haue sene a visioun. [10] And thai passit the first and the secund ward, and com to the irn yett that ledis to the citee, quhilk anon was opnyt to thame. And thai yede out, and com into a street, and anon the angel
Gene. xxviii. d passit away fra him. [11] And Petir turnit agane to him
Daniel vi. d. self, and said, Now I wate verralie, that the Lord send his angel, and delyuirit me fra the hand of Herode, and fra al the abiding of the pepile of Iewis. [12] And he beheld, and com to the hous of Marie, moder of Johnne, that is namet Marcus, quhare mony
Actis i. b. war gaderit togiddir, and prayand. [13] And quhen he knokkit at the dure of the yett, a damycele, Rode be name, com furth to se. [14] And quhen scho knew the voce of Petir, for ioy scho opnit nocht the yett, bot ran in, and tald that Petir stude at the yett. [15] And

xii. 8. **Belt thee**: P., 'Girde thee'; Wy., 'Be thou gurd bifore.' Vg., *Præcingere.* **do on thi hosis**: *calcea te caligas tuas.* **thi clathis**: *vestimentum tuum;* Wy., 'thi cloth.' **follow**: Wy., P., 'sue.'

9. **it was suthe**: so P., with cod. Laud., *verum erat*, or Paris., Demid., *verum esset*, but Wy., 'it is soth,' with Vg., *verum est.* **for he gessit**: so P., reading *existimabat enim* as in Sixt., codd. Tolet., Paris., Gigas. Cod. Bez. has similarly *putabat enim.* But St., Hent., Clem. read *existimabat autem.*

10. **ward**: *custodiam;* Wy., 'kepyng.' **anon**: so P., but Wy., 'wilfully'; *ultro.* Rh., 'of itself.' **com into**: *processerunt;* Rh., 'they went forward.' **a street**: Wy., P., 'o street'; *vicum unum.*

12. **And he beheld**: *Consideransque.* RV., 'And when he had considered *the thing.*'

13. **to se**: so Wy., P., reading *ad videndum* with St., Hent., Sixt., codd. Fuld., Tolet., the Sarum Missal, and R. Clem. has *ad audiendum*, with codd. Amiat., Demidov., Laud., supported by Paris., Gigas reading *obaudire.*

thai said to hir, Thou gais wod. Bot scho affermyt that it was sa. And thai said, It is his angel. [16] Bot Petir abade still, and knokkit. And quhen thai had opnit the dure, thai saw him, and wonndrit. [17] And he beeknit to thame with his hand to be still, and tald how the Lord had led him out of the presoun. And he said, Tell ye to James and to the brethir thir thingis. And he yede out, and went into ane vthir place. [18] And quhen the day was cummin, thare was nocht litil trubiling amang the knychtis, quhat was done of Petir. [19] And quhen Herode had soucht him, and fand nocht, eftire that he had made inquiring of the (*a*) keparis, he comandit thame to be broucht to him. And he com doun fra Judee into Cesarie, and he duelt thar. [20] And he (*b*) was wraath to men of Tyre and of Sydon. And thai of aan accord com to him, quhen thai had counsalit with Bastus, that was the kingis chalmerlane, thai askit pece, for alsmekile that thare cuntreis war vitalit of him. [21] And in a day that was ordanit, Herode was clethit with kingis clething, and sat for domesman, and spak to thame. [22] And the

Actis xiii. b.

Actis xv. b. and xxi. b.

F. 178 *r*.

(*a*) Before *keparis*, *knychtis* deleted. (*b*) After *he*, *wra* deleted.

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xii. 15. **Thou gais wod**: P., 'Thou maddist'; Wy., 'Thou maddist, *or art wood*.' Vg., *insanis*. **that it was sa**: *sic se habere*, which Wy. strangely renders, 'for to haue him so.'

16. **the dure**: so P., translating *ostium* as added in St., Sixt.; but Wy. omits with Hent., Clem., and most ancient authorities.

18. **trubiling**: *turbatio*.

19. **to be broucht to him**: so P., but Vg. merely *duci*; Wy., 'to be brouȝt.' There is no authority for *ad eum*, but R. has *adduci* with *ad* cancelled. Rh., 'to be led away.'

20. **quhen thai had counsalit with Bastus**: *et persuaso Blasto*. Wy. renders 'and Blastis, that was on the cowche of the kyng, softli stirid.' P. writes 'Bastus,' which is in R., but with *l* added above the line. **chalmerlane**: P., 'chaumbirleyn.' **war vitalit**: *alerentur*; Wy., 'weren norisched, *or susteyned*.'

21. **for domesman**: *pro tribunali*; Rh., 'in the judgment seat.' **spak**: *concionabatur*.

pepile crijt, The voces of God, and nocht (*a*) of man. [23] And anon ane angel of the Lorde smate him, for he had nocht gevin honour to God; and he was waastit of wormis, and deit. [24] And the word of the Lorde waxit, and was multiplijt. [25] And Barnabas and Saule turnit agane fra Jerusalem, quhen (*b*) the mynisterie was fillit, and tuke Johnne, that was namet Marcus.

ii. Macha. ix. b.
Actis xi. c. and xiii. a.

The xiij chapt.

Ande prophetis and doctouris war in the kirk that was at Antioche, in quhilk Barnabas, and Symon, that was callit Blak, and Lucius Cironence, and Manahen, that was fostirbruthir of Herode Tetrarche, and Saule war. [2] And quhen thai ministerit to the Lord, and fastit, the Haligaast said to thame, Depart ye to me Saul and Barnabas, in to the werk to quhilk I haue taane thame. [3] Than thai fastit, and prait, and laid handis on thame, and leet thame ga. [4] Bot thai war send of the Haligaast, and went furth to Seleucia, and fra thin thai went be boot to Cipre. [5] And quhen thai com to Salamyne, thai prechit the word of God in the synagogis of Iewis; and thai had alsa Johnne in ministerie. [6] And quhen thai had gaan be al the ile till to Paphum, thai fand a man,

Actu. ix. b.
Actu. xii. d.

(*a*) After *nocht*, *voces* deleted. (*b*) Before *quhen*, *and* deleted.

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xii. 22. **The voces**, &c.: *Dei voces et non hominis.* But Wy., 'The vois of God, not of man.' Cod. Laud. has *vox;* Demid., *vocem.* Cod. Tolet. omits *et.*

23. **was waastit**: *consumptus.*

xiii. 1. **fostirbruthir**: P., 'soukynge fere'; *collactaneus.* **war**: P., '*weren.*'

2. **Depart ye**: *Segregate.*

4. **Bot thai war send**: *Et ipsi quidem missi.*

6. **till to Paphum**: so Wy., and two MSS. of P., reading *usque ad Paphum* with St., Hent., Sixt., and cod. Bezæ. But P. otherwise, 'to Pafum'; and so Clem., with most authorities, *usque Paphum.*

a wiche, a fals prophet, a Iew, to quham the name was Barieu, (*a*) [7] That was with the proconsule Sergius Paulus, a prudent man. This callit Barnabas and Paule, and desirit to here the word of God. [8] Bot Elymas quhilk withstude thame; for his name is exponit sa; and he soucht to turn away the proconsul fra the faith. [9] Bot Saule, quha is said alsa Paule, was (*b*) fulfillit with the Haligaast, and beheld into him, [10] And said, O! thou full of al gile, and al falsnes, thou sonn of the deuile, thou ennimy of al richtuisnes, thou leues nocht to subuertit the richtuise wayis of the Lord. [11] And lo! now the hand of the Lord is on thee, and thou salbe blind, and nocht seand the sonn into a tyme. And anon mist and mirknes feldoun on him; and he yede about, and soucht him that suld geue hand to him. [12] Than the proconsule, quhen he had sene the dede, beleuet, wonndring on the teching of the Lord. [13] And quhen fra Paphum Paule had gaan be boot, and thai that war with him, thai com to Pergen of Pamphilie; bot Johnne departit fra thame, and turnit agane to Jerusalem. [14] And thai yede to Pergen, and com to Antioche of Perside;

Exod. vii. b. ande viii. b. Actu. viii. a.

Joh. vi. b.

F. 178 *v.* Actu. xv....

(*a*) *Barien* in MS.

(*b*) *was* added in margin for *with* deleted in text.

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xiii. 6. **a wiche**: *magum.* **Barieu**: so Wy., reading with St., Sixt., *Barjeu;* but P. has 'Bariesu' with Hent., Clem., *Barjesu.*

8. **quhilk**: Nis. mistook Purvey's 'witche,' translating *magus*, for the relative pronoun. **and he soucht**: *quærens.*

9. **quha is said alsa Paule**: *qui et Paulus;* P. supplies '*is seid.*'

10. **falsnes**: *fallacia.* **to subuertit**: P., 'to turne vpsodoun'; Wy., 'to subuerte, *or distroye.*' Vg., *subvertere.* **richtuise**: Wy., P., 'riztful'; *rectas.*

11. **is on thee**: *super te;* P. supplies '*is.*' **into a tyme**: *usque ad tempus.* **mirknes**: Wy., P., 'derknesse'; *tenebræ.*

14. **And thai yede to Pergen**: so P., and similarly Wy., 'Sothli thei goynge to Pergen.' Vg., *Illi vero pertranseuntes Pergen*, but some later MSS. have *pergentes* (Berger, p. 120), and cod. Fuld. actually *per gentes.* **of Perside**: Wy., P., 'of Persidie.' Vg., *Pisidiæ;* but R. has *Perysidie.*

and thai entrit into the synagog in the day of sabotis, and sat. 15 And eftir the reding of the law and of the prophetis, the princis of the synagog send to thame, and said, Brethir, gif ony word of exhortatioun to the pepile is in you, say ye. 16 And Paule raase, and with hand bad silence, and said, Men of Jsrael, and ye that dredis God, here ye. 17 God of the pepile of Jsrael chesit our fadris, and vphieit the pepile, quhen thai war cumlingis in the land of Egipt, and in ane hie arme he led thame out of it; 18 And be the tyme of xl yeris he suffrit thare maneris in desert. 19 And he destroyit vij folkis in the land of Chanaan, and be sort he departit to thame thar land, 20 As eftir iiij° and fiftj yeris. And eftire thir thingis he gaue juges, till to Samuel, the prophete. 21 And fra that tyme thai askit a king, and God gaue to thame Saul, the sonn of Cis, a man of the lynage of Beniamyn, be xl yeris. 22 And quhen he was done away, he raasit to thaim Dauid king, to quham he bare witnessing, and said, I haue fundin Dauid, the sonn of Jesse, a man eftir my hart, quhilk sal do al my willis. 23 Of quhais seed be the behecht God has led out to Israel a saluatour Jesu, 24 Quhen Johnne prechit before the face of his cummyng the baptym of pennance to al the pepile of Israel. 25 Bot quhen Johnne fillit his cours, he said, Quham ye deme me to be, I am nocht

Actu. xii. c.
Exod. xiiii. a.
Josue. xiii. b.
Jud. i.
i. Reg. viii. a.
i. Reg. x. a ande xvi. c.
Psal. lxxxviii. c.
ii. Reg. vii. c.
Psal. cli. b.
Math. iii. b.

xiii. 17. **vphieit**: Wy., P., 'enhaunside'; *exaltavit.*

18. **suffrit**: so P., but Wy., 'susteynede'; *sustinuit.*

20. **As**: *Quasi;* Rh., 'as it were.' **juges**: Wy., P., 'domesmen'; *judices.* **till to**: so Wy., but P., 'to.' Vg., *usque ad.*

21. **God gaue**: so P., with St., Sixt., Clem., *dedit . . . Deus;* but Wy., 'he ȝaf,' with Hent., cod. Gigas, and R., omitting *Deus.*

22. **quhen he was done away**: *amoto illo.*

23. **Of quhais seed**: *Huius . . . ex semine.*

25. **Quham ye deme**, &c.: Nis. has the words of P., 'Y am not he, whom ȝe demen me to be,' and the order of Wy., 'Whom ȝe demen me for to be, I am not.' Vg., *Quem me arbitramini esse, non sum ego.*

he; bot lo! he cummis eftire me, and I am nocht worthi to do of the schone of his feet. ✠ [26] Brethir, and sonnis of the kynd of Abraham, and quhilk that in you dredis God, to you the word of hele is send. [27] For thai that duellit at Jerusalem, and princis of it, that knew nocht this Jesu, and the vocis of prophetis, that be euiry sabot ar red, demyt, and fillit; [28] And thai fand in him na cause of dede, and askit of Pilat, that thai suld sla him. [29] And quhen thai had endit al thingis that war writtin of him, thai tuke him doun of the tre, and laid him in a graue. [30] And God raasit him fra dede in the thrid day; [31] Quhilk was sene be mony dais to thaim that went vp togiddire with him fra Galilee into Jerusalem, quhilkis ar till now his witnessis to the pepile. ✠ [32] And we schew to you the behecht that was made to our fadris; [33] For God has fulfillit this to thare sonnis, and aganeraasit Jesu; as in the secund psalm it is writtin, Thou art my sonn, this day I begat thee. [34] And he agane raasit

Math. x. a.
i. Cor. ii. a.
Luc. xxiii. a.
F. 179 r.
Luc. xxiii. c.
Joh. xx. ande xxi.
Math. xx. b.
Actu. i. a.
Psal. ii. a.
Heb. i. c.

xiii. 25. **he cummis**, &c.: so P., but Wy., correctly, 'ther cometh aftir me.'

26. **of hele**: Wy., 'of heelthe'; P., 'of helthe,' but one MS. of the latter is corrected into 'of this helthe.' Vg., *salutis hujus.*

27. **that knew nocht this Jesu**: *hunc ignorantes.* The Sarum Missal reads *ignorantes Jesum.* **demyt, and fillit**: *judicantes impleverunt;* Wy., 'demynge fulfilliden.'

30. **And God raasit**: so P., probably reading with St., cod. Laud., *Deus autem suscitavit.* Vg., *Deus vero suscitavit.*

32. **we schew**: *annunciamus;* Rh., 'we preach.' **the behecht**, &c.: so P., but Wy., more closely, 'the ilke that is maad biheeste aȝen to oure fadris'; *eam, quæ ad patres nostros repromissio facta est.*

33. **to thare sonnis**: so P., reading *filiis eorum* with codd. Laud., Gigas; but Wy., 'to oure sones,' with St., Hent., Clem., *filiis nostris.* Sixt. reads *filiis vestris* as in cod. Tolet., the Sarum and Moz. Missals. **and aganeraasit**: *resuscitans.* **as**: *sicut et.* **Thou art**, &c.: see Hebrews i. 5.

34. **And he agane raasit**, &c.: so P., and some MSS., 'And he that,' both renderings missing the sense. Vg., *Quod autem suscitavit eum . . . ita dixit;* Wy., 'Forsoth that he aȝen reyside him . . . thus he seith.'

him fra dede, that he suld nocht turn agane into corruptioun, said thus, For I sal geue to you the hali trew thingis of Dauid. [35] And tharfor on ane
Esaie lv. a. vthir stede he sais, Thou sal nocht geue thi hali
Psal. xv. a. iii. Reg. ii. b. to se corruptioun. [36] Bot Dauid in his generatioun, quhen he had mynistirit to the will of God, deit, and was laid with his fadris, and saw corruptioun; [37] Bot he quham God raasit fra dede, saw nocht
Luc. xxiii. d. corruptioun. [38] Tharfor, brethir, be it knawne to you, that be him remissioun of synnis is tald to yow, for al synnis, of quhilkis ye mycht nocht be iustifijt in the law of Moyses. [39] In this ilk man
Aba. ii. a. that beleues, is iustifijt, [40] Tharfore se ye, that it cum nocht to you, that is before said in the prophetis, [41] Ye despisaris, se ye, and wonndir ye, and be ye scaterit on brede; for I wirk a werk in your dais, a werk that ye sal nocht beleue, gif ony man sal tell it to you. [42] And quhen thai yede out, thai prait, that in the sabot following thai suld speke to thame thir wordis.
Actis xi. c. [43] And quhen the synagog was left, mony of Iewis

xiii. 34. **that he suld nocht**, &c.: *amplius jam non reversurum in corruptionem;* Rh., 'not to return now any more into corruption.' **the hali trew thingis of Dauid**: *sancta David fidelia.*

35. **on ane vthir stede**: *alias.* **Thou sal nocht geue**: see ii. 27.

36. **Bot Dauid**: *David enim.* **deit**: *dormivit;* Wy., 'slepte, *or deiede.*'

38. **for al synnis**: Wy., P., 'fro alle synnes,' omitting *et* with Hent., codd. Amiat., Fuld., Bez., the Moz. Missal, and R. Vg., *et ab omnibus.*

40. **that it cum nocht to you**: *ne superveniat vobis.* **before said**: *dictum.*

41. **be ye scaterit on brede**: *disperdimini.* **tell it**: *enarraverit;* P. supplies '*it.*'

42. **in the sabot following**: *sequenti sabbato;* but Wy., 'another suynge saboth.'

43. **was left**: *dimissa esset.*

and of cumlingis wirschipand God followit Paule and Barnabas; that spak, and counsalit thame, that thai suld duell in the grace of God. ✠ 44 And in the sabot followand almaast al the citee com togiddir, to here the word of God. 45 And Iewis saw the pepile, and war fillit with invy, and aganesaid thir thingis that war said of Paule, and blasphemyt. 46 Than Paule and Barnabas stedfastlie said, To yow it behuvit first the word of God; bot for ye put it away, and haue demyt you vnworthi to euirlasting lijf, lo! we turn to hethinmen. 47 For sa the Lord comandit vs, I haue set thee into licht to hethinmen, that thou be into hele to the vtirmast of erd. 48 And hethinmen herd, and joyit, and glorifijt the word of the Lord; and beleuet, alsmony as war befor ordanit to euirlasting lijf. 49 And the word of the Lord was sawne be all the cuntre. 50 Bot the Iewis sterit religiouse women, and honest, and the worthiest men of the citee, and sterit persecutioun aganes Paule and Barnabas, and drave thame out of thar cuntreis.

Math. x. a. and xv. c.

Math. xxi. a.

Esaie xlix... Math. v. b.

F. 179 *v.*

Luc. ii. c. Esaie lv. b.

ii. Timo. iii. b.

xiii. 43. **of cumlingis wirschipand God**: so P., reading *colentium Deum advenarum* with St., Sixt., codd. Demid., Laud.; but Wy., omitting *Deum* with Hent., Clem., codd. Amiat., Fuld., Tolet., Gigas, 'of comelingis worschipinge.' Cod. Bez. has *colentium proselytorum.* **counsalit**: *suadebant;* but Wy., 'softli counceiliden,' apparently reading *persuadebant* as in R. Cod. Bez. reads *persuadentes.*

46. **first**: P., 'first to speke'; *primum loqui:* the omission is doubtless inadvertent. **bot for ye put it away**: *sed quoniam repellitis illud.* **haue demyt**: so Wy., P., reading *judicastis* with St., codd. Fuld., Bez., Gigas, S. Cyprian, S. Jerome, S. Augustine, Gaudentius, Cassiodorus, the Sarum Missal, and R. Cod. Amiat. has *deiudicastis.* Vg., *judicatis.* **you**: so P., with Vg., *vos;* but Wy., strangely, 'vs.' Cod. Bez. has *eos.* **we turn**: *convertimur;* Wy., 'we turnen to gidere.'

47. **to the vtirmast**: *usque ad extremum.*

49. **was sawne**: *Disseminabatur;* Wy., 'was ferr sowun.'

50. **honest**: *honestas;* RV., 'of honourable estate.' **worthiest men**: *primos;* Wy., 'the firste men.' **drave**: *ejecerunt;* Wy., 'castiden . . . out.' **cuntreis**: *finibus.*

Luc. ix. a. Math. x. b. Mar. vi. b. 51 And thai schuke away into thame the dust of thare feet, and com to Iconie. 52 And the discipilis war fillit with ioy and the Haligaast. ✠

The xiiij chapture. ✠

Ande it befell at Iconye, that thai entrit togiddir into the synagog of Iewis, and spak, sa that ful gret multitude of Iewis and Grekis beleuet. 2 Bot the Iewis that war vnbeleeffull, raasit persecutioun, and sterit to greef the saulis of hethinmen aganes the
Mar. xvi. c. brethir; bot the Lord gaue sone pece. 3 Tharfore thai duelt mekile tyme, and did traistlie in the Lord, bering witnessing to the word of his grace, gevand signis and wonndris to be made be the handis of thame. 4 Bot the multitude of the citee was departit, and sum war with the Iewis, and sum with the apostilis. 5 Bot quhen thar was made ane assaut of the hethinmen and the Iewis, with thar princis, to torment and to staan thame, 6 Thai vndirstude, and
Math. x. c. fledde togiddir to the citeis of Licaonye and Listris,

xiii. 51. **into thame**: *in eos;* Rh., 'against them.'

xiv. 1. **Ande**: P., 'But'; Wy., 'Forsoth.' Vg., *autem.* **ful gret**: *copiosa;* Wy., 'plenteuous.'

2. **raasit persecutioun**: so Wy., P., reading *suscitaverunt persecutionem,* as in codd. Laud., Wern. Similarly cod. Bez. has *incitauerunt persecutionem;* cod. Gigas, *concitaverunt persecutionem;* the reading is probably influenced by xiii. 50. Vg., *suscitaverunt et ad iracundiam concitaverunt.* **bot the Lord gaue sone pece**: so P., but the sentence is not in Vg. or Wy. Cod. Bez. reads, *dominus autem dedit confestim pacem,* and codd. Gigas, Paris., Wern., and R. substitute *cito* for *confestim.* Cod. Laud. has *Deus autem pacem fecit.* See Berger (p. 162) for further instances of similar readings.

4. **was departit**: *Divisa est.* **sum war**: *quidam quidem erant.*

5. **to torment**: *ut contumeliis afficerent;* Wy., 'for to ponische with dispisingis, *or fals blamyngis.*'

6. **to the citeis**, &c.: *ad civitates Lycaoniæ, Lystram et Derben.* P. spoils the sense by inserting the former 'and,' which is not in Wy. Cod. Bez. reads *in ciuitates lycaoniae in lystra et derben,*

and Derben, and to al the cuntre about. And thai prechit thare the vangel, and al the multitude was mouet togiddir in the teching of thaim. Paule and Barnabas duelt at Lystris. ✠ [7] And a man at Lystris was seke in the feet, and had sittin crukit fra his modris wambe, quhilk neuir had gaan. [8] This herd Paule spekand; and Paule beheld him, and saw that he had faith, that he suld be made saaf, [9] And said with a gret voce, Rijse thou vp richt on thi feet. And he lap, and yede. [10] And the pepile, quhen thai had sene that that Paule did, raasit thar voce in Lycaon toung, and said, Goddis made like to men ar cummin doun to vs. [11] And thai callit Barnabas Jupiter, and Paule Mercurie, for he was ledare of the word. [12] And the preest of Jupiter that was before the citee, broucht bulis and crounis before the yettis, with pepilis, and wald haue made sacrifice. [13] And quhen the

Actis iii. a.

Esaie xxxv. a.

Actu. xxviii. a.

xiv. 6. **about**: *in circuitu;* Wy., 'innyroun.' **vangel**: Wy., P., 'gospel.' **and al**, &c.: so Wy., P., translating the interpolation *et commota est omnis multitudo in doctrina eorum. Paulus autem et Barnabas morabantur Lystris*, as in St., Sixt., R., V., and with slight variations in codd. Laud., Paris. (deleted), Wern., and Bez. Cod. Flor. has *et motum est omne genus in doctrina eorum. paulus autem et barnabas commorabantur in lystris.* The passage is not in Vg. or any of its codices.

7. **was seke**: *infirmus.* **and had sittin**: so P., but Vg., *sedebat;* Wy., 'saat.' The collocation is faulty in Wy., P., Nis.; Rh., 'impotent of his feet, sat there, lame from his mother's womb.' **had gaan**: *ambulaverat.*

8. **and Paule beheld him**: so P., but Vg., *Qui intuitus eum;* Wy., 'the which biholdynge him.' Cod. Laud. reads *In quem intuitus Paulus;* cod. Flor., *Intuitus est eum et cognovit Paulus;* Bez., *intuitus autem eum paulum.*

9. **vp richt**: *rectus.* **he lap**: Wy., 'lepide'; P., 'lippide.' Vg., *exilivit;* Hent., *exiluit.*

10. **the pepile**: *turbæ.* **raasit**: Wy., P., 'reriden.' **in Lycaon toung, and said**: *Lycaonice dicentes.*

12. **broucht**: *adferens.* **with pepilis**, &c.: *cum populis volebat sacrificare.*

apostilis Barnabas and Paule herd this, thai rent thar
F. 180 r. cootis; and thai lap out amang the pepile, and thai
Actis x. c. crijt, 14 And said, Men, quhat do ye this thing?
Apoc. xix. b. and xxii. b. And we ar dedelie men like you, and schawand to
you, that ye be conuertit fra thir vane thingis to the
Psal. cxlv. a. Actu. xvii. d. leeuand God, that made heuen, and erde, and the
Apoc. xiiii. b. see, and all thingis that ar in thame; 15 The quhilk
in generatiounns passit suffrit al folkis to ga into
Roma. i. b. thare awne wayis. 16 And yit he left nocht him self
without witnessing in weledoing, for he gaue raynis
fra heuen, and tymes bering fruit, and fulfillit your
hartis with mete and glaidnes. 17 And thai sayand
thir thingis scantlie swaget the pepile that thai offrit
nocht to thame. 18 Bot sum Iewis com ouir fra
Antioche and Iconie, and consalit the pepile, and
ii. Cor. xi. c. staanyt Paule, and drew out of the citee, and gessit
that he was dede. 19 Bot quhen discipilis war cummin
about him, he raase, and went into the citee; and
in the day following he went furth with Barnabas in
to Derben. 20 And quhen thai had prechit to that
citee, and taucht mony, thai turnit agane to Lystris,

xiv. 13. **thai rent thar cootis**: *conscissis tunicis suis.* **thai lap out**: Wy., 'thei scipten out'; P., 'thei skipten out'; *exilierunt.*

14. **quhat do ye this thing**: *quid hæc facitis?* Wy., P. appear to have read *hoc.* **dedelie men**, &c.: *mortales . . . similes vobis homines.*

15. **suffrit**: *dimisit;* Wy., 'lefte.' **to ga into**: *ingredi.*

16. **in weledoing**: *benefaciens.* **for he gaue**: *dans.* **bering fruit**: *fructifera.* **your hartis**: so Wy., P., reading *corda vestra*, as in codd. Amiat., Fuld., Tolet., Demid., Bez., Laud., Flor., and R. But Clem., Hent. have *corda nostra* with cod. Gigas; St., Sixt., *corda eorum.*

17. **scantlie swaget**: P., 'vnnethis swagiden.' **the pepile**: *turbas.*

18. **com ouir**: *supervenerunt;* Wy., 'camen out.' **and consalit the pepile**: *et persuasis turbis;* Wy., 'the cumpanyes sweteli stirid.'

19. **Bot quhen discipilis**, &c.: *Circumdantibus autem eum discipulis.*

and Iconie, and to Antioche; [21] Confermyng the saulis of discipilis, and exhorting, that thai suld duelle in the faith. And said, That be mony tribulatiounns it behuvis vs to entire into the kingdom of heuenis. [22] And quhen thai had ordanit preestis to thame be al citeis, and had prait with fastingis, thai betuke thame to the Lord, in quham thai beleuet. [23] And passit Psidie, and com to Pamphilie; [24] And thai spak the word of the Lord in Pergen, and com doun into Italie. [25] And frathine thai went be boot to Antioche, fraquhyne thai war taan to the grace of God, into the werk that thai fillit. [26] And quhen thai war cummin, and had gaderit the kirk, thai tald how gret thingis God did with thame, and that he had opnit to hethinmen the dure of faith. [27] And thai duelt nocht a litil tyme with the discipilis.

Actu. ii. e., xi. c., and xiii. d.

Luc. xxiiii. d.

ii. Timo. iii. b.

Actu. xiii. a.

The xv chapture.

Ande sum com doun fra Judee, and taucht brethire, that bot ye be circumcidit eftir the law of Moyses, ye may nocht be made saaf. [2] Tharfore quhen thar

Galla. v. a.

xiv. 21. **And said, That**: so P., translating *dicentes quia* as in cod. Flor.; Wy., 'and seiynge,' as though reading *et dicentes*. Cod. Wern. has *dicebant quoniam*. But Vg., *et quoniam*, with the four Vg. codices and R. **the kingdom of heuenis**: *regnum Dei*.

22. **be al citeis**: so Wy., P., but Vg., with all authorities, *per singulas ecclesias*.

23. **And passit**: *Transeuntesque*. **Psidie**: Wy., P., 'Persidie.' Nis. has overlooked the mark of contraction in his original.

24. **Pergen**: so Wy., P., with St., Hent., Sixt., codd. Amiat., Fuld., Tolet., Demid., and R. Clem., with Laud., has *Perge*. **Italie**: so P., but Wy., 'Atalie'; Vg., *Attaliam*. St., Hent., with cod. Tolet., *Italiam*. R. has *descenderunt nichaliam*; Gigas, *in Achaim*; Lyra, *in Achataliam*.

25. **frathine**: *inde*; P., 'fro thennys.' **thai fillit**: *compleverunt*.

27. **nocht a litil tyme**: *tempus non modicum*.

xv. 1. **law**: *morem*. J. Ham. (Fac. Traict., p. 110), 'Except ze be circumcidit efter the maner of Moyses ze can not be sauet.'

Gall. ii. a. was made nocht litil discentioun to Paule and Barnabas aganis thame, thai ordanit that Paule and Barnabas,
F. 180 v. and sum vthir of thame, suld ga up to the apostilis and preestis in Jerusalem, on this questioun. 3 And sa thai war led furth of the kirk, and passit be Phenyce and Samarie; and thai tald the conuersatioun of hethinmen, and thai made gret ioy to al the brethir.
Actu. xxviii. b. 4 And quhen thai com to Jerusalem, thai war resauet of the kirk and of the apostilis, and of the eldermen, and thai tald how gret thingis God did with thame. 5 Bot sum of the heresie of Phariseis, that beleuet, raase up, and said, That it behuvis thame to be circumcidit, and to comand to kepe alsa (*a*) the law of Moyses. 6 And the apostilis and eldermen com togiddir, to se of this word. 7 And quhen thar was made a seking herof, Petir raase, and said to thaim, Brethir, ye wate, that of ald dais in you God chesit be my mouth, hethin to here the word of the

(*a*) *sa* added above the line.

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xv. 2. **nocht litil discentioun**: *seditione non minima.* **vthir of thame**: so Wy., P., reading *alii ex illis* with St., codd. Fuld., Tolet. Similarly Gigas, *aliqui ex illis;* Laud., *et quosdam alios ex eis.* Vg., *alii ex aliis.* J. Ham. (Fac. Traict., p. 110), 'Thay raisit a sedition agains S. Paul and S. Barnabas.' Vv. 1, 2: Kenn. (p. 104), 'And certane men quhilk come fra Jowry, techeit the brether, Except ze be circumcidit efter the maner of Moyses, ze can nocht be savit: not a lytle seditioun beyng movit to Paull and Barnabas aganis thame, than they determinit that Paull and Barnabas, and certane utheris of thame, suld pas to Jerusalem unto the Apostolis and Eldaris about this questioun.'

4. **how gret thingis**: *quanta;* but Wy., as usual, 'how manye thingis.'

5. **and to comand to kepe alsa**: *præcipere quoque servare.*

6. **of this word**: *de verbo hoc.*

7. **a seking**: P., 'a greet sekyng'; *magna conquisitio.* **in you**: so Wy., P., but there is no authority for *in vobis.* Vg., *in nobis;* Rh., 'among us.' **hethin**: *Gentes.* Vv. 4-7: Kenn. (p. 104), 'Quhen they wer cum to Jerusalem thay wer ressavit with the Congregatioun, and Apostolis, and Eldaris. Than rais certane

vangele, and to beleue; [8] And God, that knew hartis, bare witnessing, and gaue to thame the Haligaast, as alsa to vs; [9] And nathing diuersit betuix vs and thame, and clengeit the hartis of thame be faith. [10] Now than quhat temp ye God, to put a yok on the neck of the discipilis, ‡ quhilk nouthir we, nouthir our fadris mycht bere? [11] Bot be the grace of our Lord Jesu Crist we beleue to be saluet, as alsa thai. [12] And al the multitude held pece, and herde Barnabas and Paule, telling how gret signis and wonndris God did be thame in hethinmen. [13] And eftir that thai held pece, James ansuerde, and said, Brethir, here ye me. [14] Symon tald how God visitit first to tak of hethinmen a pepile to his name. [15] And the wordis of prophetis accordis to him, as it is writtin, [16] Eftir this I sal turn agane and big the tabernacile of Dauid, that feldoun; and I sal big agane the doun castin thingis of it, and I sal raase it; [17] That

Actu. i. d. ande x. e.

Actu. vii. g. Ephe. ii. a. Titum iii. a.

Actu. xii. e. ande xxi. b.

Amos ix. c.

‡ Quhilk nouthir we.) Becauss the law is spirituall, Ro. vii., tharfor ar we nocht abile of our selfis to fulfille it; for we ar carnell, ande of a contrary natur vnto the law. Neuirtheless, gif we cum to Christ, and putis our traist in him, he is the fulfilling of the law, Ro. x. And sua gif we of werray luf do the

of the sect of the Phariseis quhilk did beleve, saying, that it wes neidful to circumcide thame and to command thame to keip the law of Moyses. And the Apostolis and Eldaris come togidder to ressoun upoun this mater. Quhen thare wes mekle disputatioun Peter rais up and said unto thame, Ze men and brether, ze knaw how lang quhyle syne God chesit amangis ws that the Gentiles be my mouth suld heir the wordis of the Evangell and beleve.'

xv. 8. **knew**: so Wy., P. Vg., *novit;* Rh., 'knoweth.'

9. **diuersit**: *discrevit.*

10. **Now than**: *Nunc ergo.* **the neck**: so Wy., P., translating *cervicem*, as in codd. Fuld., Tolet., Laud., Gigas, and the Moz. Breviary. Vg., *cervices.* **nouthir we**, &c.: the same order in Wy., P., but Vg., *neque patres nostri, neque nos.*

15. **to him**: *huic;* Rh., 'to this.'

16. **big**: P., 'bilde.' **the doun castin thingis**: P., 'the cast doun thingis'; *diruta.* Vv. 13-16: Kenn. (p. 104), 'And quhen thay held thare peace, James answerit saying, Ze men and brether, herkin unto me. Symon tald how God, at the begynning, viseit the Gentiles to ressave off thame ane pepyll in his name: to this aggreis the wordis of the propheit, as is wryttin, "Efter this I wyll returne agane, and big the tabernacle of David, quhilk is fallin doun."'

vthir men seke the Lorde, and all folkis on quhilk my name is callit to help; the Lord doing this thing, sais. 18 Fra the warld, the werk of the Lord is knawn to the Lord. 19 For quhilk thing I deme thame that of hethinmen ar conuertit to God, to be nocht diseisit, 20 Bot to write to thame, that thai abstene thame fra defouling of malmentis, and fra fornicatioun, and strangilit thingis, and blude. 21 For Moyses in ald tymes has in al citeis thame that prechis him in synagogis, quhare be ilk sabot he is redde. 22 Than it plesit to the apostilis, and to the eldirmen, with al the kirk to chese men of thame and send to Antioche with Paule and Barnabas, Judas, that was namet Barsabas, and Sylas, the first men amang brethir; 23 And wrate be the handis of thame, Apostilis and eldirmen, brethir, to thame that ar at Antioche, and Syrie, and Cilicie, brethir of hethinmen, greting. 24 For we haue herd that sum went out fra vs, and trubilit you with wordis, and subuertit your saulis, to quhilk men we comandit nocht, 25 It plesit to vs gaderit into aan, to chese men, and send

thing that be commandis us, his youk sal be sneit vnto uss, ande his burdynge sal be lycht, Mat. xi.; for quhair luf is, thar ar nocht his commandementis bewye, i. Joh. v.

Exod. xx. a. Ephe. v. a. Gene. ix. a.

F. 181 r.

Joh. xiiii. b.

Gala. ii. a.

xv. 17. **vthir men**: *ceteri hominum;* Wy., 'othere of men.' Rh., 'the residue of men.' The Moz. Breviary has *ceteri homines;* cod. Bez., *residui hominum.* **doing this thing**: *faciens hæc.*

18. **Fra the warld**: *a sæculo;* Rh., 'from the beginning of the world.'

19. **to be nocht diseisit**: *non inquietari;* Wy., 'for to be not vnquyetid, *or disesid.*'

20. **of malmentis**: P., 'of maumetis.' Vg., *simulacrorum;* Wy., 'of symulacris'; and similarly in ver. 29. See 2 Corinthians, vi. 16. Vv. 19, 20: Kenn. (p. 104), 'Quhairfore I juge that we troubyll not thame, quha fra amangis the Gentiles ar turnit to God, bot that we wryte, that thay abstayne fra the filthynes of ydolis, fra fornicatioun, fra it that is worreit, and blude.'

21. **in al citeis**: *in singulis civitatibus.*

22. **was namet**: *cognominabatur.*

23. **brethir of hethinmen**: *fratribus ex Gentibus.*

24. **went out**: *exeuntes.* **and subuertit**: P., 'turneden vpsodoun'; Wy., 'turnynge vpsodoun.' Vg., *evertentes.* **to quhilk men we comandit nocht**: *quibus non mandavimus.*

to you with our maast dereworthe Barnabas and Paule,
[26] Men that gaue thar lyues for the name of oure Lord Jesu Crist. [27] Tharfor we send Judas and Sylas, and thai sal tell the sammin thingis to you be wordis. [28] For it is sene to the Haligaast and to vs, to put to you nathing mare of charge, than thir nedeful thingis, [29] That ye abstene you fra the offrit thingis of malmentis, and blude, and strangilit, and fornicatioun. Fra quhilkis ye kepand you, sal do wele. Faire ye wele. [30] Tharfor thai war lattin ga, and com doun to Antioche; and quhen the multitude was gaderit, thai tuke the epistile; [31] Quhilk quhen thai had redde, thai joyit on the confort. [32] And Judas and Sylas and thai, for thai war prophetis, confortit brethir, and confermit with ful mony wordis.

Actu. xiii. e. ande xiiii. c.

Zacha. ix. a.

i. Cor. viii. a. ande x. c.

xv. 27. **and thai sal tell**: *qui et ipsi . . . referent.*

28. **For it is sene**: *Visum est enim;* Rh., 'For it hath seemed good,' and similarly at ver. 34. **to put to you nathing mare of charge**: *nihil ultra imponere vobis oneris;* Rh., 'to lay no further burden upon you.' J. Ham. (Fac. Traict., p. 111), 'It is thocht guid to the halie Spirit and to ws.'

29. **and blude, and strangilit, and fornicatioun**: Nis. diverges from Wy., P., 'and blood stranglid, and fornicacioun,' and agrees with Vg., *et sanguine et suffocato et fornicatione*, as in codd. Demid., Gigas, Laud., Vigilius, and supported by cod. Tolet., *et a suffocatis et a sanguine.* Lyra has *et suffocatis et sanguine.* But Wy., P. are with codd. Amiat., Fuld., and the Moz. Breviary, reading *et sanguine suffocato et fornicatione.* The primitive reading is attested by cod. Bez., *et sanguine et stupris*, S. Irenæus, *et sanguine et fornicatione;* Tertullian, *a fornicationibus et sanguine;* S. Cyprian, *et sanguinis effusione et fornicatione;* and Gaudentius, *a fornicatione et a sanguine, id est a suffocatis.* Vv. 28, 29: Kenn. (p. 106), 'It hes plesit the Haly Gaist and ws to putt na uther burdyng on zow, bot tyll abstayne fra the filthynes of ydols blude, it that is worreit, and fornicatioun, fra the quhilk ze kepand zow, ze do weill; and weill faire ze.'

30. **war lattin ga**: *dimissi;* Wy., 'dismittid.' **thai tuke**: *tradiderunt.*

32. **and thai, for thai war prophetis**: *et ipsi cum essent Prophetæ;* Rh., 'themselves also being prophets.' **with ful mony wordis**: *verbo plurimo.*

[33] Bot eftir that thai had bene thare a litil quhile, thai war lattin ga of brethir with pece, to thame that had sent thame. [34] Bot it was sene to Sylas to duell thare; and Judas went allaan to Jerusalem.
Gal. ii. a. [35] And Paule and Barnabas duelt at Antioche, teching and preching the word of the Lord, with vthir mony.
[36] Bot eftir sum dais, Paule said to Barnabas, Turn we agane, and visie brethir be al citeis, in quhilkis we haue prechit the word of the Lord, how thai haue thame. [37] And Barnabas wald tak with him Johnne,
Actu. xiii. d. that is namet Marcus. [38] Bot Paule prait him, that he that departit fra thame fra Pamphilie, and went nocht with thame into the werk, suld nocht be resauet.
[39] And discensioun was made, sa that thai departit in twynn. And Barnabas tuke Marc, and com be boot to Cipre. [40] And Paule chesit Sylas, and went
F. 181 v. furth, and was betaucht to the grace of God fra the brethir. [41] And he went be Syrie and Cilicie, and confermyt the kirk, comanding to kepe the biddingis of apostilis and eldirmen.

xv. 36. **Turn we agane**: *Revertentes.* **visie**: Wy., P., 'visite.' **how thai haue thame**: *quomodo se habeant;* Rh., 'how they do.'

37. **Johnne**: *et Joannem.*

38. **that departit**: *ut qui discessisset;* Rh., 'as who had departed.' **and went nocht**: *et non isset.*

39. **in twynn**: P., 'a twynny'; Wy., 'atwyny.' Vg., *ab invicem.*

40. **and was betaucht**, &c.: *traditus gratiæ Dei a fratribus.* Wy., 'takun to the grace of God fro britheren'; P., with faulty collocation, 'wente forth fro the britheren, and was bitakun to the grace of God.'

41. **he went be**: *Perambulabat.* **and confermyt the kirk**: *confirmans ecclesias;* no authority for *ecclesiam.* **the biddingis**: P., 'the heestis'; Wy., 'the preceptis.' Vg., *præcepta.* The words *præcepta — seniorum* are not in codd. Amiat., Tolet., Paris., Laud. King (f. 43), 'He passit throuch Syria, and Cilicia, confirming the kirk: commanding to keip the præcepts of the Apostls and preists.'

xvi chap.

Ande he com into Derben and Lystram. And lo! a discipile was thare, be name Timothe, the sonn of a Iewesse Cristin, and of the fader hethin. [2] And brethir that war in Lystris and Iconie, yeldit gude witnessing to him. [3] And Paule wald that this man suld ga furth with him, and he tuke, and circumcidit him, for Iewis that war in the place. For al wist, that his fader was hethin. [4] And quhen thai passit be citeis, thai betuke to thame to kepe the techingis, that war demyt of apostilis and eldirmen, that war at Jerusalem. [5] And the kirkis war confermyt in faith, and encrescit in nowmir ilk day. [6] And thai passit Frigie, and the cuntre of Galathie, and war forbiddin of Haligaast to speke the word of God in Asie. [7] And quhen thai com into Mysie, thai assayit to ga into Bitynie, and the spirit of Jesu suffrit nocht thame. [8] Bot quhen thai had passit be Mysie, thai com doun to Troade; [9] And a visioun be nycht was schawit to Paule. Bot a man of Macedonie that stude, prait him,

i. Cor. ix. c. Gal. ii. a.

Actis xv. d.

Roma. i. b.

ii. Cor. xi. c.

Actu. xviii. a. and xxiii. b.

xvi. 1. **into**: so Wy., P., reading *in Derben* with Sixt., Hent., codd. Fuld., Laud., Liber Armachanus, and R. St., Clem. omit *in*. **the sonn of a Iewesse Cristin**: so P., with Vg., *filius mulieris Judææ fidelis*, but Wy., 'the sone of a womman widowe feithful, *or cristen*,' follows St., Hent., with codd. Fuld., Gigas, Wern., *filius mulieris viduæ fidelis*. Cod. Laud. omits *viduæ*. **and of the fader hethin**: *patre Gentili*.

3. **in the place**: P., 'in the places,' but some MSS. have 'tho.' Vg., *in illis locis*; Wy., 'in the ilke places.'

4. **passit be**: *pertransirent*. **the techingis, that war demyt**: *dogmata quæ erant decreta*. J. Ham. (Fac. Traict., p. 119), 'And as thay passit throw the cities, thay gaue, or commandit thame keip the haids of doctrine whilks war decretit be the Apostles and Ancients, wha war at Hierusalem.'

6. **thai passit**: *Transeuntes*; and similarly in ver. 8.

9. **Bot**: so P., without authority. Vg., *Vir Macedo quidam*; perhaps P. read *quidem*. **that stude**, &c.: *erat stans, et deprecans eum, et dicens*.

and said, Ga thou into Macedonie, and help vs.
Actu. xx. a. 10 And as he had saide the visioun, anon we soucht to ga furth in to Macedonie, and war made certane, that God had callit vs to preche to thame. 11 And we yede be schip (*a*) fra Troade, and com to Samotrachia with straucht cours; and the day following to Neapolis; 12 And frathine to Philippis, that is the first part of Macedonie, the citee colonie. And we war in this citee sum dais, and spak togiddir. 13 And in the day of sabotis we went furth without the yett beside the flude, quhare praiere semyt to be; and we sat, and spak to women that com togiddir. 14 And a woman, (*b*) Lydda be name, a purpurare of the citee of
Joh. vi. c. Thiathyrenis, wirschiping God, herde; quhais hart the Lord opnyt to geue tent to thir thingis, that war said of Paule. 15 And quhen scho was baptizit and hir hous, scho prait, and said, Gif ye haue demyt that I am faithfull to the Lord, entire ye into myn hous,
Gene. xix. c. Luc. xiiii. c. [and]e, xxiiii. c. i. Reg. xxviii. b. and duell. And scho constrenyeit vs. 16 And it was done, quhen we yede to praiere, that a damysel that had a spirit of diuinatioun, met vs, quhilk gaue gret

(*a*) After *schip, to troade* deleted.
(*b*) *and a woman* added in margin.

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xvi. 10. **had saide**: P., 'hadde sei'; *vidit.* **and war made certane**: *certi facti.*

11. **straucht**: Wy., P., 'streiȝt.'

12. **the first part**, &c.: so Wy., P., reading *quæ est prima pars Macedoniæ, civitas colonia* with codd. Demid., Paris. *s. m.*, and R. But Vg., *partis.* Cod. Bez. reads *quæ est capud Macedoniæ, ciuitas colonia;* Amiat., *quæ est prima parte Macedoniæ civitas, colonia.*

13. **praiere semyt to be**: *videbatur oratio esse.* Lyra, 'ubi uidebatur oratio esse. id est locus aptus ad orandum & predicandum.'

14. **a purpurare**: Wy., P., 'purpuresse'; *purpuraria.* **of Thiathyrenis**: Wy., P., 'of Tiatirens'; *Thiatirenorum.*

16. **a spirit of diuinatioun**: *spiritum pythonem;* Rh., 'a Pythonical spirit.' Mammotrectus, 'phiton dicitur incantator siue diuinator.'

wynnyng to thar lordis in diuining. [17] This followit Paule and vs, and crijt, and said, Thir men ar seruandis of the hiest God, that tellis to you the way of hele. [18] And this scho did in mony dais. And Paule sorowit, and turnit, and said to the spirit, I comand thee in the name of Jesu Crist, that thou ga out of hir. And he went out in the sammin hour. [19] And the lordis of hir saw, that the hope of thar wynnyng went away, and thai tuke Paule and Sylas, and ledde into the dome place, to the princis. [20] And thai brocht thame to the magistratis, and said, Thir men distrubilis our citee, for thai ar Iewis, [21] And schawis a custum (or manir), quhilk is nocht leeful to vs to resaue, nor do, sen we ar Romanis. [22] And the pepile and magistratis ran aganis thame, and quhen thai had torent the cotis of thame, thai comandit thame to be scourget with wandis. [23] And quhen thai had gevin to thame mony woundis, thai send thame into presoun, and comandit to the kepare, that he suld kepe thame diligentlie. [24] And quhen he had taan sic a precept, he put thame into the ynner presoun, and strenyeit

F. 182 *r.*

Mar. v. a. Luc. viii. d.

Mar. xvi. c.

Actu. xix. c. i. Tessa. ii. a. Act. xvii. b.

Actu. xvii. b. ii. Cor. xi. c.

xvi. 16. **thar lordis**: P., 'her lordis'; *dominis suis.*

17. **followit**: P., 'suede'; Wy., 'suynge.' **hiest**: Wy., 'hiȝe'; P., 'hiȝ.' Vg., *excelsi.* Tyndal, 'most hye.'

19. **dome place**: *forum;* Wy., 'cheping, *or dom place,*' and similarly at xvii. 17. **to the princis**: *ad principes.*

20. **thai brocht**: so P., but Vg., *offerentes;* Wy., 'thei offringe.' Rh., 'presenting.' **distrubilis**: Wy., P., 'disturblen'; *conturbant.* **for thai ar**: *cum sint.*

21. **schawis a custum (or manir)**: *annunciant morem.* The gloss is Nisbet's.

22. **and magistratis**: so P., transferring the words from the following clause. Vg., *Et cucurrit plebs adversus eos: et magistratus, scissis tunicis eorum, jusserunt,* &c. **torent**: P., 'to-rente'; Wy., 'kitt.' **scourget with wandis**: P., 'betun with ȝerdis'; *virgis cædi.*

23. **woundis**: so Wy., P., for *plagas.* Rh., 'stripes,' but in ver. 33, 'wounds.'

24. **he had taan**: *accepisset.* **strenyeit**: Wy., P., 'streynede'; *strinxit.*

Actu. iiii. d. the feet of thame in a tre. [25] And at mydnycht Paule and Sylas wirschippit, and louet God; and thai that war in the keping herd thame. [26] And suddanlie a gret erdmoueing was made, sa that the fonndementis
Actu. v. c. ande xii. b. of the presoun war mouet. And anon al the duris war opnit, and the bandis of all war lowsit. [27] And the kepar of the presoun was waknyt, and saw the yettis of the presoun opnyt, and with a swerd drawne out he wald haue slayn him self, and gessit that the men that war bundin had fledde. [28] Bot Paule crijt with a gret voce, and said, Do thou na harm to thi self, for al we ar here. [29] And he askit licht, and entrit, and trembilit, and feldoun to Paule and to Sylas at thar feet. [30] And he broucht thame (*a*) without furth, and said, Lordis, quhat behuvis me to do, that I be
Act. ii. d. made saaf? [31] And thai said, Beleue thou in the Lord
Math. xvi. b. Joh. vi. f. Jesu, and thou salbe saaf, and thi hous. [32] And thai spak to him the word of the Lord, with al that war
Luc. v. d. and xii. . . . in his hous. [33] And he tuke thame in that ilk houre of the nycht, and weschit thare woundis. And he was baptizit, and al his hous incontinent. [34] And quhen

(*a*) *thame* added in the margin.

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xvi. 24. **in a tre**: *ligno;* Rh., 'in the stocks.'

25. **louet**: P., 'heriden'; Wy., 'herieden.' Vg., *laudabant.* **in the keping**: P., 'in kepyng'; *in custodia.*

26. **erdmoueing**: *terræmotus.* **lowsit**: P., 'lousid'; Wy., 'vnbounden.'

27. **yettis**: Wy., P., 'ȝatis.' **with a swerd drawne out**: *evaginato gladio.* **and gessit**: *æstimans.*

28. **na harm**: so P., probably reading with Hent., cod. Gigas, and R., *nihil tibi malefeceris;* but Wy., 'no thing of yuel' with Vg., *nihil tibi mali feceris.* Cod. Bez. reads *nihil feceris tibi malum.*

29. **at thar feet**: P., 'at *her* feet'; *ad pedes.*

31. **in the Lord**: so P., reading *in Domino,* as in codd. Amiat., Demid., Bez.; but Wy., 'in to the Lord,' translating *in Dominum* as in Vg., codd. Fuld., Tolet., Gigas, Laud., and R. Lucifer of Cagliari quotes, *crede in deum Jesum,* and again, *crede in dominum nostrum Jesum.*

33. **he tuke**: *tollens.* **he was baptizit**: *baptizatus est ipse.*

he had ledde thame into his hous, he settit to thame F. 182 v.
a burde. And he was glaid with al his hous, and
beleuet to God. [35] And quhen day was cummin, the
magistratis send tormentouris, and said, Delyuir thou
tha men. [36] And the kepare of the presoun tald thir
wordis to Paule, That the magistratis has send, that
ye be delyuirit; now tharfor ga ye out, and ga ye in
pece. [37] And Paule said to thame, Thai send vs men
of Rome into presoun, that war strikin opinlie and
vndampnit, and now priualie thai bring vs out; nocht
sa, bot cum thai thame self, and delyuir vs out.
[38] And the tormentouris tald thir wordis to the magis-
tratis; and thai dredde, for thai herde that thai war
Romanis. [39] And thai com, and besoucht thame, and
thai broucht thame out, and prait, that thai suld ga
out of the citee. [40] And thai yede out of the presoun, Math. viii. d.
and entrit in Lyddie. And quhen thai had sene (*a*)
brethir, thai confortit thame, and yede furth.

(*a*) *had sene* in margin substituted for *soucht* deleted in text.

xvi. 34. **a burde**: *mensam.*

35. **tormentouris**: *lictores.* P., 'catchepollis'; Wy., 'littoures, *that ben mynistris of ponysching.*' Mammotrectus, '·i· eos qui damnatos secundum legem occidebant uel ad mandatum iudicis puniebant. hic lictor · quasi legis ictor.'

37. **Thai send**: *miserunt.* **that war strikin**: P., 'that weren betun'; *Cæsos.* **thai bring vs out**: *nos ejiciunt;* Wy., 'thei casten vs out.' **bot cum**, &c.: *sed veniant, et ipsi nos ejiciant.*

38. **tormentouris**: P., 'catchepollis'; Wy., 'mynistris of peyne.'

39. **besoucht**: *deprecati sunt.*

40. **in Lyddie**: *ad Lydiam.* P., 'to Lidie'; Wy., 'into Lidie.'

The xvij chapture.

Ande quhen thai had passit be Amphipolis and Appolonie, thai com to Thessalonica, quhar was a synagog of Iewis. 2 And be consuetude Paule entrit to thame, and be iij sabotis he declarit to thame of
Math. xvi. c. and xvii. d. scripturis, 3 And opnyt, and schewit that it behuvit Crist to suffir, and rijse agane fra dede, and that this
Luc. xxiiii. d. Actu. xxviii. c. is Jesus Crist, quham I tell to yow. 4 And sum of thame beleuet, and war junit to Paule and to Sylas; and a gret multitude of hethinmen wirschippit God, and nobile women nocht few. 5 Bot the Iewis had invy, and tuke of the comoun pepile sum euil men, and quhen thai had made a cumpany, thai mouet the citee. And thai com to Jasonis hous, and soucht thame to bring furth amang the pepile. 6 And quhen thai fand thame nocht, thai drew Jason and sum brethir to the princis of the citee, and crijt, That thir ar thai, that
Luc. xxiii. a. moues the warlde, and hiddir thai com, 7 Quhilk

xvii. 1. **had passit be**: *perambulassent.*

2. **be consuetude**: P., 'bi custom'; Wy., 'vp custom.' Vg., *Secundum consuetudinem.* **he declarit**: *disserebat.*

3. **And opnyt, and schewit**: *Adaperiens et insinuans.* **I tell**: *annuncio;* but Wy., 'I tolde, *or schewide,*' without ancient authority. R. has *annuncio* corrected out of *annunciabo.*

4. **and a gret multitude**, &c.: so P., missing the sense in his favourite rendering of the participle by a verb. He probably read *et de colentibus gentilibus multitudo magna*, as in St., Hent.; Wy., 'and of hethen men worschipinge a greet multitude.' Rh., 'and of the Gentiles that serued God a great multitude.' Sixt., Clem. have, *et de colentibus Gentilibusque multitudo magna.*

5. **had invy**: *Zelantes.* **and tuke**: *assumentesque;* Rh., 'taking unto them.' **quhen thai had made a cumpany**: *turba facta;* RV., 'gathering a crowd.' **thai com to**: *assistentes;* Wy., 'stondinge nyȝ.' Rh., 'besetting.'

6. **That thir ar thai**: so Wy., P., adding *sunt* with codd. Bez., Tolet., Demid., Cavens., and many later MSS. (Berger, p. 170). Vg., *Quoniam hi, qui.* **the warlde**: so Wy., P., reading *orbem* as in Hent., codd. Fuld., Tolet., Laud., Gigas; cod. Bez., *orbem terræ.* Vg., *Urbem.*

Jason resauet. And thir all dois aganes the comandis of the emperour, and sais, that Jesu is ane vthir king. [8] And thai mouet the pepile, and the princis of the citee, herand thir thingis. [9] And quhen satisfactioun was taan of Jason, and of vthiris, thai lete Paule and Sylas ga. (*a*) [10] And anon be nycht brethir lete Sylas ga into Beroan. And quhen thai com thiddir, thai entrit into the synagog of the Jewis. [11] Bot thir war the wordis of thame that ar at Thessalonyca, quhilk resauet the word with al desire, ilk day seekand scripturis, gif thir thingis had thame sa. [12] And mony of thame beleuet and of hethin women (*b*) honest and men nocht few. [13] Bot quhen the Iewis in Thessalonyc had knawne that alsa at Beroan the word of God was prechit of Paul, thai com thiddire, moving and distrubling the multitude. [14] And than anon brethir delyuirit Paule, that he suld ga to the see; bot Sylas and Tymothe duelt thare. [15] And thai led furth Paul, and led him to Athenes. And quhen thai had taan a comandement of him to Sylas and to

Actu. xvi. c. Joh. xviii. c. and xix. a.

Joh. v. d. i. Tess. ii. c. F. 183 *r*.

i. Tess. i. a.

(*a*) *ga* added in margin. (*b*) After *women*, *mony* deleted.

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xvii. 7. **and sais**, &c.: *regem alium dicentes esse, Jesum;* Rh., 'saying that there is another king, Jesus.'

9. **thai lete Paule and Sylas ga**: so P., through confusion with the next verse. Vg., *dimiserunt eos.*

10. **lete Sylas ga into Beroan**: so P., but Vg., *dimiserunt Paulum et Silam in Beroeam.* St. reads *Beroan.*

11. **the wordis of thame**: P., 'the worthier of hem'; *nobiliores eorum qui sunt Thessalonicæ.* **desire**: *aviditate.*

12. **honest**: *honestarum;* RV., 'of honourable estate.'

13. **thiddire**: *et illuc.*

14. **delyuirit**: *dimiserunt;* Wy., 'dismittiden.' **to the see**: *usque ad mare.*

15. **And thai led furth Paul, and led**, &c.: P., 'And thei that ledden forth Poul, ledden'; *Qui autem deducebant . . . perduxerunt.* **to Athenes**: so P., with Sixt., Clem., and the best authority, *usque Athenas;* but Wy., 'til to Athenes,' reading *usque ad Athenas* with St., Hent.

Tymothe, that ful haastandlie thai suld cum to him, thai went furth. 16 And quhile Paule abade thame at Athenes, his spirit was mouet in him, for he saw the
Actu. ix. c. citee gevin to idolatrie. 17 Tharfor he disputit in the synagog (*a*) with Iewis, and with men that wirschippit God, and in the dome place, be all dais to thame that herde. 18 And sum Epicurijs, and Stoiceis, and philosophouris, disputit with him. And sum said, Quhat will this sawer of wordis say? And vthir said, He semes to be a tellare of new feendis; for he tald to thame Jesu, and the aganerijsing. 19 And thai tuke, and led him to Ariopag, (*b*) and said, May we witt, quhat is this new doctrine, that is said of thee? 20 For thou bringis in sum new thingis in oure eris; tharfor we will witt, quhat thir new thingis will be.

(*a*) *synagogis* with *is* deleted in MS.
(*b*) *Ariopagus* with *us* deleted in MS.

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xvii. 15. **ful haastandlie**: Wy., P., 'ful hi3yngli'; *quam celeriter.* Mammotrectus, 'Quam celeriter ·i· ualde cito.'

16. **was mouet**: *incitabatur;* Rh., 'was incensed.'

17. **with men that wirschippit God**: so P., translating *colentibus Deum* as in cod. Gigas. But Vg., *colentibus;* Wy., 'men worschipinge.' Cod. Bez. reads *hiis qui colunt;* the Sarum Missal has *cum Judæis et idola colentibus.* **that herde**: so Wy., P., reading *audierant* with St., cod. Fuld., and the Sarum Missal. Vg., *aderant;* cod. Gigas has *presentes erant.*

18. **Stoiceis**: Wy., 'Stoycis'; P., 'Stoisens.' **philosophouris**: Wy., 'philosofris'; P., 'filosofris.' **sawer of wordis**: so Wy., P., translating *seminator verborum* as in Hent., codd. Fuld., Gigas, and R.; cod. Tolet. has *disseminator verborum;* Laud., *seminator* only. Vg., *seminiverbius;* cod. Bez., *spermologus.* Mammotrectus, 'Seminiuerbius ·i· seminator uerborum · adiectiuum potest esse quasi sermologus.' **a tellare of new feendis**: *Novorum dæmoniorum . . . annunciator;* Rh., 'a preacher of new gods.'

19. **Ariopag**: P., 'Ariopage'; Wy., 'Ariopage, *that is, comun scole.*' Comestor, 'Erat autem vicus excellentior ariopagus quia ibi erant curia magistratuum & schole liberalium artium.' **May we witt**: P., 'Moun we wite'; *Possumus scire.*

20. **in oure eris**: P., 'to oure eeris'; *auribus nostris.*

[21] For almen of Athenes and cumlingis herbrijt gave tent to naan vthir thing, bot outhir to say, outhir to here, sum new. [22] And Paule stude in the myddis of Ariopage, and said, Men of Athenes, be althingis I se yow as vane wirschipparis. [23] For I passit, and saw your mawmentis, and fand ane altare, in quhilk was writtin, To the vnknawne God. Tharfor quhilk thingis ye vnknawand wirschip, that thing I schaw to you. [24] God that made the warld and althingis that ar in it, this, for he is Lord of heuen and of erde, duellis nocht (*a*) in tempilis made with hand, [25] Nouthir is wirschippit be mannis handis, nouthir has nede of ony thing, for he gevis lijf to almen, and inspiratioun, and althingis; [26] And made of aan al the kynd of men to inhabite on al the face of the (*b*) erd, determinand tymes ordanit, and termis of the duelling of thaim, [27] To seke God, gif perauenture thai feel him, outhir find, thouch he be nocht fer fra ilk of you. [28] For in him we leeue, and moue, and ar. As alsa sum of your poetis said, [‡] And we ar alsa the kynd of him. [29] Tharfore sen we ar the kynde of God, we suld (*c*) nocht deme that godlie thing

Psal. cxlv. a. Act. xiiii. c.

Esaie lxvi. Act. vii. f.

Gene. ii. b.

Deut. xxxii. a.

ARATUS.

‡ And we alsua ar.) That is to say, we cum of him as of a fader, creator ande maker.

(*a*) *nocht* added in margin. (*b*) Before *erd*, *erth* deleted.
(*c*) *suld* added in margin, *sall* in text deleted.

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xvii. 21. **cumlingis herbrijt**: *advenæ hospites;* Rh., 'strangers sojourning there.' **gave tent**: *vacabant.* **sum new**: P., 'sum newe thing.' Wy., 'ony thing of newe'; *aliquid novi.*

22. **as vane wirschipparis**: so Wy., P., reading *quasi superstitiosos* with St., Hent., codd. Fuld., Demid., Gigas, Laud., Bez., and the Sarum Missal. Vg., *quasi superstitiosiores.*

23. **fand ane altare**: *inveni et aram.* Cod. Gigas reads *etiam.*

24. **this**: *hic.*

25. **nouthir has nede of ony thing**: *indigens aliquo.* **inspiratioun**: P., 'brethinge'; Wy., 'ynbrething.'

26. **termis**: *terminos;* Rh., 'limits.'

27. **thai feel**: *attrectent.* **of you**: so Wy., P., without ancient authority. Vg., *nostrum.*

28. **kynd**: *genus.*

29. **godlie thing**: *Divinum;* Rh., 'the Divinity.'

is lijk gold, and siluir, outhir staan, outhir to graving
Roma. ii. a. Luc. xxiiii. d. of craft and thoucht of man. 30 For God despisis the tymes of this vncunnyng, and now schawis to men,
F. 183 v. that almen do pennance euiryquhare; 31 For that he has ordanit a day, in quhilk he sal deme the warld in
Gene. iiii. a. Joh. i. c. equite, in a man in quhilk he ordanit, and gaue faith to almen, and raasit him fra dede. 32 And quhen thai had herd the aganrijsing of dedemen, sum scornit, and sum said, We sal here the eftsone of this thing. 33 Sa Paule went out of the myddis of thame. 34 Bot sum drew to him, and beleuet. Amang quhilkis Dionyse Ariopagite was, (*a*) and a woman, be name Damaris, and vthir men with (*b*) thame.

The xviii chaptur.

Ande eftir thir thingis Paule yede out of Athenes,
Roma. xvi. a. ii. Timo. iiii. c. and come to Corinthie. 2 And he fand a man, a Iew, Aquila be name, of Ponte be kynd, that laatlie com fra Italie, and Priscille, his wijf, for that Claudius comandit al Iewis to depart fra Rome; and he com to thame. 3 For he was of the sammin craft, he

(*a*) *was* added in margin. (*b*) Before *thame*, *ame* deleted.

xvii. 29. **gold, and siluir**: so Wy., P., reading *auro et argento* as in St., with slight authority. Vg., *auro aut argento.* **outhir staan, outhir to graving**: so P., but Vg., *aut lapidi, sculpturæ artis.* Rh., 'like unto gold or silver, or stone, the graving of art and device of man.' Cod. Gigas reads *aut lapidis sculpturae artis et desiderii hominis;* Bez., *aut lapidi sculptioni artis et cupiditatis humanae;* Laud., *aut lapideae* [*s*]*culpturae artis.*

30. **For God despisis**: P. has missed the contrast in his original, *Et tempora quidem hujus ignorantiæ despiciens Deus, nunc annunciat,* &c. **do pennance**: *pœnitentiam agant.*

31. **in a man in quhilk he ordanit**: *in viro in quo statuit;* Rh., 'by a man whom he hath appointed.'

34. **was**: supplied by P., and underlined.

xviii. 2. **he com**: *accessit.*

3. **For**: Wy., P., 'And for'; *Et quia.*

duelt with thame, and wroucht; and thai war of cordmakaris craft. [4] And he disputit in the synagog be ilk sabot, putting amang the name of the Lord Jesu; and he counsalit Iewis and Grekis. [5] And quhen Sylas and Tymothe com fra Macedonie, Paule gaue besines to the word, and witnessit to the Iewis, that Jesu is Crist. [6] Bot quhen thai aganesaid and blasphemyt, he schuke away his claathis, and said to thame, Your blude be on your hede; I salbe clene fra hynfurth, and sal ga to hethin men. [7] And he passit frathyne, and entrit into the hous of a iustman, Tite be name, that wirschippit God, quhais hous was junyt to the synagog. [8] And Crispus, prince of the synagog, beleuet to the Lord, with al his hous. And mony of the Corinthies herd, and beleuet, and war cristinit. [9] And the Lord said be nycht to Paule be visioun, Will thou nocht drede, bot speke, and be nocht still; [10] For I am with thee, and naman salbe put to thee to noy thee, for mekile pepile is to me in this

Actu. xvii. c.

Math. x. b. Luc. x. a. Actu. xiii. e.

Joh. iiii. f. i. Cor. i. b.

Act. xvi. b. and xxiiii. b.

xviii. 3. **of cordmakaris craft**: *scenofactoriæ artis;* P., 'of roopmakeris craft'; Wy., 'of cenefectorie craft, *that is, to make hilingis to trauelinge men.*' Catholicon, 'Scenos quod est funis componitur cum facio . . . vnde scenofactor, id est, funium factor.' Mammotrectus, 'qua ·s· fiunt tabernacula uel umbracula uel funes · a scenos. quod est umbra uel funis.'

4. **putting amang**: *interponens;* Wy., 'by twixe puttinge.' **he counsalit**: *suadebat;* Wy., 'he softly counceilide.' Catholicon, 'A suauis dicitur suadeo quasi suasum hortare, consulere, monere.'

5. **gaue besines**: *instabat.*

6. **he schuke away**: *excutiens;* Wy., 'he schakynge of.' **be**: supplied by P., and underlined. **I salbe clene**: so P., but Vg., *mundus ego;* Wy., 'I clene.' Perhaps Purvey's text read *mundus ero.* **fra hynfurth**: P., 'from hennus forth,' wrongly associated with the former clause by 'and' added without authority. Vg., *ex hoc ad Gentes vadam.* But cod. Laud. reads *mundus ego ex hoc iam ad gentes vadam.*

7. **he passit**: *migrans.*

9. **be nocht still**: *ne taceas.*

10. **salbe put to thee**: *apponetur tibi;* Rh., 'shall set upon thee.'

citee. 11 And he duelt thare a yere and sex monethis, teching amang thame the word of God. 12 Bot quhen Gallion was proconsul of Achaie, Jewis raase up with aa will aganes Paule, and led him to the dome, 13 And said, Aganes the law this counsalis men to
Act. xxv. c. wirschip God. (*a*) 14 And quhen Paule began to opin his mouth, Gallion said to Jewis, Gif thar war ony
F. 184 *r.* wickit thing, outhir euile trespas, ye Jewis, richtlie I suld suffir you; 15 Bot gif questiounns ar of the word, and of names of your law, se ye you self; I wil nocht be iuge of thir thingis. 16 And he draue thame fra
i. Cor. i. a. the dome place. 17 And al tuke Sostenes, prince, and strake him before the domeplace; and nathing of thir was to charge to Gallion. 18 And quhen Paule had abiddin mony dais, he said faire wele to brethir, and be boot com to Sirie. And Priscille and Aquila com with him, quhilk had schauen his hede in Cencris; for he had a vow. 19 And he com to Ephesie, and
Nu. vi. d. thare he left thame; and he yede into the synagog, and disputit with Iewis. 20 And quhen thai prayit,

(*a*) *God* added in margin.

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xviii. 12. **to the dome**: *ad tribunal.*

13. **Aganes the law**: *Quia contra legem.*

14. **euile trespas**: *facinus pessimum;* Rh., 'an heinous fact.'

15. **names of your law**: so Wy., P., reading with St., Sixt., cod. Tolet., and R., *nominibus legis vestræ.* Hent., with codd. Amiat., Fuld., Laud., reads *et legis vestræ.* Clem., with cod. Demid., has *nominibus et lege vestra,* and is supported by Gigas, *nominibus et de lege vestra;* Bez., *nominibus et legem quæ secundum vos est;* Flor., *de nominibus uel de lege vestra.* **iuge**: Wy., P., 'domesman.'

16. **he draue**: *minavit.*

17. **prince**: P., 'prince of the synagoge'; *principem synagogæ.* **was to charge**: *curæ erat.*

18. **had abiddin**: *adhuc sustinuisset.* **com with him**: *cum eo;* P. supplies 'camen.' **had schauen**: Wy., P., 'hadden clippid'; *totonderat.*

19. **And he yede**: *Ipse vero ingressus.*

that he suld duell mare tyme, he consentit nocht,
21 Bot he made faire wele, and said, Eftsone I sal
turne agane to you, gif God will; and he went furth Heb. vi. a.
fra Ephesie. 22 And com doun to Cesarie, and he Jaco. iiii. b.
yede up, and grette the kirk, and com doun to
Antioche. 23 And quhen he had duelt thare sum-
quhat of tyme, he went furth, gangand be ordour throu
the cuntree of Galathie, and Phrigie, and confermit al
the discipilis. 24 Bot a Iew, Apollo be name, a man i. Cor. i. b. iii. a., xvi. b.
of Alexandrie of kynd, ane eloquent man, com to
Ephesie; and he was mychtj in scripturis. 25 This
man was taucht the way of the Lord, and was feruent
in spirit, and spak, and taucht diligentlie tha thingis
that war of Jesu, and knew aanly the baptyme of
Johnne. 26 And this man began to do faithfully in the
synagog. Quham quhen Priscille and Aquila herd,
thai tuke him, and mare diligentlie exponit to him
the way of the Lord. 27 And quhen he wald ga to
Achaie, brethir exhortit, and wrate to the discipilis,
that thai suld resaue him; quhilk quhen he com, gaue
mekile to thame that beleuet. 28 For he gretlie ouir- Joh. v. d.
com Iewis, and schewit opinlie be scripturis that Jesus
is Crist.

xviii. 23. **sumquhat of tyme**: *aliquanto tempore*, but cod. Gigas, *aliquod temporis*.

24. **of kynd**: *genere*. **and he was mychtj**: *potens*. P. underlines the first three words.

25. **was feruent**: *fervens*. **that war**: so Wy., P., without authority for the past tense. Vg., *quæ sunt*.

26. **And this man**: *Hic ergo*. **to do faithfully**: *fiducialiter agere*; Rh., 'to deal confidently.' AV., 'to speak boldly.'

27. **brethir exhortit**: *exhortati fratres*. P. strangely renders, 'britheren excitiden.' Wy., 'bretheren monestid.' **gaue mekile**: *contulit multum*; Rh., 'profited them much.' **that beleuet**: so Wy., P., probably translating *qui crediderunt*, as in St., codd. Fuld., Gigas. Vg., *crediderant*.

28. **schewit opinlie**: so P., joining *publice* with *ostendens*, but it goes with *revincebat*. RV., 'confuted the Jews and that publickly.'

xix cha. ✠

Ande it befell, quhen Apollo was at Corinthie, that Paule quhen he had gaan the hiere partis, he com to Ephesie, and fand sum of discipilis. 2 And he said to thame, Quhethir ye that beleues haue resauet the Haligaast? And thai said to him, Bot nouthir we haue herd, gif the Haligaast is. 3 And he said, Tharfore in quhat thing ar ye baptizit? And thai said, In the baptym of Johnne. 4 And Paule said, Johnne baptizit the pepile in baptyme of penance, and taucht, that thai suld beleue in him that was (*a*) to cum eftir him, that is, in Jesu. 5 Quhen thai herd thir thingis, thai war baptizit in the name of the Lord Jesu. 6 And quhen Paule had laid on thame his handis, the Haligaast com on thame, and thai spac with langages and prophecijt. 7 And al war almaast xii men. 8 And he yede into the synagog, and spak with traist iij monethis, disputing and treting of the kingdom of Gode. ✠ 9 Bot quhen sum war hardnyt, and beleuet nocht, and cursit the way (*b*) of the Lord before the

Math. iii. b. Mar. i. a. Luc. iii. c. Joh. i. c.

F. 184 *v.* Act. ii. a., iiii. d., and viii. b.

(*a*) After *was*, *cum* deleted.
(*b*) *way* added above *werk* deleted.

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xix. 1. **quhen he had gaan**, &c.: *peragratis superioribus partibus.* **sum of discipilis**: so Wy., P., reading with Sixt., *quosdam de discipulis.* St., Hent., Clem. have *quosdam discipulos*, with the four Vg. codices and other authorities.

3. **ar ye baptizit**: *baptizati estis.*

4. **to cum**: Wy., P., 'to comynge.'

6. **com on**: Wy., 'cam on'; P., 'cam in.' Vv. 5, 6: Abp. Ham. (p. 195), 'Quhen thai wordis was hard . . . thai war baptizit in the name of our Lord Jesus. And quhen sanct Paule had laid his handis on thame, the haly gaist come apon thame, and thai spak prophecie.'

8. **traist**: Wy., P., 'trist'; *fiducia.* **treting of**: *suadens de*; Wy., 'softli mouynge.'

9. **war hardnyt**: P., 'weren hardid'; Wy., 'weren endurid, *or maad hard*'; *indurarentur.*

multitude, he yede away fra tham, and departit the discipilis, and disputit in the scole of a mychtj man ilk day. [10] This was done be ij yeris, sa that all that duelt in Asie herd the word of the Lord, Jewis and hethinmen. [11] And God did virtues nocht small be the hand of Paule, [12] Sa that on sekemen the sudarijs war born fra his body, and seeknessis departit fra thame, and wickit spiritis went out. [13] Bot alsa of the Jewis sum exorcistis yede about, and assayit to call the name of the Lord Jesu Crist on thame that had euil spiritis, and said, I coniure you be Jesu, quham Paule prechis.

xix. 9. **departit**: *segregavit.* **of a mychtj man**: so P., but Wy., 'of sum tyraunt, *or strong man.*' Vg., *tyranni cujusdam.* St., *Tyranni cujusdam.* Lyra, 'dicunt aliqui quod Tyranni est nomen proprium illius cuius erat edificium. Alii vero dicunt quod . . . accipitur hic Tyrannus pro homine potente et fecerat ibi Paulus scholam ut obstinati timerent eum impedire. propter domini loci potestatem.'

11. **virtues nocht small**: so P., translating *Virtutes non modicas*, the reading of codd. Tolet., Demid., Cavens., and R. Gigas has *virtutesque non modicas.* Wy., 'vertues whiche euere,' apparently reading *virtutes quaslibet.* Hent., Clem., with codd. Amiat., Fuld., Laud., have *Virtutesque non quaslibet;* Rh., 'miracles not common.' Cod. Bez. reads, *uirtutes etiam non quasilibet.* St., Sixt., with late MSS., read the conflate, *Virtutes non modicas quaslibet;* see Berger, p. 162. Lyra, 'non quaslibet . . . id est non modicas uel communes sed multas et excellentes.'

12. **the sudarijs**: P., 'the sudaries'; Wy., 'the sudaries, *or swetyng clothis.*' P., followed by Nis., ignores *et semicinctia;* he probably had in his text, *vel semicinctia* as read by St., Hent., cod. Amiat., or *aut simicintia*, the reading of cod. Bez., and rejected it as a gloss. Wy. translates 'or nyȝt clothis, *or girdils.*' Lyra, 'Semicinctium est zona minus lata. In glosa autem actuum xix dicuntur semicinctia uestes ex uno latere dependentes. aliter zone siue uestes nocturne. uel genus sudarii quo hebrei utuntur in capite.' Rh., 'napkins or handkerchiefs.'

13. **Bot alsa**, &c.: P., 'But also summe of the Jewis exorsisists ȝeden aboute, and assaieden'; *Tentaverunt autem quidam et de circumeuntibus Judæis exorcistis.* **Crist**: not in Vg., but read by Wy., P., with R.

14 And thar war vij sonnis of a Iew, Steuen, a prince of preestis, that did this thing. 15 Bot the euil spirit ansuerde, and said to thame, I knaw Jesu, and I knaw Paule; bot quha ar ye? 16 And the man in quhilk was the worst deuil, lap on thame, and had victorie of baath, and was stark aganes thame, that thai nakit and woundit fled away fra that hous. 17 And this thing was made knawne to al Jewis and to hethinmen, that duelt at Ephesie; and dreed feldoun on thame all, and thai
Math. iii. a. magnifijt the name of the Lord Jesu. 18 And mony men beleuet, and com, knawlecheing and telling thar dedis. 19 And mony of thame (*a*) that followit curious
Jere. xxxvi. c. thingis, broucht togiddir bukis, and brint before almen; and quhen the pricis of tha war commptit, thai fand money of fiftj thousand pennyis; 20 Sa starkli the word of God waxit, and was confermyt. 21 And quhen thir thingis war fillit, Paule purposit in spirit, eftir that Macedonie was passit and Achai, to ga to Jerusalem, and said, For eftir that I salbe thare, behuvis me to se
Roma. xv. d. alsa Rome. 22 And he send into Macedonie twa men,

(*a*) *thame* added in margin.

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xix. 14. **vij sonnis**: Wy., 'summe seuene sones,' reading as in Hent., Clem., codd. Amiat., Fuld., R., *quidam . . . septem filii;* but St., Sixt. have *cuiusdam Judæi*, with cod. Demid. **Steuen**: so P., but Vg., *Sceva;* Wy., 'Sceue.'

15. **I knaw**, &c.: *Jesum novi et Paulum scio;* Wy., 'I haue knowe Jhesu, and I woot Poul.'

16. **had victorie**, &c.: *dominatus amborum, invaluit contra eos.* **stark**: Wy., P., 'stronge.' **that**: *ita ut.*

17. **thai magnifijt**: so Wy., P., but Vg., *magnificabatur nomen.*

18. **knawlecheing**: *confitentes.* J. Ham. (Fac. Traict., p. 268), 'and mony of the beliuers come confessand and declarand thair deidis.'

19. **curious thingis**: *curiosa.* **and brint**: P., 'and brenneden hem'; similarly Wy., adding *eos* as in St., Sixt., with small authority. Hent., Clem. omit. **pennyis**: Wy., P., 'pens.'

20. **starkli**: P., 'strongli.'

22. **twa men, that mynistirit**: *duos ex ministrantibus.*

that mynistirit to him, Tymothe and Erastus, and he duelt for a tyme in Asie. [23] And a gret trubiling was made in that tyme, of the way of the Lord. [24] For a man, Demetrius be name, a wirkare in siluir, made siluir housis to Dyan, and gaue to crafti men mekile wynnyng; [25] Quhilk he callit to giddir thame that war sic maner werkmen, and said, Men, ye wate that of this craft wynnyng is to vs; [26] And ye se and here, that this Paule consalis and (*a*) turnis away mekil pepile, nocht aanly of Ephesie, bot almaast of all Asie, and sais, that thai ar nocht Goddis, that ar made with handis. [27] And nocht aanly this part salbe in perrel to vs, to cum into repreeff, bot alsa the tempile of the gret Dyan salbe acommptit into nocht; ye, and the maiestee of hir sal begin to be destroyit, quham all Asie and the warld wirschippis. [28] Quhen thir thingis war herd, thai war fillit with jre, and crijt, and said, Gret is the Dyan of Ephesienns. [29] And the citee was fillit with confusioun, and thai made aan asawt with aa will into the teatre, and tuke Gaius and Aristarch, men of Macedonie, fellowis of Paule. [30] And quhen Paul wald haue entrit into the pepile, the discipilis suffrit nocht. [31] And alsa sum of the princis of Asie, that war his freendis, send to him, and prait, that he suld nocht geue him self into the teatre. [32] And vthir men crijt

ii. Cor. i. b.

F. 185 *r.*

Psal. cxiii. b.

Roma. xvi. c.

(*a*) *consalis and* added in margin.

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xix. 23. **a gret trubiling**: *turbatio non minima.* **of the way**: *de via.*

24. **to crafti men**: *artificibus.* **mekile**: *non modicum;* Wy., 'not litil.'

25. **thame**: P. spoils the sense by omitting 'and.' Vg., *et eos.* Cod. Gigas reads, *Hic convocans eos qui huiusmodi erant operarios.* **sic maner werkmen**: *hujusmodi . . . opifices.*

27. **this part**: *hæc . . . pars;* RV., 'this our trade.' **to cum into repreeff**: *in redargutionem venire;* RV., 'come into disrepute.' **ye, and**: *sed et.*

28. **Gret is the Dyan**: *Magna Diana.*

vthir thing; for the kirk was confusit, and mony men wist nocht for quhat cause thai war cummin togiddir. 33 Bot of the pepile thai drew away aan Alexander, quhile (*a*) Iewis puttit him furth. And Alexander askit with his hand silence, and wald yeld resoun to the pepile. 34 And as thai knew that he was a Iew, aa voce of almen was made, criand as be ij houris, Gret Dyan of Ephesianis. 35 And quhen the scribe had ceessit the pepile, he said, Men of Ephesie, quhat man is he, that knawis nocht, that the citee of Ephesianis is the wirschippar of gret Dyan, and of the child of Jubiter? 36 Tharfor quhen it may nocht be aganesaid to thir thingis, it behuvis you to be cessit, and to do nathing folilie; 37 For ye haue broucht thir men, nouthir sacrilegeris, nouthir blaspheming your goddes. 38 That gif Demetrie, and the werkmen that ar with him, haue cause aganes ony man, thar ar courtis of domes, and iuges; accuse thai ilk vthir. 39 Gif ye seek
F. 185 v. oucht of ony vthir thing, it may be assoilyeit in the

(*a*) After *quhile*, *the* deleted.

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xix. 32. **the kirk**: Wy., P., 'the chirche'; *Ecclesia.* Rh., 'the assembly.'

33. **thai drew away**: *detraxerunt;* Rh., 'they drew forth.' **quhile Iewis puttit him furth**: *propellentibus eum Judæis;* Wy., 'Jewis puttinge him, *or fer schowfynge.*'

34. **And as thai knew**, &c.: *Quem ut cognoverunt;* Rh., 'Whom as soon as they perceived.' **aa**: Wy., P., 'o'; *una.*

35. **had ceessit**: *sedasset.* **quhat man is he**: *quis enim est hominum;* Wy., 'who sothli is of men.'

36. **to be cessit**: *sedatos esse.* **folilie**: *temere.*

37. **sacrilegeris**: so Wy., P. Vg., *sacrilegos.*

38. **That gif**: *Quod si.* **thar ar courtis of domes**: P., 'there ben courtis, and domes,' but some MSS. have 'of' as in Nis. Vg., *conventus forenses aguntur;* Wy., 'comyngis to gidere of dom ben don.' **iuges**: so P., but Vg., *proconsules;* Wy., 'proconsuls, *or iustisis.*'

39. **it may be assoilyeit**, &c.: *in legitima Ecclesia poterit absolvi.*

lauchfull kirk. 40 For quhy we ar in perrele to be repreuet of this dais dissensioun, sen naman is gilti, of quham ye may yeld resoun of this rinnyng togiddir. 41 And quhen he had said thir thingis, he leet the pepile ga.

xx chapt.

Ande eftir the noise ceessit, Paule callit the discipilis, and monestit thame, and said fair wele; and he went furth, to ga into Macedonie. 2 And quhen he had gaan be tha coostis, and had monestit thame be mony wordis, he com to Grece. 3 Quhare quhen he had bene iij monethis, the Iewis laid aspyis for him, that was to saile into Sirie; and he had counsale to turn agane be Macedonie. 4 And Sosipater of Pirhi, Beroens, followit him; of Thessalonicensis, Aristarchus, and Secundus, and Gaius Derbeus, and Tymothe; and Asianis, Tithicus and Trofimus. 5 Thir for thai went befoir, abade vs at Troade. 6 For we schippit eftir the dais of therf laaues fra Philipis, and com to thame at Troade in five dais, quhare we duelt vij dais. 7 And in the first day of the wolk, quhen we com to brek brede, Paule disputit with thame, and suld ga furth in the morn; and he drew lang the sermoun till into

i. Timo. i. a.

Act. xxi. d. ii. Timo. iiii. c.

xix. 40. **For quhy**: *Nam et;* Wy., 'Forwhi and.'

41. **he leet the pepile ga**: *dimisit Ecclesiam;* Wy., 'he lefte, *or delyuerede*, the chirche.'

xx. 1. **the noise**: *tumultus.*

2. **he had gaan be tha coostis**: *perambulasset partes illas.*

3. **aspyis**: *insidiæ.* **be Macedonie**: *per Macedoniam.*

4. **Sosipater**: so Wy., P., with St., Hent., Sixt., cod. Paris., and R. But Clem., with most authorities, *Sopater.* **of Pirhi, Beroens**: *Pyrrhi Beræensis;* for the latter word St. reads *Beroensis.* RV., 'Sopater of Beroea, *the son* of Pyrrhus.' **followit**: *Comitatus est.* **Aristarchus**: P., 'Astirak,' 'Aristark.'

6. **of therf laaues**: *Azymorum.*

7. **And in the first day**, &c.: *Una autem Sabbati.* **and suld ga furth**: *profecturus;* Rh., 'being to depart.' **drew lang**: P., 'drow along'; *protraxit.*

mydnycht. 8 And mony lampis war in the soler, quhar we war gadirit togiddir. 9 And a yonngman, Eutichus be name, sat on the window; and quhen he was fallin into ane hevy slepe, quhile Paule disputit lang, at sleping he fell doun fra the thrid stage; and he was takin vp, and he was broucht dede. 10 To quham quhen (*a*) Paule com doun, he lay on him, and enbracet, and said, Will ye nocht be trubilit; for his saule is in him. 11 And he went vp, and brak brede, and ete, and spak eneuch on to the day; and sa he went furth. 12 And thai broucht the child on live, and thai war gretly confortit. 13 And we went vp into a schip, and schippit into Asson, to tak Paule frathine; for sa he had disponit to (*b*) mak iornay be land. 14 And quhen he fand vs in Asson, we tuke him, and com to Mytelene.

iii. Reg. xvii. c. iiii. Reg. iiii. d. Act. ii. e. i. Cor. xi. b.

(*a*) *quhen* added in margin. (*b*) After *to*, *tak iournay* deleted.

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xx. 8. **mony**: *copiosæ*; Wy., 'plenteuous.' **soler**: *cœnaculo*; Wy., 'souping place.'

9. **sat on the window**: *Sedens . . . super fenestram.* **quhen he was fallin into ane hevy slepe**: *cum mergeretur somno gravi*; Wy., 'whanne he was dreynt with a greuous sleep.' **at sleping**: P., 'al slepynge.' Vg., *ductus somno*; Wy., 'ledd by sleep.' **and he was takin vp, and he was broucht dede**: so P., but Nis. has added a second 'he.' Vg., *et sublatus est mortuus*, without recorded variant, except the quotation in De Mirabilibus Sacræ Scripturæ, *Et sublatus repertus est mortuus.* But Wy. has also, 'and he takun vp, is offrid deed,' showing that he and P. had before them some conflate reading like *Et sublatus est adlatus mortuus.*

10. **enbracet**: P., 'biclippide'; Wy., 'biclippinge.' Vg., *complexus.*

11. **and spak**: so Wy., P., probably reading *allocutus est*, as in St., Sixt., and R. Hent., Clem., with the authorities, *allocutus.* **eneuch**: P., 'ynowȝ'; *satis.* **and sa**: St. has *et sic* with R. Vg. omits *et.*

12. **on live**: P., 'alyue'; *viventem.* **gretly**: *non minime*; Wy., 'not leest.'

13. **to tak**: *suscepturi.*

14. **he fand**: so Wy., P., reading with Hent., cod. Vallicell., R., *invenisset.* But Sixt., Clem., with codd. Amiat., Fuld., *convenisset.* Cod. Wern. has *prævenisset*; Bez., Gigas, *convenit nos.*

15 And fra thine we schippit in the day following, and we com aganes Chium, and ane vthir day we hauenit at Samum. And the day following we com to Mylete. F. 186 r.
16 And Paule purposit to schip ouir to Ephesie, that na tarijng war made to him in Asie; for he haastit, Act. xxi. a.
gif it war possibile to him, that he suld be in the day of Penthecost at Jerusalem. 17 Fra Mylete he send to Ephesie, and callit the gretest men of birth of the kirk. 18 And quhen thai com to him, and war togiddir, he said to thame, Ye wate fra the first day, in quhilk Act. xix. a.
I com in (*a*) to Asie, how with you be ilk tyme I was, 19 Seruand to the Lord with al meeknes, and myldnes, and teris, and temptatiounis, that fell to me of aspyingis of Iewis; 20 How I withdrew nocht of proffitabile (*b*) thingis to you, that I tald nocht to you, and taucht you opinlie, and be housis; 21 And I witnessit to Iewis and Luc. xxiiii. d.
to hethinmen pennance into God, and faith into our Lord Jesu Crist. 22 And now lo! I am bundin in spirit, and I ga in to Jerusalem; and I knaw nocht quhat Act. xxi.
thingis sal cum to me in it, 23 Bot that the Haligaast a. b.

(*a*) *in* added above the line.
(*b*) Before *thingis*, *to you* deleted.

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xx. 15. **we schippit**, &c.: *navigantes, sequenti die venimus.* **ane vthir day**: *alia;* but St., Sixt., with cod. Amiat., add *die.*

16. **to schip ouir to Ephesie**: *transnavigare Ephesum;* RV., 'to sail past Ephesus.' **he haastit**: Wy., P., 'he hiȝede.' **that he suld be in the day**: *ut faceret diem;* Wy., 'that he schulde make the day.'

17. **he send**: *autem mittens.* **the gretest men of birth**: *majores natu;* Wy., 'the more thorw birthe.'

18. **how**: *qualiter;* Rh., 'in what manner.'

19. **and myldnes**: nothing corresponding in Vg., unless 'meeknes, and myldnes' together render *humilitate.* **temptatiounis**: *tentationibus;* RV., 'trials.' **aspyingis**: *insidiis.*

20. **of proffitabile thingis**: *utilium.* St., with codd. Amiat., Demid., Paris. *s. m.*, adds *vobis*, which should be taken with *subtraxerim.* Cod. Gigas and Lucifer have *nihil subtraxerim ab eis.*

be al citeis witnessis to me, and sais, that bandis and
ii. Timo. ii. a. tribulatiounns at Jerusalem abidis me. [24] Bot I drede na thing of thir, nouthir I mak my lijf preciousar than my self, sa that I end my cours, and the mynisterie of the word, quhilk I resauet of the Lord Jesu, to witnes the vangele of the grace of God. [25] And lo! now I wate, that ye sal na mair se my face, all ye be quhilkis I passit preching the kingdom of God.
ii. Reg. iii. f. [26] Quharfor I witnes to you this day, that I am clene of the blude of almen. [27] For I fled nocht away, that I tald nocht to you al the counsale of God. [28] Tak ye tent to you, and to al the flokk, in quhilk the Haligaast has set yow bischopis, to reule the kirk of God, the quhilk he purchasit with his blude. [29] I wate, that eftir my departing, revand woluis sal entir into you,
i. Timo. iiii. a. and spare nocht the flok; [30] And men speking schrewit
ii. Pet. ii. a. Joh. xiii. c. thingis sal rijse of you self, that thai lede away discipilis
i. Joh. ii. c. eftir thame. [31] For quhilk thingis wake ye, halding in mynde that be iij yeris nycht and day I ceessit nocht with teris monesting ilk of you. [32] And now I beteche you to God and to the word of his grace, that is mychtj to edifie and geue heretage in al that ar made
F. 186 v. haly. [33] And of naman I couatit siluer, and gold,
ii. Cor. xi. b. ande xii. b. outhir claath, [34] As you self wate; for to tha thingis
Gene. iii. d. that war nedefull to me, and to thir that ar with me,

xx. 24. **sa that**: *dummodo.*

26. **I witnes to you**: *contestor vos;* Rh., 'I take you to witness.'

27. **I fled nocht away**: P., 'I fley not awey'; *non . . . subterfugi.* Rh., 'I have not spared.'

28. **Tak ye tent**: *Attendite.* Burne (f. 107), 'Tak tent to zour selfis, and the hail flok ouer the quhilk the halie Ghaist hes apoyntit zou Bischopis to gouerne the kirk of God, quhilk he hes conquesed vith his blude': *id.* (f. 153), 'the halie spirit hes apoyntit bischopis to gyde and reul the kirk of Christ.'

29. **revand**: Wy., P., 'rauyschinge'; *rapaces.*

32. **that is mychtj**: *qui potens est.*

33. **And of naman**: so P.; Wy., 'Forsoth of no man,' but Vg., with all authorities, has *nullius* merely. **claath**: *vestem.*

thir handis mynisterit. [35] Al thir thingis I schewit to you, for sa it behuvis men traualand to resaue seke men, and to haue mynd of the (*a*) word of the Lord Jesu; for he said, It is mare blisfull to geue, than to resaue. [36] And quhen (*b*) he had said thir thingis, he knelit, and he prait with al thame. [37] And gret weping of almen was made; and thai fell on the neck of Paule, and kissit, [38] And sorowit maast in the word that he said, for thai suld na mare se his face. And thai led him to the schip.

i. Cor. x. b. ii. Tessa. iii. a.

Ecclesi. iiii. c.

Act. xxi. a.

The xxi [chap.]

Ande quhen it was done, that we suld saile, and war passit fra thame away, with strecht cours we com to Choum and the day following to Rhodis, and frathin to Pataram, and frathine to Myram. [2] And quhen we fand a schip passand ouir to Phenyce, we went up into it, and sailit furth. [3] And quhen we apperit to Cipre, we left it at the lifthalue, and sailit into Sirie, and com to Tire; for thar the schip suld be vncharget (or loossit). [4] And quhen we fand discipilis, we duelt thare vij dais; quhilkis said be spirit to Paule, that he suld nocht ga up to Jerusalem. [5] And quhen the

Act. xx. b.

(*a*) After *the, Lord Jesu* deleted.
(*b*) *quhen* added in margin.

xx. 35. **Al thir thingis**: so Wy., P., but Vg. *Omnia*, without variant. **men traualand**: *laborantes*. **seke men**: *infirmos*. **It is mare blisfull**, &c.: *Beatius est magis dare quam accipere*.

37. **and kissit**: P., 'and kissiden hym'; *osculabantur eum*.

xxi. 1. **and war passit fra thame away**: *abstracti ab eis*. **and frathine to Myram**: so P.; but Wy., 'fro thennis into Iram.' Not in Vg., but codd. Paris., Wern. have *et inde Myram*; Gigas, *deinde Myram*. See Berger, p. 162.

2. **and sailit furth**: *navigavimus*.

3. **suld be vncharget**: *expositura erat onus*. The gloss '(or loossit)' is due to Nisbet.

dais war fillit, we yede furth, and almen, with wyues and childir, led furth vs without the citee; and we
Act. xx. e. knelit in the see brink, and we prait. [6] And quhen we had made fairwele togiddir, we went up into the schip; and thai turnit agane into thar awn placis. [7] And quhen the sailing was fillit fra Tire, we com doun to Ptholomaida, and quhen we had grett wele the
Act. vi. a. and viii. a. brethir, wee duelt aa day at thame. [8] And ane vthir day we yede furth, and com togiddir to Cesarie. And we entrit into the hous of Philip euangelist, that was aan of the seuen, and duelt at him. [9] And to him war
Joel. ii. f. iiij douchtris, virgines, that prophecijt. [10] And quhen we duelt thar be sum dais, a prophet, Agabus be
Act. xi. c. name, com ouir fra Judee. [11] This quhen he com to vs, tuke the belt of Paule, and band togiddir his handis and feet, and said, The Haligaast sais thir
Actuum xxi. a. thingis, Thus Iewis sal bind in Jerusalem the man quhais is this belt; and thai sal betak into hethin mennis handis. [12] The quhilk thing quhen we herd, we prait, and thai that war of that place, that he
F. 187 r. suld nocht ga up into Jerusalem. [13] Than Paule ansuerde, and said, Quhat do ye, wepand and tur-
Act. xx. c. mentand myn hart? For I am reddy, nocht aanly to be bundin, bot alsa to dee in Jerusalem for the name of the Lord Jesu. [14] And quhen we mycht nocht counsale him, we war still, and said, The will of the

xxi. 5. **we yede furth**: *profecti ibamus;* Rh., 'departing we went forward.' **without the citee**: *usque foras civitatem.*

6. **into thar awn placis**: *in sua.*

7. **quhen the sailing was fillit**: P., 'whanne the schip sailinge was fillid'; *navigatione expleta.* **grett wele**: *salutatis.*

8. **com togiddir**: Wy., P., 'camen'; *venimus.*

10. **com ouir**: *supervenit.*

11. **his handis and feet**: P., 'hise feet and hoondis'; *pedes et manus.*

13. **turmentand**: *affligentes.*

14. **counsale**: *suadere.* **we war still**: *quievimus.*

Lord be done. [15] And eftir thir dais we war made reddy, and went up to Jerusalem. [16] And sum of the discipilis com with vs fra Cesarie, and led with thame a man, Jason of Cipre, ane ald discipile, at quham we suld be herbrijt. [17] And quhen we com to Jerusalem, brethir resauet vs wilfully. [18] And in the day following Paule entrit with vs to James, and al the eldarmen war gaderit. [19] Quhilk quhen he had grett, he tald be althingis, quhat God had done in hethin men, be the mynisterie of vs. [20] And quhen thai herd, thai magnifijt God, and said to him, Bruthir, thou seis how mony thousandis ar in Iewis, that haue beleuet to God, and all ar luvaris of the law. [21] And thai herd of thee, that thou techis departing fra Moyses of the sammin Iewis that ar be hethin men, that thai say, that thai aw nocht to circumcide thar sonnis, nouthir aw to entir be consuetude. [22] Tharfor quhat is? It behuvis that the multitude cum togiddir; for thai sal here, that thou art cummin. [23] Tharfor do

Math. vi. b.

Nu. vi. b.

Actu. xviii. b.

xxi. 15. **we war made reddy**: *præparati.*

16. **sum of the discipilis**: so Wy., P., translating *Venerunt autem quidam ex discipulis* with St., Sixt.; cod. Gigas has *venerunt quidam de discipulis.* But Hent., Clem., with most authorities, read *Venerunt autem et ex discipulis;* cod. Tolet. and R., *Venerunt autem ex discipulis.* **Jason**: so Wy., P., with St., Hent., Sixt., cod. Gigas, and R.; but Clem., with most authorities, *Mnasonem.*

17. **wilfully**: *libenter.*

19. **be althingis**: *per singula.* **of vs**: Wy., P., 'of hym'; *ipsius.* Codd. Gigas, Bez. have *eius.*

20. **that haue beleuet to God**: so Wy., P., but Vg., *qui crediderunt,* without variation. S. Augustine quotes, *qui crediderunt in Christum.* **luvaris**: *æmulatores;* Wy., 'sueris, *or loueris.*'

21. **be hethin men**: *per Gentes;* Rh., 'among the Gentiles.' **that thai say**: P., 'that seien'; *dicens.* **to entir be consuetude**: P., 'to entre by custom'; *secundum consuetudinem ingredi.* Rh., 'walk according to the custom.'

22. **Tharfor quhat is**: *Quid ergo est?* **It behuvis**: *utique oportet.* **that thou art cummin**: *te supervenisse.*

thou this thing, that we say to thee. Thar ar to vs iiij men, that has a vow on thame. 24 Tak thou thir men, and hallow thee with thame; hang on thame, that thai schaue thar hedis; and that almen wit, that the thingis that thai herd of thee ar fals, bot
Act. xv. d. that thou gangis, and thi self kepis the law. 25 Bot thir that beleuet of hethin men, we wrate, demand that thai abstene thame fra thing offrit to ydolis, and fra blude, and alsa fra weryit thing, and fra fornica-
Act. xxiiii. b. tioun. 26 Than Paule tuke the men, and in the day following he was purifijt with thame, and entrit into the tempile, and schewit the filling of dais of purifing, till the offring was offrit for ilk of thame. 27 And quhen vij dais war endit, the Iewis that war of Asie, quhen thai saw him in the tempile, sterit al the pepile, and laid handis on him, 28 And crijt, Men of Jsrael, help ye vs. This is the man, that aganes the pepile and the law and this place techis ouir alquhare almen, mair atour and has led hethinmen

xxi. 24. **hang on thame**: so P., but Vg., *et impende in illis;* Wy., 'and coste in hem.' Rh., 'and be at charges for them.' There is no authority for omitting 'and.' **and that almen wit**: so P., reading *sciant* with cod. Gigas; cod. Bez. has *cognoscant.* But Vg., with all other authorities, *scient.* **that thou gangis, and thi self kepis**: *ambulas et ipse custodiens.*

25. **Bot thir**: P., 'But of these'; *De his autem.* **fra thing offrit to ydolis**: so P., reading *ab idolis immolato* with St.; similarly Wy., 'fro thingis offrid to ydols' (apparently reading *immolatis*), and Rh., 'from the immolated to idols.' This collocation receives support from cod. Gigas, *deuitent immolatum ydolis et sanguinem et fornicationem;* Laud., *ut observent se ab idolothytis;* Bez., *custodirent se a sacrificato;* and S. Augustine, Speculum, *nisi ut observarent ab his tribus, id est, ab eis quæ idolis immolarentur et a sanguine et a fornicatione.* But Clem., edd. i., ii., iii., Sixt., Hent., all punctuate, *ab idolis, immolato, et sanguine.* **and alsa fra weryit thing**: P., 'and also fro stranglid thing'; Wy., 'and stranglid thing.' Vg., *et suffocato.*

28. **help ye vs**: so Wy., P., but Vg., *Adjuvate* only. **ouir alquhare**: Wy., P., 'euery where'; *ubique.* **mair atour and**: Wy., P., 'more ouer and'; *insuper et.*

into the tempile, and has defoulit this haliplace.
29 For thai saw Trophimus of Ephesie in the citee with him, quham thai gessit that Paule had broucht into the tempile. 30 And al the citee was mouet, and a rynnyng togiddir of the pepile was made. And thai tuke Paule, and drew him out of the tempile; and anon the yettis war closit. 31 And quhen thai soucht to sla him, it was tald to the tribune of the cumpany of knychtis, that al Jerusalem is confonndit. 32 Quhilk anon tuke knychtis, and centurienis, and ran to thame. And quhen thai had sene the tribune, and the knychtis, thai ceessit to smyte Paule. 33 Than the tribune com, and tuke thame, and comandit, that he war bundin with twa chenyeis; and askit, quha he was, and quhat he had done. 34 Bot vthir crijt vthir thing amang the pepile. And quhen he mycht knaw na certane thing for the pepile, he comandit him to be led into the castels. 35 And quhen Paule com to the greis, it befell that he was born of knychtis, for strenthe of the pepile. 36 For the multitude of the pepile folowit him, and crijt, Tak him away. 37 And quhen Paule began to be led into castelis, he said to the tribune, Quhethir it is leefful to me, to spek

Act. xx. a. ii. Timo. iiii. c.

F. 187 v.

Actis. xxi. b.

Luc. xxiii. b.

xxi. 29. **thai gessit**: *æstimaverunt.*

31. **of the cumpany of knychtis**: *cohortis.*

32. **and ran**: so Wy., P., but Vg., *decurrit*, with codd. Tolet., Demid.; and other authorities, *decucurrit*, except Bez., which reads *procucurrit.*

33. **thame**: P., 'hym'; *eum.* **chenyeis**: P., 'cheynes.'

34. **Bot vthir**, &c.: so Wy., P. Vg., *Alii autem aliud clamabant;* Rh., 'And some cried one thing, some another.' **for the pepile**: Wy., P., 'for the noise'; *præ tumultu.* **into the castels**: *in castra.*

35. **Paule**: so Wy., P., but not in Vg. **com to the greis**: *venisset ad gradus.* **for strenthe**: *propter vim;* Rh., 'because of the violence.'

37. **he said to the tribune**: so P., reading *dixit* with codd. Fuld., Demid., Laud., Bez.; but Wy., 'he seith,' with Vg., *dicit.*

ony thing to thee? And he said, Can thou Greke? 38 Quhethir thou art nocht the Egiptian, quhilk befoir thir dais mouet a noyse, and led out into desert iiij thousand of men, menquellaris? 39 And Paule said to him, I am a Iew, of Tarse of Cilicie, a citezen, quhilk citee is nocht vnknawn. And I pray thee, suffir me to speke to the pepile. 40 And quhen he suffrit, Paule stude in the greis, and beknyt with the hand (*a*) to the pepile. And quhen a gret silence was made, he spak in Hebrew tonng, and said,

Actu. ix. b. ande xxii. a.

The xxii chapture.

Brethir and fadris, here ye quhat resoun I yeld now to yow. 2 And quhen sum herd that in Hebrew tonng he spak to thame, thai gaue the mare silence. 3 And he said, I am a man a Iew, born of Tharse of Cilicie, nurysit in this citee beside the feet of Gamaliel, taucht be the treuth of fadris law, a luvar of the law, as alsa ye all ar this day. 4 And I persewit this way till to the dede, bindand and betakand into haldis

Actis ix. b. ande xxii. e.

Actu. ix. a. ande xxvi. b.

(*a*) *had* in MS.

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xxi. 37. **Can thou Greke**: *Græce nosti?*

38. **mouet a noyse**: *tumultum concitasti.* **menquellaris**: Wy., P., 'mensleeris'; *sicariorum.*

39. **quhilk citee**, &c.: so P., but Vg., *non ignotæ civitatis municeps;* Wy., 'a citeseyn, *or burgeys*, of a citee not vnknowun.'

40. **stude in the greis**: *stans in gradibus.*

xxii. 2. **And quhen sum herd**: *Cum audissent autem.* But the text translated by Wy., P. had *quidam*, or possibly *quidem.*

3. **And he said**: so Wy., P., reading *dixit* with Sixt., the four Vg. codices, and R. St., Hent., Clem. read *dicit.* **I am a man a Iew**: *Ego sum vir Judæus;* but Wy., 'I a man Jew,' apparently omitting *sum.* **born of Tharse**: P., 'borun at Tharse.' **nurysit in this citee**: P., 'nurischid and in this citee'; *nutritus autem in ista civitate.* **be the treuth**: *juxta veritatem.* **a luvar**: *æmulator.*

4. **into haldis**: *in custodias.*

men and women, [5] As the prince of preestis yeldis witnessing to me, and al the gretest of birth. Of quham alsa I tuke pistilis to brethir, and went to Damasch, to bring frathine men bundin into Jerusalem, that thai suld be paynit. [6] And it was done, quhile I yede, and nerit to Damasch, at mydday suddanlie fra heuen a gret plentee of licht schaan about me. [7] And I fell doun to the erd, and herd a voce fra heuen, sayand to me, Saule, Saule, quhat persewis thou me? It is hard to thee to spurn aganis the prick. [8] And I ansuerd, Quha art thou, Lord? And he said to me, I am Jesus of Nazareth, quham thou persewis. [9] And thai that war with me saw bot the licht, bot thai herd nocht the voce of him, that spak with me. [10] And I said, Lord, quhat sal I do? And the Lord said to me, Rijse thou, (*a*) and ga to Damasch; and thar it salbe said to thee, of althingis quhilk it behuvis thee to do. [11] And quhen I saw nocht, for the cleretee of that licht, I was ledde be the hand of fallowis, and I com to Damask. [12] And a man, Anany, that be law had witnessing of all Iewis duelt in Damasch, [13] Com to me, and stude nere, and said to me, Saule, bruthir, behald. And I in the sammin hour beheld into him.

i. Cor. xv. a. Gall. i. b. F. 188 r. Dani. iii. e. ande x. b. Actu. ix. b.

(*a*) After *thou*, *up* deleted.

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xxii. 5. **the gretest of birth**: *majores natu;* Wy., 'the more in birthe.' **that thai suld be paynit**: *ut punirentur.*

6. **nerit**: P., 'neiȝede.' **a gret plentee of licht**: *lux copiosa;* Wy., 'a copious liȝt.'

7. **It is hard**, &c.: this sentence is not in Vg., or any authority except cod. Laud., *durum tibi contra stimulam calcitrare*, and Gigas, which reads *ad stimulum.* **to spurn**: P., 'to kike.'

9. **saw bot the licht**: *lumen quidem viderunt.*

11. **cleretee**: Wy., P., 'clerete'; *claritate.* **I was ledde be the hand**: *ad manum deductus*, but cod. Laud. reads *manu deductus.* Wy. has 'I ledd to hondis,' as though reading *ad manus.*

12. **be law**: *secundum legem.* **duelt**: Wy., P., 'dwellinge'; *cohabitantibus.*

[14] And he said, God of our fadris has befoir ordanit thee, that thou suld knaw the will of him, and suld se the richtful man, and here the voce of his mouth. [15] For thou salbe his witnes to almen, of tha thingis that thou has sene and herde. [16] And now, quhat
Roma. x. b. duellis thou? Rijse up, and be baptizit, and wesch away thi synnis, be the name of him callit to help. [17] And it was done to me, as I turnit agane into Jerusalem, and prait in the tempile, that I was made in rauising of saule, [18] And I saw him sayand to me,
Math. x. b. Actu. ix. d. Haast thou, and ga out fast of Jerusalem, for thai sal nocht resaue thi witnessing of me. [19] And I said, Lord, thai wate, that I was closand togiddir into presoun, and strikand be (*a*) synagogis thame that beleuet into thee.
Actu. vii. g. ande viii. a. [20] And quhen the blude of Steuen, thi witnes, was sched out, I stude nere, and consentit, and kepis the clathis of men that slew him. [21] And he said to me, Ga thou,
Actu. xiii. a. for I sal send the fer to natiounns. [22] And thai herd him till this word; and thai raasit thar voce, and said,
Gal. i. c. Ephe. iii. d. Tak away fra the erd sic a maner man; for it is nocht leefful, that he leeue. [23] And quhen thai crijt, and kest away thar claathis, and drew dust into the aere, [24] The tribune commandit him to be led into castellis, and to be strikin with scourgis, and to be tormentit,

(*a*) *be* written over *in* deleted.

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xxii. 14. **the richtful man**: so P.; Vg., *justum;* Wy., 'iust thing.' Rh., 'the Just one.'

16. **quhat duellis thou**: *quid moraris?* **be the name**, &c.: *invocato nomine ipsius.* J. Ham. (Fac. Traict., p. 243), 'Aryse and be Baptisit and wasche auay thy sinnes.'

17. **in rauising of saule**: *in stupore mentis.*

18. **fast**: *velociter.*

19. **thai wate**: *ipsi sciunt.* **closand togiddir**: *concludens.* **strikand**: P., 'betinge'; *cædens.*

20. **kepis**: P., 'kept'; *custodiebam.*

22. **till**: *usque ad;* Wy., 'til to.'

23. **drew**: P., 'threwen'; *jactantibus.*

that he wist, for quhat cause thai crijt sa to him. 25 And quhen thai had bundin him with cordis, Paule said to a centurioun standing nere to him, Quhethir it is leeffull to you, to scourge a Roman, and vndampnit? 26 And quhen this thing was herd, the centurioun went, and tald to the (*a*) tribune, and said, Quhat art thou to doand? For this man is a citizene F. 188 *v.* of Rome. 27 And the tribune com nere, and said to him, Say thou to me, quhethir thou art a Romane? And he said, Ye. 28 And the tribune ansuerde, I with mekile sovm gat this fredome. And Paule said, And I was born a citizene of Rome. 29 Tharfor anon thai that suld haue tormentit him, departit away fra him. And the tribune dred, eftir that he wist, that he was a citizene of Rome, and for he had bundin him. 30 Bot in the day following he wald wit mare diligentlie, for quhat cause he was accusit of the Iewis, and vnband Actu. xxiii. d. him, and commandit preestis and al the counsale to cum to giddir. And he broucht furth Paule, and set him amang thame.

(*a*) After *the*, *tribunale* deleted.

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xxii. 24. **that he wist**: *ut sciret.*

25. **with cordis**: *loris.* Wy., 'with boondis, *or roopis.*' Rh., 'with thongs.' **said**: so Wy., P., reading *dixit* with codd. Amiat., Fuld., Demid., Laud., Gigas, and R. Vg., with cod. Tolet., *dicit.* **vndampnit**: *indemnatum.*

26. **went, and tald to the tribune**: P., 'wente to the tribune and telde to hym,' with Vg., *accessit ad tribunum et nunciavit ei.* **to doand**: *acturus.*

28. **ansuerde**: after this Wy. adds, 'How li3tly seist thou thee a Romayn citeseyn,' translating *Quam facile te civem Romanum dicis*, as in Liber Armachanus (Berger, p. 32) and on the margin of R. Lyra, 'quomodo ciuem Romanum ita te faciliter dicis qui pauper et abjectus uideris.' **And I was born**: *Ego autem et natus sum.* P. adds '*a citeseyn of Rome.*'

29. **suld haue tormentit**: *torturi erant.* **he wist**: *rescivit;* Wy., 'he wiste a3en.'

30. **he wald wit**: *volens scire.*

The xxiij chaptr.

Act. xxiiii. b. And Paule beheld into the consale, and said, Brethir, I with al gude conscience haue leeuet be-
Jere. xx. a. Joh. xviii. a. foir God, till into this day. 2 And Anany, prince of preestis, comandit to men that stude nere to him, that thai suld strike his mouth. 3 Than Paule said to
Deutro. xvii. a. him, Thou quhitit wall, God strike thee; thou sittis, and demys me be the law, and aganes the law thou comandis me to be strikin. 4 And thai that stude nere, said, Cursis thou the hieast preest of God? 5 And Paule said, Brethir, I wist nocht, that he is
Exod. xii. d. prince of preestis; for it is writtin, Thou sal nocht
Phil. iii. a. curse the prince of thi pepile. 6 Bot Paule wist, that
Act. iiii. a., xxvi. a., and xxviii. c. aa party was of Saduceis, and that vthir of Phariseis; and he crijt in the counsale, Brethir, I am a Pharisie, the sonn of Phariseis; I am demyt of the hope and
Mat. xxii. c. of the aganerijsing of dede men. 7 And quhen he had said this thing, dissensioun was made betuix the Phariseis and the Saduceis, and the multitude was
Mar. xii. b. Luc. xx. d. departit. 8 For Saduceis sais, that na rijsing agane of dedemen is, nouthir angel, nouthir spirit; bot Phariseis knawlechis euir athir. 9 And a gret cry was made.
Actu. xxii. a. And sum of Phariseis raase up, and faucht, sayand, We find nathing of euile in this man; quhat gif a spirit, outhir ane angele spak to him? 10 And quhen gret dissensioun was made, the tribune dred, or Paule

xxiii. 2. **strike**: Wy., P., 'smyte,' and similarly in ver. 3.

3. **God strike thee**: so P., apparently reading *percutiat*, but Vg., *percutiet;* codd. Gigas, Laud., and Lucifer, *percutere te incipiet Deus*. Wy., 'God schal smyte thee.' **thou sittis**: *et tu sedens*.

7. **was departit**: *soluta est*.

8. **euir athir**: P., 'euer eithir'; *utraque*. Wy., 'bothe.'

9. **raase up**: P., 'rosen vp'; Wy., 'rysinge vp,' probably reading *exurgentes* with St., codd. Fuld., Gigas. Vg., *surgentes*.

10. **or**: Wy., P., 'lest.'

suld be to drawne of thame; and he comandit knychtis to ga doun, and to tak him fra the myddis of thame, and to lede him into castels. 11 And in the nycht followand the Lord stude nere to him, and said, Be thou stedfast; for as thou has witnessit of me in Jerusalem, sa it behuvis thee to witnes alsa at Rome. 12 And quhen the day was cummin, sum of Iewis gaderit thame, and made a vow, and said, that thai suld nouthir ete nor drink, till thai slew Paule. 13 And thar war ma than fourtj men, that made this swering togiddir. 14 And thai went to the prince of preestis, and eldarmen, and said, with deuotioun we haue avowit, that we sal nocht taast ony thing, till we sla Paule. 15 Now tharfor mak ye this knawne to the tribune, with the consale, that he bring him furth to you, as gif ye suld knaw sum thing mair certanelie of him; and we ar reddy to sla him, befoir that he cum. 16 And quhen the sonn of Paulis sister had herd the aspijs, he com, and entrit into the castelis, and tald to Paule. 17 And Paule callit to him aan of the centuriounis, and said, Leid this yonngman to the tribune, for he has sum thing to schaw to him. 18 And he tuke, and led him to the tribune, and said, Paule, that is bundin, prait me to leid to thee this yonngman, that has sum thing to speke to the. 19 And the tribune tuke his hand, and yede with him on side halue, and askit him, Quhat thing is it, that

Act. xvi. b. and xviii. a.

F. 189 r. Ephe. iii. a. ii. Timo. ii. b.

xxiii. 10. **suld be to drawne**: *discerperetur.*

12. **made a vow**: *devoverunt se.*

13. **swering togiddir**: *conjurationem.*

14. **with deuotioun we haue avowit**: *Devotione devovimus.*

15. **mak ye this knawne**: Wy., P., 'make ȝe knowun'; *vos notum facite.* **ye suld knaw**: *cognituri.* **he cum**: *appropiet;* Wy., 'come nyȝ.'

16. **And quhen**: *Quod cum.* **aspijs**: *insidias.*

18. **And he tuke**: *Et ille quidem assumens.*

19. **and yede with him on side halue**: P., 'and wente with hym asidis half'; *secessit cum eo seorsum.*

thou has to schaw to me? [20] And he said, The Iewis ar accordit to pray thee, that to morn thou bring furth Paule into the counsale, as gif thai suld inquire sum thing mair certanelie of him. [21] Bot beleue thou nocht to thame; for ma than fourtj men of thame waytis him, quhilk has avowit, that thai sal nouthir ete nor drink till thai sla him; and now thai ar reddi, abidand thi behecht. [22] Tharfor the tribune left the yonngman, and comandit, that he suld speke to naman, that he had made thir thingis knawn to him. [23] And he callit togiddir ii centuriounis, and he said to thame, Mak ye reddy ij^{c} knychtis, that thai ga to Cesarie, and horsmen seuentj, and speirmen ij^{c}, fra the thrid hour of the nycht. [24] And mak ye reddi ane hors, for Paule to ride on, to leid him saaf to Felix, the president. [25] For the tribune dred, or perauentur the Iewis wald tak him be the way, and sla him, and eftirwart he mycht be challanget, as he had takin money. [26] And wrate him a pistile, contening thir thingis, Claudius Lisias to the best Felix, president, greting. [27] This man that was takin

F. 189 *v.*
Math. xxi. b.

xxiii. 20. **The Iewis ar accordit**: *Judæis convenit.* **thai suld inquire**: *inquisituri sint.*

21. **waytis**: Wy., P., 'aspien'; *insidiantur.* **has avowit**: *se devoverunt.* **behecht**: P., 'biheest'; *promissum.*

22. **left**: *dimisit.*

24. **ane hors**: so P., with codd. Colbertinus, Paris. *s. m.*, reading *jumentum.* But Vg., *jumenta;* Wy., 'iumentis, *or hors.*' **him saaf**: so Wy., P., reading *eum salvum* with Hent. and cod. Colbert.; but Vg. omits *eum*, with most authorities. Cod. Fuld. omits *salvum* but has *eum.*

25. **For the tribune**, &c.: this verse is not in any of the four Vg. codices or Laud. It is in Paris. *s. m.*, Wern., Gigas, Colbert., and in R. (down to *sustineret*) added on the margin. Lyra, 'non est de textu, nec in libris correctis.' **be the way**: so P., but there is nothing corresponding in Vg. or any authority. It is not in Wy., R., or V. **he mycht be challanget**: *ipse . . . calumniam sustineret.* **as he had takin**: *tanquam accepturus.*

26. **And wrate him**: so P., reading *Scribens ei* with St., Sixt., codd. Fuld., Paris., Wern., and R. Hent., Clem. omit *ei.*

of the Iewis, and began to be slane, I com vpon thame with myn hoost, and delyuirit him fra thame, quhen I knew that he was a Romane. [28] And I wald wit the cause, quhilk thai puttit aganes him; and I led him to the consale of thame, [29] And I fand that he was accusit of questiounis of thar law, bot he had na crime worthi the dede, outhir bandis. [30] And quhen it was tald me of the spijs, that thai arrayit for him, I send him to thee, and I warnit alsa the accusaris, that thai say (*a*) at thee. Fair wele. [31] And sa the knychtis, as thai war comandit, tuke Paule, and led him be nycht into Antipatridem. [32] And in the day following, quhen the horsmen war left, that suld ga with him, thai turnit agane to the castelis. [33] And quhen thai com to Cesarie, thai tuke the pistile to the president, and thai set alsa Paule befoir him. [34] And quhen he had red, and askit, of quhat province he was, and knew that he was off Cilicie, [35] I sal here thee, he said, quhen thin accusaris cummis. And he comandit him to be kepit in the tolbuth of Herode.

Act. xxii. c.

Deut. xvii. a.

(*a*) After *say*, *fair wele* deleted.

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xxiii. 27. **and began to be slane**: so P., but Wy., 'and bigynnynge for to be slayn of hem'; *et incipientem interfici ab eis.* Nis. follows P. in connecting the last two words with *eripui.*

28. **And I wald wit**: *Volensque scire.*

29. **na crime**: so Wy., P., reading *nullum . . . crimen* with Sixt., on slight authority. Clem., with cod. Demid. and R., has *nihil . . . criminis;* St., Hent., with codd. Amiat., Fuld., Tolet., Laud., read *nihil . . . crimen.*

30. **of the spijs**: P., 'of the aspies'; *de insidiis.* **thai say at thee**: *dicant apud te.*

32. **quhen the horsmen war left**: *dimissis equitibus.* **that suld ga**: so P., but Wy., correctly, 'that thei schulden go'; *ut irent.*

33. **tuke**: *tradidissent.*

35. **tolbuth**: P., 'moot halle'; Wy., 'pretorie, *or moote halle.*' Vg., *in prætorio.*

xxiiii chapt.

Actu. xxiii. a. and xxv. c. Ande eftir five dais, Anany, prince of preestis, com doun with sum eldarmen, and Terculle, a fair spekar, quhilk went to the president aganis Paule. 2 And quhen Paule was summonit, Terculle began to accuse him, and said, Quhen in mekile pece we do be thee, and mony thingis ar amendit be thi wisdom, 3 Euirmare and euiry quhare, thou best Felix, we haue resauet with al doing of thankingis. 4 Bot or perauentur I tarie thee langare, I pray thee, schortlie here me for thi meeknes. 5 We haue fundin this wickitman stering dissensioun to al Iewis in al the warld, and auctour of dissensioun of the sect of Act. xxi. d. Nazarenes; 6 And he alsa enforcit to defoule the tempile; quham alsa we tuke, and wald deme, eftir our law. 7 Bot Lysias, the tribune, com with gret strenth abone, and delyuirit him fra our handis; 8 And comandit his accusaris to cum to thee, of quham thou demyng, may knaw of al thir thingis, F. 190 r. of quhilk we accuse him. 9 And Iewis puttit to, and said, that thir thingis had thame sa. 10 And Paule ansuerde, quhen the president grauntit him to say, Of mony yeris I knaw thee, that thou art domesman to

xxiv. 1. **a fair spekar**: so P., but Wy., 'sum oratour, *or fair speker, or avocat'; quodam oratore.* **Terculle**: so Wy., P.; Vg., *Tertullo.* R., *Tercullo.*

2. **we do be thee**: *agamus per te;* Rh., 'we live . . . by thee.' **wisdom**: *providentiam;* Wy., 'prouydence, *or wysdom.*'

4. **me**: Wy., P., 'vs'; *nos.*

5. **this wickitman**: *hunc hominem pestiferum;* Wy., 'this man beringe venym, *or pestilence.*' **dissensioun**: so Wy., P., but Vg., with all authorities, *seditiones.* V. has *seditionem.*

6. **enforcit**: *conatus est.*

7. **com . . . abone**: *Superveniens.*

9. **And Iewis puttit to**: *Adjecerunt autem et Judæi.*

10. **I knaw thee, that thou art domesman**: *te esse judicem . . . sciens.*

this folk, and I sal do eneuche for me with gude resoun. [11] For thou may knaw, for to me ar nocht mare than xii dais, sen I com vp to wirschip in Jerusalem; [12] And nouthir in the tempile thai fand me disputand with ony man, nouthir makand concours of pepile, nouthir in synagogis, nouthir in citee, [13] Nouthir thai may preue to thee, of the quhilkis thingis thai accuse me. [14] Bot I knawleche to thee this thing, that eftir the sett quhilk thai say herresie, sa I serue to God the fadir, and I beleue to althingis that ar writtin in the law and prophetis; [15] And I haue hope in God, quhilk thai thame self abidis, the aganerijsing to cummand of iust men and wickit. [16] In this thing I studie without hurting to haue conscience to God, and to men euirmare. [17] Bot eftir mony yeris, I com to do almousdedis to my folk, and offringis, and avowis; [18] In quhilk thai fand me purifijt in the tempile, nocht with cumpany, nouthir with noise. And thai tuke me, and thai crijt, and said, Tak away our enimy. [19] And sum Iewis of Asie, quhilk it behuvit to be now present at thee,

Act. xxi. d.

Math. x. d. Mar. viii. e. Luc. xii. c.

Exod. iii. a.

Act. xxiii. a.

Roma. xv. d.

ii. Cor. ix. a. Act. xxi. c.

xxiv. 10. **I sal do eneuche**, &c.: *bono animo pro me satisfaciam.* Rh., 'I will with good courage answer for myself.'

12. **concours of pepile**: *concursum . . . turbæ.*

14. **to God the fadir**: so Wy., P., reading *Deo patri* with cod. Tolet. Hent. has *patri Deo meo* with codd. Amiat., Fuld., Demid., and the Vienna Fragments; codd. Laud., Gigas, *patrio deo;* cod. Sangerm. 86, *patrio Deo meo.* St., Sixt., Clem., *Patri et Deo meo.*

15. **quhilk thai**: P., 'whiche also thei'; *quam et hi.* **to cummand**: *futuram.* Vv. 14, 15: Gau (p. 69), 'I trow al thingis quhilk ar vritine in ye law and in ye prophetis and i traist in God yat ye deid sal risz wp agane baith euil and guid.'

16. **I studie**: *et ipse studeo.* **hurting**: *offendiculo.*

17. **mony**: *plures;* Wy., 'mo.' **avowis**: *vota.*

18. **noise**: *tumultu.* **And thai tuke**, &c.: so Wy., P., reading with St., Sixt., codd. Paris. *s. m.*, Wern., R., and V., *et apprehenderunt me clamantes et dicentes: Tolle inimicum nostrum.* The passage is not in Hent., Clem., the four Vg. codices, Gigas, or Laud.

and accuse, gif thai had ony thing aganes me,
20 Outhir thir thame self say, gif thai fand in me ony
thing of wickitnes, sen I stand in the consale, 21 Bot
aanly of this voce, be quhilk I crijt standing amang
Act. xxiii. a. thame, For of the aganerijsing of dede men I am
demyt this day of you. 22 Suthelie Felix dilayit
thame, and knew maast certanely of the way, and
said, Quhen Lisias, the tribune, sal cum doun, I sall
Jere. xxxix. c. here yow. 23 And he comandit to a centurioun to
Act. xxvii. a. ande xxviii. b. kepe him, and that he had rest, nouthir to forbid
ony man to mynister of his awne thingis to him.
24 And eftir sum dais Felix com doun, with Druzille
his wijf, that was a Iewes, and callit Paule, and
herde of him the faith that is in Crist Jesu. 25 And
quhile he disputit of richtuisnes, and of chastitee, and
of dome to cum, Felix was made trimbiland, and
ansuerde, That pertenis now, ga; bot in tyme couen-
abile I sal call thee. 26 Alsa he hopet, that money
F. 190 v. suld be gevin to him of Paule; for quhilk thing oft
he callit him, and spak with him. 27 And quhen twa
yeris war fillit, Felix tuke a successour, Portius
Actu. xxv. c. Festus; and Felix wald geue grace to the Iewis, and
left Paule bundin.

xxiv. 20. **thir thame self**: *hi ipsi.* **sen I stand**: *cum stem;* Rh., 'forasmuch as I stand.'

22. **dilayit**: *distulit.* **and knew maast certanely**: *certissime sciens;* RV., 'having more exact knowledge.'

23. **and that he had rest**: *et habere requiem.*

24. **com doun**: P., 'cam'; *veniens.* **in Crist Jesu**: so P., with cod. Gigas and the Vienna Fragments, *in christo ihesu;* Fuld., *in ihesu christo.* Vg., *in Christum Jesum;* Wy., 'into Jhesu Crist.'

25. **That pertenis now**: *Quod nunc attinet;* Rh., 'For this time.'

27. **and Felix wald**: *Volens autem . . . Felix.*

The xxv chapture.

Tharfor quhen Festus com into the prouince, eftir the thrid day he went up to Jerusalem fra Cesarie. [2] And the princis of preestis, (*a*) and the worthiest of the Iewis went to him aganes Paule, and prait him, [3] And askit grace aganes him, that he suld comande him to be led into Jerusalem; and thai settit aspijs to sla him in the way. [4] Bot Festus ansuerd, that Paule suld be kepit in Cesarie; suthlie that he himself suld procede mare auisitlie. [5] Tharfor he said, Thai that in you ar mychtj, cum doun togiddir; and gif ony crime is in the man, accuse thai him. [6] And he duelt amang thame na mair than viij or x dais, and com doun to Cesarie; and that vthir day he sat for domesman, and comandit Paule to be broucht. [7] And quhen he was broucht furth, Iewis stude about him, quhilkis com doun fra Jerusalem, puttand aganes him mony and greuouse causis, quhilkis thai mycht nocht preve. [8] For Paule yeldit resoun in al thingis, That nowthir aganes the Iewis, nouthir aganes the tempile, nowthir aganes the emperour, I synnit ony

Act. xxiiii. b. and xxviii. c.

(*a*) After *preestis*, *of* deleted.

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xxv. 2. **the worthiest**: *primi.*

3. **And askit grace**: *Postulantes gratiam;* Rh., 'requesting favour.'

4. **suthlie that he**, &c.: so P., and Wy., still more strangely, 'him sothly to goynge forth more rypeli, *or hasteli.*' Vg., *se autem maturius profecturum;* Rh., 'and that he would very shortly go thither.'

6. **for domesman**: *pro tribunali*, and so in ver. 17.

7. **puttand aganes him**: *objicientes.*

8. **For Paule**, &c.: *Paulo rationem reddente;* no authority for Purvey's 'in alle thingis.' Wy., 'Sothli Poul ȝeldinge resoun,' adds *autem* with most authorities. **aganes the Iewis**: P. 'aȝens the lawe of Jewis'; *in legem Judæorum.* **aganes the emperour**: *in Cæsarem*, and so in the following verses.

thing. [9] Bot Festus wald do grace to the Iewis, and ansuerde to Paule, and said, Will thou ga up to Jerusalem, and thare be demyt of thir thingis befoire me? [10] And Paule said, At the dome place of the emperour I stand, quhar it behuvis me to be demyt. I haue nocht noyit the Iewis, as thou knawis wele. [11] For gif I haue noyit, outhir done onything worthi dede, I forsake nocht to dee; bot gif nathing of tha is, that thai accuse me, naman may geue me to thame. I appele to the emperour. [12] Than Festus spak with the consale, and ansuerde, To the emperour thou has appelit, to the emperour thou sal ga. [13] And quhen sum dais war passit, Agrippa king, and Beronice, com doun to Cesarie, to welcum Festus. [14] And quhen thai duelt thare mony dais, Festus schewit to the king of Paule, and said, A man is left bundin of Felix, [15] Of quhilk, quhen I was at Jerusalem, princis of preestis and the eldermen of Iewis com to me, and askit dampnatioun aganes him. [16] To quhilkis I ansuerde, That it is nocht consuetude to Romanis, to dampne ony man, befoir that he that is accusit haue his accuseris present, and tak place of defending to put away the crimes, that ar put aganes him. [17] Tharfor quhen thai com to giddir hiddir, without ony dilay, in the day followand, I sat for domesman, and comandit the man

F. 191 r.

Act. xxiiii. a. c. and xxv. a.

Deut. xvii. a.

xxv. 10. **At the dome place**: *Ad tribunal.* **quhar**: so Wy., P., reading *ubi* as in Hent., codd. Amiat., Laud., Paris. Vg., *ibi.*

11. **I forsake nocht**: *non recuso.*

13. **to welcum**: *ad salutandum.*

15. **dampnatioun**: *damnationem.*

16. **consuetude**: Wy., P., 'custom.' **tak place**: *locum . . . accipiat;* RV., 'have had opportunity.' **to put away the crimes**: *ad abluenda crimina;* Wy., 'for to waysche awey crymes.' **that ar put aganes him**: so P., underlining '*kym*'; Wy., 'that ben putt ajens,' both reading *quæ objiciuntur.* St., Sixt., with R. and V., read *quæ ei objiciuntur;* cod. Wern., *quæ ei obiciunt.* Hent., Clem., with the authorities generally, omit the clause.

to be broucht. [18] And quhen his accuseris stude, thai said na cause, of quhilk thingis I had suspitioun of euile. [19] Bot thai had aganes him sum questiounns of thare vane wirschiping, and of aan Jesu dede, quham Paule affermyt to leeue. [20] And I doutit of sic manir questiounns, and said, Quhethir he wald ga to Jerusalem, and thar to be demyt of thir thingis? [21] Bot for Paule appelit, that he suld be kepit to knawing of the emperour, I comandit him to be kepit, till I send him to the emperour. [22] And Agrippa said to Festus, I my self wald here the man. And he said, To morn thou sal here him. [23] And on that vthir day, quhen Agrippa and Beronice com with gret desire, and entrit into the auditorie, with tribunes and the principale men of the citee, quhen Festus bad, Paule was broucht. [24] And Festus said, King Agrippa, and almen that ar with vs, ye se this man, of quham al the multitude of Iewis prait me at Jerusalem, and askit, and crijt, that he suld leue na langare. [25] Bot I

Act. xxiii. d.

xxv. 18. **And quhen his accuseris stude**: *De quo, cum stetissent accusatores.*

19. **vane wirschiping**: *superstitione.*

20. **And I doutit**: *Hæsitans autem ego.* **of sic manir questiounns**: P., 'of siche maner questioun'; *de hujusmodi quæstione.* But four MSS. of P. have the plural, and cod. Gigas actually reads *questionibus.*

21. **knawing**: *cognitionem.*

22. **I my self wald**: *Volebam et ipse.*

23. **with gret desire**: so P.; *multa ambitione.* Wy., 'with moche ambicioun, *or pryde of staat.*' P. follows the Gloss, 'Id est multa turba ambiente eos, vel cum multo desiderio Paulum audiendi'; Wy. is with Lyra, 'id est cum multo apparatu & cultura vestium.' **auditorie**: *auditorium;* Rh., 'hall of audience.'

24. **said**: so Wy., P., reading *dixit* as in codd. Amiat., Fuld., Demid., and R. Vg., *dicit.* **this man**: so P., reading *hunc hominem* as in St., Sixt.; cod. Gigas, *hunc uirum.* But Wy., 'this,' translating *hunc* as read by Hent., Clem., with most authorities. **prait me**: *interpellavit.* **that he suld**: *oportere eum.*

Act. xxiii. b, ande xxv. c. fand, that he had done nathing worthi of dede; and I deme to send him to the emperour, for he appelit this thing. [26] Of quhilk man I haue nocht certane, quhat thing I sal write to the lord. For quhilk thing I brocht him to you, and maast to thee, thou king Agrippa, that quhen asking is made, I haue quhat I sal write. [27] For it is sene to me without
F. 191 v. resoun, to send a bundin man, and nocht to signifie the cause of him.

The xxvi chaptur.

And Agrippa said to Paule, It is suffrit to thee, to spek (*a*) for thi self. Than Paule held furth the hand, and began for to yelde resonn. [2] Of al thingis, in quhilk I am accusit of the Iewis, thou king Agrippa, I gesse me blessit at thee, quhen I sal defend me this day; [3] Maast for thou knawis al thingis that ar amang Iewis, consuetudis and questiouns. For quhilk thing, I beseke, here me pacientlie. [4] For al Iewis that befoir knew me fra the beginnyng, knew my lif fra youth; [5] That fra the begynnyng was in my folk in Jerusalem, gif thai will bere witnessing, that be the

(*a*) *spek* written above *say* deleted.

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xxv. 25. **and I deme**, &c.: *Ipso autem hoc appellante ad Augustum, judicavi mittere;* Rh., 'But forasmuch as he himself appealed to Augustus, I have determined to send him.' The codices have *judicavi*, but in R. it has been corrected out of *judico*.

26. **I brocht**: *produxi.* **quhen asking is made**: *interrogatione facta.*

27. **the cause**: so Wy., P., reading *causam* with codd. Tolet., Gigas. Vg., *causas.*

xxvi. 2. **at thee**: wrongly collocated by Wy., P. Vg., *apud te cum sim defensurus;* Rh., 'for that I am to defend myself . . . before thee.'

3. **Maast for**, &c.: *Maxime te sciente omnia quæ*, as read by St., cod. Amiat., and R.; cod. Demid., *Sciente te maxime omnia quæ;* Fuld., *Maxime et te sciente omnia quæ.* But Vg., with cod. Tolet., *et quæ.* **consuetudis**: P., 'customes'; *consuetudines.*

maast certan sect of our religioun, I leeuit a Pharisee. [6] And now for the hope of repromyssioun, that is made to our fadris of God, I stand subiect in dome; [7] In quhilk hope our xii lynages seruyng nycht and day hopes to cum; of quhilk hope, sir king, I am accusit of the Iewis. [8] Quhat vnbeleefull thing is demyt at you, gif God raasis dedemen? [9] And suthlie I gessit, that I aucht do mony contrarie thingis aganes the name of Jesu Nazarene. [10] Quhilk thing alsa I did in Jerusalem, and I enclosit mony of sanctis in presoun, quhen I had takin power of the princis of preestis. And quhen thai war slane, I broucht the sentence. [11] And be al synagogis oft I punysit thame, and constrenyeit to blaspheme; and mare I wox wod aganes thame, and persewit into alien citeis. [12] Quhilk, the quhile I went to Damask, with power and suffring of princis of preestis, [13] At mydday, in the way I saw, sir king, that fra heuen licht schaan about me, passing the schynyng of the sonn, and about thaim that war togiddir with me. [14] And quhen we all hadde fallin doun to the erde, I herd a voce saying to me in Hebrew tonng, Saule, Saule, quhat persewis thou me? It is hard to thee to spurn aganes the prick. [15] And I said, Quha art

Act. xxiii. a. Phil. iii. a.

Gene. iii. c. ande xii. c.

Deut. xviii. c. Psal. xv. b. Joh. xi. c.

Act. viii. a., ix. a., ande xxii. a.

xxvi. 5. **maast certan**: *certissimam;* RV., 'straitest.'

6. **for the hope**: *in spe;* Wy., 'in the hope.' **subiect in dome**: *judicio subjectus.*

7. **In quhilk hope**: so Wy., P., reading *in qua* with Hent., codd. Amiat., Fuld., Tolet. P. supplies '*hope.*' But Vg., *in quam.* **lynages**: *tribus.* **sir king**: *rex.*

8. **Quhat vnbeleefull thing**, &c.: *Quid incredibile judicatur apud vos;* RV., 'Why is it judged incredible with you?'

9. **gessit**: *existimaveram.*

10. **I broucht the sentence**: *detuli sententiam;* Wy., 'I ȝaf the sentence.' RV., 'I gave my vote against them.'

11. **I wox wod**: *insaniens.* **into**: *usque in.*

12. **Quhilk**: Wy., P., 'In whiche'; *in quibus.* Rh., 'Among which things.' AV., 'Whereupon.' **suffring**: *permissu.*

14. **to spurn**: P., 'to kicke.'

thou, Lord? And the Lord said, I am Jesus, quham thou persewis. [16] Bot rijse up, and stand on thi feet. For quhy to this thing I apperit to thee, that I ordane thee mynister and witnesse of tha thingis that thou has seen, and of tha quhilk I sall schaw to thee. [17] And I sal delyuir thee fra pepilis and
Esaie lx. a. folkis, to quhilkis now I send thee, [18] To open the een of thame, that thai be conuertit fra mirknes to
F. 198 r. licht, and fra power of Sathanas to God, that thai tak remyssioun of synnis, and part amang sanctis, be faith that is in me. [19] Quharfor, sir king Agrippa, I was
Act. ii. d., iii. c., and xvii. e. nocht vnbeleefull to the heuenlie visioun; [20] Bot I tald to thame that ar at Damask first, and at Jerusalem, and be al the cuntre of Judee, and to hethin men, that thai suld do pennance, and be conuertit to God, and do worthi werkis of pennance. [21] For this cause Iewis tuke me, quhen I was in the tempile, to sla me. [22] Bot I was helpit be the help of God into this day, and stand, witnessing to lesse and to mare. And I say nathing ellis than quhilk thingis the prophetis and Moyses spake that sal cum, [23] Gif

xxvi. 16. **For quhy**: *enim.* **quhilk**: P., 'in whiche'; *quibus;* but three MSS. of P. have 'whiche' as in Nis. Wy., 'In whiche I schal apeere to thee.'

17. **And I sal delyuir thee**: *Eripiens te.* **fra pepilis**: so Wy., P., reading *de populis* with St., Hent., Sixt., codd. Amiat., Tolet., and R. But Clem., *de populo*, with codd. Fuld., Demid., and Laud. Cod. Gigas has *de plebe.* **to quhilkis**: *in quas.*

18. **mirknes**: P., 'derknesse'; Wy., 'derknessis'; *tenebris.* **part**: *sortem;* Wy., 'sort, *or part.*'

19. **vnbeleefull**: *incredulus.*

20. **I tald**: *annunciabam;* Wy., 'I schewide, *or tolde.*'

21. **tuke me . . . to sla me**: so P., but Vg., *me . . . comprehensum tentabant interficere*, and all authorities have *tentabant.* Wy., reading *volentes me interficere* as in St., Hent., cod. Wern., Lyra, and R., translates, 'temptiden me takyn to . . . willinge for to sle me.' Rh., 'apprehending me, attempted, meaning to kill me.'

22. **Bot I was helpit**, &c.: *Auxilio autem adjutus Dei usque in hodiernum diem sto.* **that sal cum**: *futura esse.*

Crist is to suffir, gif he is the first of aganerijsing of dedemen, that sal schaw licht to the pepile and to hethinmen. 24 Quhen he spak thir thingis, and yeldit resoun, Festus said with gret voce, Paule, thou art wod; mony lettres turnis thee to wodnes. 25 And Paule said, I am nocht wod, thou best Festus, bot I speke out the wordis of treuth and of sobirnes. 26 For alsa the king, to quham I speke stedfastly, wate of thir thingis; for I deme, that nathing of thir is hidde fra him; for nouthir in a nowk was oucht of thir thingis done. 27 Beleues thou, king Agrippa, to prophetis? I wate that thou beleues. 28 And Agrippa said to Paule, In litil thing thou counsalis me to be made a cristin man. 29 And Paule said, I desire anentis God bathe in litil and in gret, nocht aanly thee, bot al thir that heris, this day to be mad sic as I am, except thir bandis. 30 And the king raase up, and the president, and Beronice, and thai that sat nere to thame. 31 And quhen thai went away, thai spak togiddir, and saide, That this man has nocht done ony thing worthi dede, nouthir bandis. 32 And Agrippa said to Festus, This man mycht be delyuirit, gif he had nocht appelit to the emperour.

Joh. xviii. c.

i. Cor. vii. a.

Actu. xxiii. b. and xxv. d.

xxvi. 23. **Gif Crist is to suffir**: *Si passibilis Christus;* P. supplies '*is*.'

24. **thou art wod**: P., 'thou maddist'; Wy., 'thou maddist, *or wexist wood*.' Vg., *Insanis*.

25. **I am nocht wod**: P., 'Y madde not.'

26. **For alsa the king . . . wate**: *Scit enim de his rex;* but Wy., P. apparently read *et rex*. **to quham I speke stedfastly**: *ad quem et constanter loquor*, but St., R. omit *et*. Cod. Paris. has *ad quem hæc constanter loquor;* Laud., *apud quem etiam fiducialiter loquor;* Flor., *apud quem loquor*. **in a nowk**: P., 'in a cornere'; *in angulo*.

28. **In litil thing**: *In modico*. Rh., 'a little.' RV., 'With but little persuasion.'

29. **sic as I am**: *tales qualis et ego sum;* Wy., 'suche what manere and I am.'

32. **mycht be delyuirit**: *Dimitti poterat*.

xxvii chaptur.

Bot as it was demyt him to schip into Italie, thai betak Paule with vthir keparis to a centurion, be name Julius, of the cumpany of knychtis of the emperour. [2]And we went up into the schip of Adrumetis, and began to saile, and war about the
Coll. iiii. a. placis of Asie, quhile Aristarche of Macedonie, Thessalonyce, duelt still with vs. [3]And the day folowing,
F. 192 v. we com to Sidone; and Julius tretit curtaslie Paule,

xxvii. 1. **Bot as it was demyt**: *Ut autem judicatum est.* AV., 'And when it was determined.' **him to schip . . . thai betak Paule**: so Wy., P., but Vg., *navigare eum . . . et tradi Paulum;* Rh., 'that he should sail . . . and that Paul should be delivered.' The codices offer remarkable variations here, but Wy., P. seem to have followed the Gloss, 'In Græco: Ut judicatum est nos navigare in Italiam, tradiderunt Paulum, &c.,' which derives from Beda, Retractationes, and therefore represents the reading of cod. Laud., at this place defective. The Vienna Fragments and cod. Demid. have *tradidit;* Paris., *tradidiuit;* Gigas, *assignauit.* **keparis**: P., 'kepers,' but Vg., *custodiis;* Wy., 'kept.' Rh., 'prisoners.' Lyra, '·i· uinctis uel in custodia detentis.' **of the cumpany**, &c.: *cohortis Augustæ.*

2. **Adrumetis**: Wy., P., 'Adrymetis.' **and began to saile**: so P., reading *incipientes navigare* as in Vg. and R.; but St., correctly, *incipientem navigare* with cod. Amiat., going with *navem.* So cod. Gigas, *quæ in locis Asiæ nauigatura erat;* Vienna Fragments, *quae nauigatura erat in asiae loca;* cod. Flor., *cum coepissemus nauigare ascendimus in navem Adrumetinam.* **and war**: P., 'and weren borun'; Wy., 'baren vp.' Vg., *sustulimus;* Rh., 'loosed from the land.' Lyra, 'sustulimus ·i· a terra retraximus ad altitudinem maris.' **about the placis of Asie**: wrongly connected by Wy., P., and Nis. with *sustulimus;* it belongs to *navigare.* RV., 'And embarking in a ship of Adramyttium which was about to sail unto the places on the coast of Asia, we put to sea.' **quhile Aristarche**, &c.: *perseverante nobiscum Aristarcho.* **Thessalonyce**: P., 'Tessalonycence'; *Thessalonicensi.*

3. **curtaslie**: P., 'curteisli'; *humane.* Wy., 'manly, *or kurteysly.*'

and suffrit to ga to freendis, and do his nedis. [4] And quhen we remouet frathyn, we vndirsailit to Cipre, for that windis war contrarie. [5] And we sailit in the see of Silicie, and Pamphilie, and com to Lystris, that is Licie. [6] And thar the centurion fand a schip of Alexandrie, sailing into Italie, and puttit vs ouir into it. [7] And quhen in mony dais we sailit slawlie, and vnethis com aganes Guydoun, for the wind lettit vs, we sailit to Crete, besides Salomona. [8] And vnethis we sailit besides, and com into a place, that is callit of gude hauen, to quham the citee Thalassa was nere. [9] And quhen mekile tyme was passit, and quhen sailing than was nocht sickir, for that fasting was passit, Paule confortit thame, [10] And said to thame, Men I se that sailing beginnis to be with wrang and mekile harme, nocht aanly of the charge and of the schip, bot alsa of our lyues. [11] Bot the centurion beleuet mare to the gouernour, and to the lord of the schip, than to thir thingis that war said of Paule. [12] And quhen the hauen was nocht abile to duell in wintir, ful mony ordanit connsale to saile

Actu. xxiiii. c. ande xxviii. b.

xxvii. 3. **do his nedis**: *curam sui agere.* AV., 'to refresh himself.'

4. **we vndirsailit to Cipre**: *subnavigavimus Cyprum.*

5. **Licie**: so Wy., P., but Vg., *Lyciæ;* AV., '*a city* of Lycia.'

6. **puttit vs ouir**: *transposuit nos.*

7. **vnethis**: Wy., P., 'vnnethe'; *vix.* **Guydoun**: P., 'Guydum'; *Gnidum.*

8. **besides**: *juxta.* **of gude hauen**: *Boniportus;* Rh., 'Good-havens.' **nere**: P., 'niȝ.'

9. **than**: so P., but Vg., *jam;* Wy., 'now.' **for that fasting was passit**: *eo quod et jejunium jam præteriisset,* but St., Hent., Sixt., with codd. Fuld., Tolet., and R., omit *et.* RV., 'because the Fast was now already gone by.'

10. **with wrang**: *cum injuria;* Rh., 'with hurt.' **of the charge**: *oneris.*

11. **to the gouernour**: *gubernatori.* **to the lord of the schip**: *nauclero;* AV., 'the owner of the ship.'

12. **abile to duell in wintir**: *aptus . . . ad hiemandum.* **ful mony ordanit connsale**: *plurimi statuerunt consilium;* AV., 'the more part advised.'

frathyn, gif on ony manir thai mycht cum to Phenyce, to duell in wintir at the hauęn of Crete, quhilk behaldis to Affric, and to Chorum. 13 And quhen the south blew, thai gessit thaim to hald purpos; and quhen thai had remouet fra Asson, thai sailit to Crete. 14 And nocht mekile eftir, the wind Typhonye, that is callit north eest, was aganes it. 15 And quhen the schip was rauisit, and mycht nocht enforce aganes the wind, quhen the schip was gevin to the blawingis of the wind, we war born 16 With cours into ane ile, that is callit Cauda; and vnethe we mycht get a litil bote. 17 And quhen this was taan up, thai vsit helpis, belting togiddir the schip; and dredde, or

xxvii. 12. **gif on ony manir**, &c.: *si quomodo possent, devenientes Phoenicen, hiemare, portum Cretæ;* Rh., 'if by any means they might, coming to Phoenice, winter there, a haven of Crete.' **Chorum**: so Wy., but P., 'Corum.' Vg., *Corum.*

13. **thai gessit thaim to hald purpos**: *æstimantes propositum se tenere.* **thai had remouet**: so P.; *sustulissent;* Wy., 'thei hadden takun vp.' **thai sailit to Crete**: so Wy., P., for *legebant Cretam;* RV., 'sailed along Crete, close in shore.' Mammotrectus, 'Legebamus ·i· nauigabamus ·v· Fur aurum uirgo flores mare nautaque libros Clericus equiuoce singula quisque legit.' The Vienna Fragments have *sublegebant;* cod. Flor., *sublegebamus;* Gigas, *colligebant;* Tolet., *sublevabant.* Lyra, 'legebant Cretam ·i· nauigio transsibant ab ea recedentes.'

14. **Typhonye**: Wy., 'Tiffonyk'; P., 'Tifonyk'; *Typhonicus.* **was aganes it**: *misit se contra ipsam;* Wy., 'sente him aȝens it.' Rh., 'drove against it.'

15. **rauisit**: P., 'rauyschid'; *arrepta.* **enforce**: *conari;* Rh., 'make way.' **quhen the schip**, &c.: *data nave flatibus, ferebamur;* Rh., 'giving up the ship to the winds, we were driven.' But P., followed by Nisbet, ineptly connects *ferebamur* with the next sentence.

16. **With cours into ane ile**: *In insulam autem quandam decurrentes.* Cod. Tolet. omits *autem.* **Cauda**: Wy., P., 'Canda.' Vg., *Cauda;* but Hent., *Clauda.* **and vnethe**, &c.: *potuimus vix obtinere scapham;* RV., 'we were able, with difficulty, to secure the boat.'

17. **helpis**: *adjutoriis.* **belting togiddir**: P., 'girdinge togidere'; *accingentes.* **and dredde**, &c.: *timentes ne in Syrtim inciderent, summisso vase sic ferebantur;* RV., 'and,

perauentur thai suld fall in to (*a*) sandy places. And quhen the vessel was vndirset, sa thai war born. [18] And for we war thrawn with strang tempest, in the day folowing thai made casting out: [19] And the thrid day with thar handis thai kest away the jnstrumentis of the schip. [20] And quhen the sonn nouthir sternis war sene be mony dais, and tempest nocht litil nerit, than al the hope of our hele was done away, [21] And quhen mekile fasting had bene, than Paule stude in the myddis of thame, and said, O! men, it behuvit, quhen ye herd me, nocht to haue taan away the schip fra Crete, and get this wrang and casting out. [22] And now I connsale you to be of good connfort, for tynsele of na persoun of you salbe, out tak of the schip. [23] For ane angel of God, quhais I am, and to quham I serue, stude nere to me in this nycht, and said, [24] Paule, drede thou nocht; it behuvis thee to stand befoir the emperour. And lo! God has gevin to thee all that ar in the schip with thee. [25] For quhilk thing, ye men, be ye of gude confort; for I beleue to my God, that sa it salbe, as it is said to me. [26] And it behuvis vs to cum into sum

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Act. xxv. b.

Act. xxviii. a.

(*a*) *to* added above the line.

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fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.' P. divides the sentence and misses the sense. For *summisso vase*, Wy. gives 'the vessel vndirsent.' The Vienna Fragments read *depositis velis ferebantur*.

xxvii. 18. **we war thrawn**: P., 'we weren throwun'; *nobis jactatis*. **casting out**: *jactum*.

19. **the jnstrumentis**: *armamenta*; Rh., 'tacklings.'

20. **nerit**: P., 'neiȝede'; *imminente*. AV., 'lay on us.' **hele**: P., 'helthe'; *salutis*.

21. **quhen ye herd me**: *audito me*. P. misses the sense; AV., 'ye should have hearkened unto me, and not have loosed from Crete.' **and get this wrang and casting out**: *lucrique facere injuriam hanc, et jacturam*.

22. **tynsele**: P., 'los'; *amissio*.

25. **is said**: *dictum est*.

ile. [27] Bot eftirwart that in the xiiii day the nycht com on vs sailing in the staany see, about mydnycht the schipmen supposit sum cuntre to appere to thame. [28] And thai kest doun a plummet, and fand xx paces of deepnes. And eftir a litil thai war departit frathyn, and fand xv paces. [29] And thai dredd, or perauentur we suld haue fallin into scharp places; and fra the last part of the schip thai send iiii anchris, and desiret that the day had bene cummin. [30] And quhen the schipmen soucht to fle fra the schip, quhen thai had send a litil boot into the see, vndir colour as thai suld begin to streke furth the anchoris fra the formare part of the schip, [31] Paule said to the centurion and to the knychtis, Bot thir duell in the schip, ye may nocht be made saaf. [32] Than knychtis cuttit away the cordis of the litil boot, and suffrit it to fall away. [33] And quhen the day was cummin, Paule prait almen to tak mete, and said, The fourtenit day this day ye abide, and duellis fasting, and takis nathing. [34] Quharfor I pray you to tak mete, for your hele; for of nane of you the haire of the hede sal perise. [35] And quhen he had said thir thingis,

Math. x. d. Luc. xii. a.

Mar. vi. a. ande viii. a.

xxvii. 27. **eftirwart that**, &c.: *posteaquam quartadecima nox supervenit.* **in the staany see**: so Wy., P. Vg., *in Adria.* Glossa, 'Aliter Adria pluraliter accipitur pro scopulis.' Lyra, 'significat mare petrosum sic dictum ab adros grece. quod est petra latine.' **supposit**: *suspicabantur.*

28. **And thai kest doun**: *Qui et summittentes.* **a plummet**: *bolidem.* **of deepnes**: supplied by P., and underlined. **And eftir**, &c.: *et pusillum inde separati.*

29. **we suld haue fallin**: so P., but Vg., *incideremus;* Wy., 'we schulden falle.' **scharp**: *aspera.* **and fra the last part**, &c.: *de puppi mittentes.*

30. **vndir colour as**: *sub obtentu quasi.* **to streke**: P., 'to stretche.'

33. **the day was cummin**: *lux inciperet fieri.* **ye abide, and duellis fasting**: *expectantes jejuni permanetis.*

34. **hele**: P., 'helthe'; *salute.* **the haire of the hede**: *capillus de capite.*

Paule tuke brede, and did thankingis to God in the sicht of almen; and quhen he had brokin, he began to ete. [36] And almen war made of bettir confort, and thai tuke mete. [37] And we war almen in the schip, twa hundreth seuentj and sex. [38] And thai war fillit with mete, and dischargeit the schip, and kest quhete into the see. [39] And quhen the day was cummin, thai knew na land; and thai beheld ane hauen that had a watir bank, into quhilk thai thoucht, gif thai mycht, to bring up the schip. [40] And quhen thai had taan vp the anchoris, thai betuke thame to the se, and slakit to giddir the junctouris of gouirnalis, and with a litil sail liftit vp, be blawing of the wynd thai went to the bank. [41] And quhen we fell into a place of grauale, gaan al about with the see, thai

Joh. vi. a. i. Timo. iiii. a.

F. 193 v.

xxvii. 35. **Paule tuke brede**: *sumens panem;* P. supplies '*Poul.*'

36. **of bettir confort**: *animæquiores;* Wy., 'more pacient, *or herty.*'

37. **almen**: *universæ animæ;* Wy., 'alle the soulis,' and similarly in ver. 44.

38. **dischargeit**: *alleviabant.*

39. **thai knew na land**: *terram non agnoscebant;* Rh., 'they knew not the land.' **and thai beheld ane hauen**: *sinum vero quendam considerabant;* Rh., 'but they spied a certain creek.' Mammotrectus, 'Sinum ·i· portum uel locum alium.' Lyra, '·i· receptaculum in quadam insula.' **a watir bank**: *littus.* **to bring up**: *ejicere.*

40. **slakit to giddir**: P., 'slakiden togidir.' Vg., *simul laxantes.* **junctouris**: Wy., P., 'ioyntours'; *juncturas.* **gouirnalis**: *gubernaculorum.* **and with a litil sail liftit vp**: *et levato artemone;* RV., 'hoisting up the foresail.' Mammotrectus, 'Arthemone ·i· modico uelo.' Lyra, '·i· paruo uelo quod magis deseruit directioni nauis quam celeritati motionis.' **be blawing**: *secundum . . . flatum.* **thai went**: *tendebant.*

41. **a place of grauale, gaan al about with the see**: so Wy., P., who must have had before them something like *in locum arenosum dithalassum.* Cod. Tolet. has *in locum vadosum ubi duo maria conveniebant*, the last four words being a gloss on *dithalassum.* Cod. Cavens. and R. have the conflate *in locum dithalassum* (*bythalassum*, R.) *ubi duo maria conveniebant*, with

hurlit the schip. And quhen the formare part was festnyt, it duelt vnmouabile, and the last part was brokin of strenthe of the see. 42 And consale of the knychtis was, to sla men that war in warde, that nane suld eschape, quhen he had swymmit out. 43 Bot the centurion willand to kepe Paule, forbad it to be done. And he comandit thame that mycht swymm, to ga into the see, and eschape, and ga out to the land. 44 And thai bair sum vthir on burdis, sum on tha thingis that war of the schip. And sa it was done, that almen eschapet to the land.

The xxviii chapture.

Actu. xxvii. c. Ande quhen we had eschapit, than we knew that the ile was callit Mytelene. 2 And the hethin men did to vs nocht litil curtasie. And quhen a fire was kendilit, thai refreschit vs all, for the rayn that com, and the calde. 3 Bot quhen Paule had gaderit a

later MSS. (see Berger, pp. 64, 96). Vg., *in locum dithalassum*. Mammotrectus, 'Bithalassum ubi est concursus duorum marium.' Lyra, 'Bitalassum · locus est altus in profundo maris habens mare profundius ex utraque parte.' **thai hurlit**: Wy., P., 'thei hurtliden'; *impegerunt*. Rh., 'they gravelled.' AV., 'they ran the ship aground.' **the formare part**: *prora*. **was festnyt**: P., 'was fitchid'; Wy., 'ficchid.' Vg., *fixa*. **the last part**: *puppis*. **of strenthe**: *a vi*.

xxvii. 42. **men that war in warde**: *custodias*; Wy., 'men in the keping.'

43. **to ga into the see**: so P., but Clem., Hent., St., with cod. Tolet., have *emittere se primos*. Sixt. adds *in mare*. Codd. Amiat., Demid., Paris. *s. m.*, and R., with other MSS. (Berger, p. 120), read *mittere se in mare primos*; cod. Fuld., *mittere se primos*. Wy., 'for to sende hem the firste into the see.' **eschape**: Wy., P., 'scape.'

44. **eschapet**: P., 'ascapiden'; Wy., 'scapiden.' Vg., *evaderent*.

xxviii. 1. **Mytelene**: Wy., 'Mitilene'; P., 'Militene,' but one MS., 'Mytilene.' St., Hent. read *Mitylene*; Sixt., Clem., *Melita*. Cod. Laud. has *Melitene*; Amiat., *Militene*.

2. **that com**: *imminebat*; Wy., 'that cam ny3.'

quantitee of cuttingis of wyne treis, and laid on the fier, ane eddir com furth fra the hete, and tuke him be the hand. [4] And quhen the hethin men of the ile saw the beest hingand in his hand, and thai said to giddir, For this man is a manquellar; and quhen he had eschapit fra the see, Goddis vengeance suffris him nocht to leeue in erde. [5] Bot he schuke away Luc. x. b. the beest into the fier, and had na harme. [6] And thai gessit that he suld be turnit into swelling, and fall doun suddanelie, and dee. Bot quhen thai abade lang, and saw that na thing of euile was done in him, thai turnit thaim to giddir, and said, that he was God. [7] And in tha places war maneris of the Actu. xiiii. b. prince of the ile, Publius be name, quhilk resauet vs be iij dais benignelie, and fand vs. [8] And it befell, that the fader of Publius lay traualit with feuiris and bludy flux. To quham Paule entrit, and F. 194 r. quhen he had prait, and laid his handis on him, he helit him. [9] And quhen this thing was done, all

xxviii. 3. **a quantitee of cuttingis of wyne treis**: *sarmentorum aliquantam multitudinem.* Cod. Gigas omits *aliquantam.* **tuke him be the hand**: *invasit manum eius;* Wy., 'asailide his hond.'

4. **of the ile**: so P., without ancient authority; not in Vg. or Wy. **in his hand**: so Wy., P., apparently reading *in manu.* Vg., *de manu.* **For this man**, &c.: *Utique homicida est homo hic.* **he had eschapit**: Wy., P., 'he scapide.' St., *evasit;* but Vg., with the best authorities, *evaserit.* The Vienna Fragments and Gigas have *quem liberatum de mari.* **Goddis vengeance**: so Wy., P.; Vg., *ultio.* Lyra, 'ultio .i. iusticia diuina.' **to leeue in erde**: so P. Vg., *vivere*, but R. has *in terra uiuere.*

5. **had na harme**: *nihil mali passus est.*

6. **And thai gessit**: *At illi existimabant.* **Bot quhen thai abade lang**: *Diu autem illis expectantibus.* **thai turnit thaim to giddir**: *convertentes se.*

7. **maneris**: *prædia.* **Publius**: Wy., P., 'Puplius.' **quhilk resauet**, &c.: *qui nos suscipiens, triduo benigne exhibuit;* Rh., 'who receiving us, for three days entreated us courteously.' Sixt. reads *se exhibuit.*

8. **traualit**: *vexatum.*

that in the ile had seeknessis, com, and war helit. 10 Quhilkis alsa honorit vs in mony wirschipis, and puttit quhat thingis war necessarie to vs, quhen we schippit. 11 And eftir thre monethis we schippit in a schip of Alexandrie, that had wintrit in the ile, to quhilk was ane excellent ‡ signe of Castoris. 12 And quhen we com to Syracusam, we duelt thare iii dais. 13 Frathyn we sailit about, and com to Regium; and eftir aan day, quhile the south blew, in the secund day we com to Puteolos. 14 Quhar quhen we fand brethir, we war prait to duell thar anentis thame vij dais. And sa we com to Rome. 15 And frathyn quhen brethir had herd, thai com to vs to the mercat of Apius, and to the thre tavernis. And quhen Paule had sene thame, he did thankingis to God, and (*a*) tuke traist. 16 And quhen we com to Rome, it was suffrit to Paule to duell be him self, with a knycht keping him. 17 And eftir the thrid day, he callit togiddir the worthiest of the Iewis. And quhen thai com, he said to thame, Brethir, I did nathing aganes the pepile outhir consuetude of fadris, and I was bundin at Jerusalem, and was betakin

Act. xv. a.

Act. xxiiii. c. ande xxvii. a.

Act. xxiiii. b. ande xxv. b.

‡ Syng of castor.) This is certenn sternne. Bot the hethenn tuk it for ane god, ande helppers of thaim that occupyit the see, as yit sum faithless pepill dois quhilk lukis for help in creaturis ande puttis nocht thair traist in Gode, without quham thar is na helpe at all, Act. iiii.

(*a*) After *and*, *did* deleted.

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xxviii. 10. **wirschipis**: *honoribus.* **puttit**: *imposuerunt;* RV., 'they put on board.'

11. **ane excellent signe of Castoris**: so P.; but Wy., 'a noble thing of castels.' Vg., with codd. Tolet., Demid., *insigne Castorum;* codd. Amiat., Fuld., and R., *insigne Castrorum.* Lyra, 'insigne Castorum sic est in libris correctis.' Cod. Gigas, *cui erat parasemum et dioscore.*

12. **Syracusam**: Wy., P., 'Siracusan.'

13. **we sailit about**: *circumlegentes;* Rh., 'compassing by the shore.' **quhile the south blew**: *flante Austro.*

15. **the mercat of Apius**: Wy., P., 'the cheping of Appius'; *Appii forum.*

17. **the worthiest**: *primos;* Wy., 'the firste.' **I did**: *faciens.* **consuetude**: Wy., P., 'custom'; *morem.* **at Jerusalem**: *ab Ierosolymis.*

into the handis of Romanis. [18] And quhen thai had askit of me, wald haue deliuerit me, for that na cause of dede was in me. [19] Bot for Iewis aganesaid, I was constrenyeit to appele to the emperour; nocht as hauing ony thing to accuse my pepile. [20] Tharfor for this cause I prait to se you, and speke to you; for for the hope of Israel I am gird about with this chenye. [21] And thai said to him, Nouthir we haue resauit lettres of thee fra Judee, nouthir ony of brethir cummand schewit, outhir spak ony euile thing of thee. [22] Bot we pray to here of thee, quhat thingis thou feelis; for of this sect it is knawne to vs, that euiry quhare men aganesais it. [23] And quhen thai had ordanit a day to him, mony men com to him into the innis. To quhilkis he exponit, witnessing the kingdom of God, and consalit thame of Jesu, of the law of Moyses, and prophetis, fra the morning till to the euentide. [24] And sum beleuet of thir thingis that war said of Paule, sum beleuet nocht. [25] And quhen thai war nocht consenting togiddir, thai departit. And Paule saide a

Act. xxiii.

Act. xxiii. a. ande xxvi. a.

Luc. ii. c.

Gene. iii. e. Act. xvii. a.

F. 194 *v.*

xxviii. 18. **thai had askit of me**: *interrogationem de me habuissent.* Vienna Fragments have *postquam me interrogauerunt.*

19. **Bot for**, &c.: *Contradicentibus autem Judæis.*

22. **men aganesais it**: P., 'me ajenseith it'; *ei contradicitur.*

23. **mony men**: so P., but Vg., *plurimi;* Rh., 'very many.' Wy., 'mo,' reading *plures* as in Hent., codd. Amiat., Tolet., Demid., Vienna Fragments, and many later MSS. (Mélanges Julien Havet, p. 12). **into the innis**: P., 'in to the in'; Wy., 'in to the hoost, *or herbore.*' Vg., *in hospitium.* **and consalit thame**: so Wy., P., probably translating *et suadebat eos*, as in cod. Paris., or *suadebatque illos*, the reading of the Vienna Fragments. Cod. Tolet. has *et suadebat eis;* the Selden Acts, *suadensque eos.* Vg., *suadensque eis.* **of Jesu, of the law of Moyses**: so Wy., P., but Vg., *de Jesu ex Lege Moysi.* The reading *et lege* is common in later MSS. (Mélanges, p. 12).

24. **of thir thingis**: P., 'to these thingis'; *his.* **of Paule**: so Wy., P., adding *a Paulo* with codd. Demid., Paris., Gigas, and many later MSS. (Mélanges, p. 13). Vg. omits.

[Esaie vi. b. word, For the Haligaast spak wele be Esaie, the
Math. xiii. b. prophete, to our fadris, 26 And said, Ga thou to
Mar. iiii. a. this pepile, and say to thame, With ere ye sal here,
and ye sal nocht vndirstand; and ye seand sal se,
Luc. viii. b. and ye sal nocht behald. 27 For the hart of this
Joh. xii. e.
Roma. xi. b. pepile is gretlie fattit, and with eris thai herd havilie,
and thai closit to giddir thar een, or perauentur thai
se with een, and with eris here, and be hart
vndirstand, and be conuertit, and I hele thame.
28 Tharfor be it knawne to you, that this hele of
God is send to hethin men, and thai sal here.
29 And quhen he had said thir thingis, Iewis went
out fra him, and had mekile questioun (or musing),
amang thame self. 30 And he duelt fulli twa yere
in his hyret place; and he resauet all that entrit
to him, 31 And prechit the kingdom of God, and
taucht tha thingis that ar of the Lord Jesu Crist,
with al traist, without forbidding. ℭ Deo gratias.

The end of the Actes, be Sanct Luck, quhilk was present at the doingis of thame.

xxviii. 26. **to this pepile**: *ad populum istum*, but cod. Paris. *ad hanc plebem*.

27. **gretlie fattit**: *incrassatum*. **closit to giddir**: *compresserunt*.

28. **this hele of God**: Wy., P., 'this helthe of God'; *hoc salutare Dei*.

29. (**or musing**): the gloss is in P., while Wy. has '*or seking*.' Vg., *quæstionem*; some MSS. have *uel inquisicionem*, or *uel inquisiciones* (Mélanges, p. 13).

'Deo gratias' is not in any MS. of Wy. or P. The colophon appears to be Nisbet's own. Tyndal, 'Here endethe the Actes of the Apostles.'

THE PROLOUUG OF SANCT JAMES EPISTILL. (*a*)

THE ordour of the seuen epistilis, quhilkis ar callit canonysit, is nocht sa amang the Grekis, that (*b*) fullie sauouris the faith and followis the richt ordour of the

(*a*) This title does not occur in any recorded copy of P., and it is probably a thoughtless addition of the rubricator. In some MSS. and in the early editions each of the Catholic Epistles has its brief *Argumentum*, but neither Wy. nor P. appears to have translated them. What Nis. copies here is called in the MSS. of P. either, 'a prolog on the pistlis of cristen feith,' or, 'Prologe on the smale pistlis,' or, 'The prolog of the vii. epistlis,' or simply, 'The prolog'; while in nine copies, as probably in Nisbet's original, there is no heading at all. The Latin generally has, 'Incipit prologus in septem epistolas canonicas.' It is wanting in cod. Amiat., but in Demid. it is as follows: 'Non ita [idem, R.] ordo est apud Graecos, qui integre sapiunt et fidem rectam sectantur, epistolarum septem quae canonicae nuncupantur, sicut [ut, Fuld.] in latinis codicibus inuenitur, quod [vt, V.] quia [omit. Fuld.] Petrus primus [Fuld., R. add est] in numero apostolorum, primae sint etiam eius epistolae in ordine ceterarum. Sed sicut euangelia [euangelistas, Fuld., R.] dudum ad veritatis lineam correximus, ita has proprio ordini [ordine, Fuld.], deo nos iuuante, reddidimus. Est enim vna earum prima [prima earum una, Fuld.] Iacobi, Petri duae, Iohannis tres et Iudae vna. Quae si, vt ab eis digestae sunt, ita quoque ab interpretibus fideliter in latinum eloquium uerterentur, nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret, illo praecipue loco vbi de vnitate Trinitatis in prima Iohannis epistola positum legimus. In qua etiam ab infidelibus translatoribus multum erratum esse a fidei veritate comperimus, trium tantum modo vocabula, hoc est, aquae, sanguinis et spiritus in ipsa sua editione ponentibus, et patris verbique ac spiritus testimonium omittentibus, in quo maxime et fides catholica roboratur, et patris et filii et spiritus sancti vna diuinitatis substantia comprobatur. In ceteris vero epistolis quantum mea [nostra, Fuld.] ab aliorum distet editio lectoris prudentiae derelinquo. Sed tu, virgo Christi, Eustochium, dum a me impensius scripturae veritatem inquiris, meam quodammodo senectutem inuidorum dentibus corrodendam exponis, qui me falsarium corruptoremque sacrarum pronunciant scripturarum. Sed ego in tali opera [opere, Fuld.] nec aemulorum meorum inuidentiam pertimesco, nec sanctae scripturae veritatem poscentibus denegabo.'

(*b*) **that . . . ordour**: Wy., 'that holly sauouren, and the riȝte feith folewen.'

epistilis as it is fundin (*a*) in Latyne bukis. For (*b*) for als mekile as Petir is the first in the ordour of apostilis, his epistilis ar the first of thame in ordour. Bot as we nocht lang syne correctit the euangelistis to the liif (*c*) of treuth, sa we haue set thir throw the help of God in thar awne ordour; for the first of thame is ane epistile of James, twa of Petris, thre of Johnnis, and aan of Jude. The quhilk epistilis, gif thai had bene trewlie turnit of the translatouris into Latyne speche as thai war made of the apostilis, thai suld haue made na dout to the redaris, nor the variance of wordis suld nocht haue impugnit it self; namelie, in that place in the first epistile of Johnne quhare we rede of the aanhede of the Trinitee, quhare we find that thar has bene gret errour of vntrew translatouris fra the treuth of the faith, quhile thai sett in thar translatiounns aanly the names of thre thingis, that is, of watir, of blude, and of the spirit, and leues the witnessing of the fadir, and of the sonn,
F. 195 *r.* and of the spirit, in quhilk witnessing our comoun beleue is maast strenthit, and it is preuet that thar is aan (*d*) substance of Godhede of the fadir, and of the sonn, and of the halispirit. Bot in vthir epistilis how mekile our translatioun diuersis fra vthiris (*e*) to the prudence of the redaris. Bot thou, Goddis virgine, Eustachium, quhile thow inquiris besilie of me the treuth of scripture, thow puttis out myn eeld to be gnawne (*f*) of jnuiouse mennis teeth, quhilkis sais that I am ane appairer of hali scripturis. Bot I in sic a werk drede nocht the jnuy of myn ennimijs, nor I sal nocht deny to thame that askis the treuth of hali scriptur.

(*a*) **it is fundin**: Wy. takes *invenitur* with the following sentence, 'It is founden sothly, that Petir.'

(*b*) The MS. has *ffor sa for* with *sa* deleted.

(*c*) **liif**: so P., but Wy., correctly, 'lyne.'

(*d*) *aan* written above *na* deleted.

(*e*) Nis. has inadvertently omitted the translation of *derelinquo*; P., 'V leeue.'

(*f*) Before *gnawne*, *knawe* deleted.

[The Epistill of Sanct James.]

The first chapture.

JAMES, the seruand of God, and of our Lord Jesu Crist, to the xii kinredis, that ar in scatring on breed, hele. ✠ [2] My brethir, deme ye al ioy, quhen ye fall into diuerse temptatiouns, [3] Wittand that the preving of your faith wirkis patience; [4] And patience has a perfite werk, that ye be perfite and haal, and failye in nathing. [5] And gif ony of you nedis wisdome, ask he of God, quhilk gevis to almen largelie, and upbraidis nocht; and it salbe gevin to him. [6] Bot ask he in faith, and dout nathing; for he that doutis, is like to a waw of the see, quhilk is mouet and born about of wind. [7] Tharfor gesse nocht that ilk man, that he sal tak ony thing of the

Act. viii. e. Roma. v. a. i. Petir i. b. Zacha. xiii. d. Prouerb. ii. a. Joh. xvi. c. Mar. ii. c.

i. 1. The title is wanting in most MSS. of P., as in Nisbet. **kinredis**: *tribubus.* **scatring on breed**: *dispersione.* **hele**: Wy., P., 'helthe'; *salutem.*

2. **ye fall**: *incideritis;* Wy., 'ȝe shulen falle.' MS. Corb. has *incurritis.*

4. **has**: so Wy., P., reading with Sixt., Clem., *habet*, as in cod. Demid. and R. But Rh., 'let patience have,' reading *habeat* with St., Hent., codd. Amiat., Fuld., Tolet., Harl. 1772, Corb., and the Vienna Fragments. **and failye**: *deficientes.*

5. **ask**: Wy., P., 'axe.'

6. **born about**: *circumfertur.* Vv. 5, 6: Abp. Ham. (p. 198), 'Gif ony of yow want wisdome, lat him ask it at God, quhilk giffis to all men largely, and ye, lat him ask it in faith doutand nathing bot God may and will geve it to him.'

7. **gesse**: *æstimet.* **sal tak**: so Wy., P., but Vg., *accipiat*, the reading of R., the Sarum Brev. and Missal; MS. Corb. and

Lord. [8] A man doubile in saule is vnstabile in al his wayis. (*a*) [9] And a meke bruthir haue glorie in his enhansing, [10] And a riche man in his lawnes; for as the flour of gerse he sal pas. [11] The sonn raase vp with hete and dryit the gerse, and the flour of it feldoun, and the fairnes of his chere perysit; and sa a riche man wallowis in his wayis. [12] Blessit is the man, that suffris temptatioun; for quhen he salbe preuet, he sal resaue the croun of lijf, quhilk God behecht to men that luvis him. ✠ [13] Na man quhen he is temptit, say that he is temptit of God; forquhy God is nocht a temptar of euil thingis, ‡ for he temptis na man. [14] Bot ilk man is temptit, drawn and sterit

Ecclesi. xiiii. b.
Essaie xl. a.
i. Pet. i. d.
Joh. v. b.

‡ For he temptis na man.) Almychtj Gode euir tempted and preiffit [h]is chosin be trubbil ande persecutiounn, and be nortouryng thaim with outwarde plagis. Neuirtheless, he dois nocht to ewill, bot for gude, namely, becauss he luffis thamme, and will haif

(*a*) Before *wayis*, *werkis* deleted.

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the Vienna Fragments have *accipiet*. Vv. 5–7: Abp. Ham. (p. 243), 'Lat him that wantis wisdome, ask it of God with ane suir confidence to get it, and lat him nocht dout of it, bot that God baith may and will grant it to him, for he that doutis, is lyk to a wall of the see, quhilk is movit and drevin about with the wynd. Lat nocht sic a man think to get ony thing fra God.'

i. 8. **doubile in saule**: *duplex animo;* Wy., 'double of inwit.' Cod. Fuld. has *duplici animo;* Corb., *duplici corde.*

9. **haue glorie**: *Glorietur.*

10. **lawnes**: *humilitate;* Wy., 'mekenesse.' **gerse**: *foeni;* P., 'gras'; Wy., 'hay, *or grasse.*'

11. **wallowis**: Wy., P., 'welewith,' reading *marcescit* with codd. Fuld., Tolet., Corb., the Vienna Fragments, and R. Vg., *marcescet* with codd. Amiat., Demid., Sarum Brev. and Missal.

12. **Blessit is the man**: *Beatus vir;* P. supplies '*is.*' Abp. Ham. (p. 56), 'Happy is the man that tholis trubil, for quhen he is ptevit and knawin, he sall resaif the croune of lyfe, quhilk God hais promissit till thame that luffis him.'

13. **nocht a temptar**: *intentator;* Wy., 'vntempter.' MS. Corb., *Deus autem malorum temptator non est.* Burne (f. 151), 'God intysis na man to euil.'

14. **drawn and sterit**: *abstractus et illectus;* P., 'drawun and stirid'; Wy., 'drawun *fro resoun*, and snaarid, *or deceyued.*' MS. Corb. reads *abducitur et elicitur.* Mammotrectus: 'Abstractus idest a bono separatus. illectus ·i· illaqueatus. quasi in licio positus et ligatus.' The source of Purvey's 'stirid' is not apparent.

thair faith excersit. Thus tempted he Abraham, Gene. xxii., ande the Jsraelites, Deutro. viii. As for the temptationns tha[t we] pray for in the Paternoster to be deliuirit fra, it is the lust ande concupiscens of the fle[sch], quhairbe we ar provokit vnto ewill.

of his awn couating. [15] Eftirwart couating, quhen it has consauet, bringis furth synn; bot synn, quhen it is fillit, generis dede. [16] Tharfor, my maast dereworthe brethir, will ye nocht err. ✠ [17] Ilk gude gift and ilk perfite gift is fra abone, and cummis doun fra the fadir of lichtis, anentis quham is nane vthir changeing, nor ouirschadowing of reward. [18] For wilfullie he gat vs be the word of treuth, that we be a begynnyng of his creature. [19] Wit ye, my brethir maast luvit, be ilkman swift to here, bot slaw to speke, and slaw to jre; [20] For the jre of man wirkis nocht the richtwisnes of God. [21] For quhilk thing cast ye away al vncleennes, and plentee of

F. 195 v. Roma. vi. b. Prouerb. ii. a. Joh. iii. d. Joh. i. a. and iii. d. i. Cor. iiii. c. Prouerb. xvii. d. Ecclesi. v. b. Roma. xiii. b.

i. 15. **it has consauet**: so Wy., P. Vg., *conceperit*, but cod. Gigas reads *concepit;* MS. Corb. has *Deinde concupiscentia concipit & parit peccatum.* **is fillit**: *consummatum fuerit;* Wy., 'is fulfillid.' **generis**: Wy., P., 'gendrith.' Burne (f. 4), 'Concupiscence efter it hes conceauit bringis furth syn.' Vv. 14, 15: Abp. Ham. (p. 115), 'Ilk man is tempit of his awin concupiscence, drawin away and entyscit. Syne the concupiscence consaiffis and bringis furth syn, quhen syn is completit it generis dead.'

17. **Ilk gude gift**: *Omne datum optimum;* Wy., 'Ech best thing ȝouun.' But Origen quotes with *bonum*, and MS. Corb. has *Omnis datio bona.* **is nane vthir changeing**: *non est transmutatio;* Wy., 'is not ouerchaunginge'; P., 'is noon other chaungyng,' but some MSS. have 'ouer.' MS. Corb. has *permutatio.* **ouirschadowing of reward**: so P. for *vicissitudinis obumbratio*, taking the former word as an equivalent for *præmium*, a Low Latin use derived from the common use of *vicem, vices*=return, requital. Wy. translates, 'schadewing of whileness, *or tyme.*' Origen quotes with *commutationis umbra*, while Corb. has *modicum obumbrationis.* Mammotrectus, 'Vicissitudinis obumbratio .i. vicissitudo obumbrans uel obscurans quia ab eo non procedunt vicissim bona & mala. mala enim culpe obumbrant. Lyra, 'nam in eo non sunt plures actus intelligendi et uolendi sibi succedentes sed unico actu simplicissimo & eterno intelligit & uult se, & omnia.' Abp. Ham. (p. 277), 'All gud giftis and all perfit giftes is fra abone descendand and cumand fra the father of lycht.'

18. **wilfullie**: *Voluntarie.* **a begynnyng**: *initium aliquod;* Wy., 'sum bigynnyng.' MS. Corb. has *primitie.*

19. **jre**: Wy., P., 'wraththe,' and so in vers. 20.

Ecclesi. v. b. Coll. iii. a. malice, and in myldnes resaue ye the word that is
Roma. ii. b. planntit, that may saaf your saulis. ✠ ✠ [22] Bot be
ye doaris of the word, and nocht heraris aanly,
Luc. vi. a. desavand you self. [23] For gif ony man is ane
herare of the word, and nocht a doar, this salbe
liknit to a man that behaldis the chere of his birth
in a myrrour; [24] For he beheld him self, and went
Math. v. b. away, and anon he foryet quhat he was. [25] Bot he
that behaldis in the law of perfite fredom, and
duellis in it, and is nocht made a foryetfull herare,
bot a doar of werk, this sal be blessed in his

i. 21. **in myldnes**: *in mansuetudine.* **the word that is planntit**: *insitum verbum;* Wy., 'the word insent (*a. l.* in sette), *or ioyned.*' Mammotrectus, 'Insitum ·i· in corde impressum sicut ramus inseritur stipiti.'

22. **Bot be ye doaris**, &c.: Abp. Ham. (p. 144), 'Be ye the doaris of the word and nocht heiraris allanerly.'

23. **the chere of his birth**: *vultum nativitatis suæ;* Rh., 'the countenance of his nativity.' MS. Corb. has *faciem natali sui.* Vv. 22, 23: Abp. Ham. (p. 123), 'Be ye doaris of the word, and nocht heiraris only, desaffand your awin selffis, for gif ony heir the word, and do it nocht, he is lyke to a man that behaldis his bodely face in a myrrour.'

24. **he foryet**: Wy., P., 'he forȝat': *oblitus est.* **quhat he was**: P., 'which he was'; Wy., 'what maner he was.' Vg., *qualis fuerit.*

25. **in the law of perfite fredom**: so Wy., P., reading with St., Hent., Sixt., the Sarum Brev. and Miss., R., V., *in lege perfectæ libertatis;* but Clem. with codd. Demid., Tolet., S. Aug. Speculum, and the Vienna Fragments, *in legem perfectam libertatis.* Codd. Amiat., Fuld., Harl. 1772 have *in lege perfecta libertatis;* MS. Corb., *in legem consummatum libertatis.* Vv. 21–25: Abp. Ham. (p. 26), 'Quhairfor . . . put away all unclenes and abundance of malice, with meiknes ressave the word, that is plantit or sawin amongis yow, quhilk is able to saif your saulis. And se that ye be doaris of the word and nocht heraris only, dissaving your selfes. For gif ony heris the word and do it nocht, he is like unto ane man, that behaldis his bodaly face into ane myrrour, for alssone as he hais lukit on him self, he gais away and incontinent foryettis quhat his fassioun was, bot quha sa lukis on the law of perfite libertie and perseveris tharin (gif he be nocht ane foryetful herar, bot a doar of the wark) the same man salbe happy in his deid.'

deede. (*a*) [26] And gif ony man gessis him self to be religiouse, and refrenyeis nocht his toung, bot desaues his hart, the religioun of him is vane. [27] A clene religioun, and vnwemmyt anentis God and the fader, is this, to visite fadirles and modirles childir, and wedowis in thar tribulatioun, and to kepe him self vndefoulit fra this warld. ✠ i. Petir iii. b. Jaco. iii. a. i. Joh. ii. c.

The Secund chapture.

✠ My brethir, wil ye nocht haue the faith of our Lorde Jesu Crist of glorie, in acceptioun of personnis. [2] For gif a man that has a gold ring, and in a faire clething, cummis in your cumpany, and a pureman entris in a foul clething, [3] And gif ye behald into him that is clethit with clere clething, and gif ye say to him, Sit thou here wele; bot to the pureman ye say, Stand thou thar, outhir sitt vndir the stule of my feet; [4] Quhethir ye deme nocht anentis you self, and ar made domesmen of wickit thochtis? [5] Here ye, my maast dereworthe brethir, quhethir God chesis nocht puremen in this warld, riche in faith, and airis of the kingdome, that God behecht Leui. xix. d. Math. v. d.

(*a*) Before *deede*, *dede* deleted.

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i. 26. **gessis**: *putat.* **desaues**: *seducens;* MS. Corb. and the Speculum have *fallens.*

27. **vnwemmyt**: *immaculata.* **fadirles and modirles childir**: so P., but Vg., *pupillos;* Wy., 'pupilles, *that is, fadirles or modirles, or bothe,*' one MS. substituting '*children*' for the last two words. **vndefoulit**: *immaculatum.*

ii. 2. **cumpany**: *conventum;* Wy., 'couent, *or gedering to gydere.*' MS. Corb., *synagogam.* **and a pureman entris**: so P., but Vg., *introierit autem et pauper*, and so all authorities, except Corb., *intret autem pauper.*

3. **ye behald into him**: *intendatis in eum;* Rh., 'you have respect to him.' MS. Corb. has *respiciatis.*

4. **anentis you self**: *apud vosmetipsos.* RV., 'are ye not divided in your own mind.'

5. **chesis**: Wy., P., 'chees'; *elegit.*

F. 196 r. to men that luvis him? [6] Bot ye haue despisit the pureman. Quhethir riche men (*a*) oppressis nocht you be powere, and thai draw you to domes? [7] Quhethir thai blaspheme nocht the gude name, that is callit to help on you? [8] Neuirtheles gif ye performe the kingis
Leui. xix. c. law, be scripturis, Thow sall lufe thi nechbour as thi self, ye do wele. [9] Bot gif ye tak persounns, ye (*b*) wirk synn, and ar reprevit of the law, as trespassouris. [10] And
Exec. xviii. b. quha euir kepis all the law, bot offendis in aan, he is made gilty of all. [11] For he that said, Thou sall
Exo. xx. c. do na licherie, said alsa, Thou sal nocht sla; that gif thou dois nocht licherie, bot thou slais, thou art made
Math. xviii. d. trespassour of the law. [12] Thus speke and thus do ye, as beginnyng to be demyt be the law of fredome. [13] Forquhy dome without mercy is to him, that dois na mercy; bot mercy abone raasis dome. ⊢ [14] My brethir, quhat sal it proffite, gif ony man say that he has faith,
i. Joh. iii. c. bot he has nocht werkis? quhethir faith sal may ‡ saaf

‡ Saif him.) Sanct James speik nocht heir of trew faith, quhilk be luf is mychtj in operatiounn, bot of the waynne ymaginatiounn and opinioun that vnthankfull peopill lies of faith. Ande tharfor dois he call it dead faith, becauss thar followis na gud werkis of it, as thair dois of the faith that justifyis befor Gode.

(*a*) *men* added above the line. (*b*) After *ye*, *do* deleted.

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ii. 6. **ye haue despisit**: *exhonorastis;* Rh., 'dishonoured.' **and thai draw**: *et ipsi trahunt.*

7. **that is callit**, &c.: *quod invocatum est super vos.*

8. **be scripturis**: *secundum Scripturas.*

9. **ye tak**: *accipitis.*

10. **And quha euir**, &c.: Abp. Ham. (p. 29), 'Quhasaevir sall keip the hail law, and yeit fail in ane point, he is giltie in al.'

11. **that gif**: *Quod si.*

12. **of fredome**: so P., with Vg., *libertatis;* but Wy., 'of parfijt fredom,' as at i. 25, without authority.

13. **is**: supplied by P., and underlined, but R. has *fiat.* **dois**: so Wy., P., reading *facit* as in St., Sixt., codd. Gigas, Harl. 1772, R., the Sarum Brev. and Missal; but Hent., Clem. have *fecit* with codd. Fuld., Corb., the Speculum, and Moz. Missal. Codd. Amiat., Demid. read *fecerit.* **abone raasis**: *superexaltat.* RV., 'glorieth against.' Cod. Fuld. reads *superexultat;* Corb., *super gloriatur;* the Speculum, *praefertur iudicio.* Abp. Ham. (p. 120), 'He sall get jugement without mercy at the hand of God quhilk hais na mercy on his nychtbour': *id.* (p. 59), 'The mercy of God gangis abone his jugement.'

14. **sal may saaf**: *poterit . . . salvare.*

him? [15] And gif a bruthir or sistir be nakit, and haue nede of ilk dais liflade, [16] And gif ony of you say to thame, Ga ye in pece, be ye made warm, and be ye fillit? bot gif ye geue nocht to thame tha thingis that ar necessarie to body, quhat sal it proffite? [17] Sa alsa faith, gif it has nocht werkis, is dede in it self. [18] Bot sum man sal say, Thow has faith, and I haue werkis; schaw thou to me thi faith without werkis, and I sal schaw to thee my faith of werkis. [19] Thou beleues, that aa God is; thou dois wele; and deuilis beleues and trembilis. [20] Bot will thou wit, thou vaneman, that faith without werkis is idile? [21] ‡ Quhethir Abraham, our fadir, was nocht iustifijt of werkis, offring Isaac, his sonn, on the altare? [22] Tharfor thou seis, that faith wroucht with his werkis, and his faith was fillit of werkis. [23] And the scriptur was fillit, sayand, Abraham beleuet to God, and it was reput to him to richtuisnes, and he was callit the freend of God. ¶ [24] Ye se that a

Math. viii. d. Mar. i. c.

Gene. xv. b.

Roma. iiii. a.

‡ Quhethir Abraham, our father.) Abraham was nocht a wayne tangler of faith, nor yit was he only ane herar of the worde of Gode, bot a doer of the samin. Ande tharfor wes he justifyed for fulfilling of the commandementtis of Gode in weray deide, quhilk, thocht it wes the operatiounn of Gode on him, yit dois the scripture oftetymes ascriwe the justificatiounn to outwarde deidis; for lik a[s] anne trew man is condampned to be hangit ande ane other gude persoun beris wittness of his honestie, sua that the judge deliuer[is him], we saye, This gude man hes deliuirit him fra hynging, quhilk yit sulde nocht be sawit, excep[t he] wer nocht a trew mann. Ewin sua semyss the scriptur sum tymme to ascriwe jus-

ii. 15. **or**: so Wy., and P., 'ethir,' reading *aut* with Hent. and the four Vg. codices, the Speculum, Sarum Brev., and Moz. Missal. MS. Corb. has *siue;* but St., Sixt., Clem., *et* as in R. **ilk dais liflade**: *victu quotidiano.*

16. **proffite**: so P., but Wy. adds 'to you,' and Harl. 1772, R. have *vobis.*

18. **of werkis**: *ex operibus.*

19. **and deuilis**: *et dæmones;* Rh., 'the devils also.' Gau (p. 26), 'the dewillis trowis and trimlis.' Abp. Ham. (p. 127), 'The devillis trowis that thair is ane God, and for feir of his terribil jugement thai tremyl.'

20. **idile**: so Wy., P., reading *otiosa* with St., Hent., codd. Amiat. *s.m.*, Fuld., Demid., Tolet., Harl. 1772, the Vienna Fragments, the Sarum Brev., and R. MS. Corb. has *uacua.* Sixt., Clem., with cod. Amiat. *p.m.* have *mortua* as in vers. 17.

22. **was fillit**: *consummata est.*

23. **was fillit**: *suppleta est.* **reput**: *reputatum.* Wy., 'rettid'; P., 'arettid.'

24. **Ye se**, &c.: Burne (f. 2), 'Zea se thairfore that ane man is iustefeit be varkis and not be faith onlie': *id.* (f. 150 *v.*), 'Ze se thairfoir that ane man is iustifeit be vorkis, and nocht be fayth

man is iustifijt of werkis, and nocht of faith aanly. tificatiounn [to gu]de werkis, quhillkis in weray deide justifyis nocht befor Gode, bot outwardly testifyes of [fai]th ande causiss menn to praiss Gode in uss.

Gall. iii. a. Josue ii. a. ande vi. b.

25 In like manir, quhethir alsa Raab, the hure, was nocht iustifiit of werkis, resaving the messingeris, and send thame out be ane vthir way? 26 For as the body without spirit is dede, sa alsa faith without werkis is dede.

iii chap.

My brethir, will ye nocht be made mony maistris, wittand that ye tak the mare dome. 2 For al we offend in mony thingis. Gif ony man offendis nocht in worde, this is a perfite man; for alsa he may lede about al the body with a bridile. 3 For gif we putt bridilis into horsis mouthis, for to consent to vs, and we lede about al the body of thame. 4 And lo! schippis, quhen thai ar gret, and ar drevin of strang

F. 196 v.

Math. xxiii. a. Ecclesi. xiiii. a., xix. c., xxv. b.

onlie.' J. Ham. (Cath. Traict., sig. S, v. *v.*), 'ze se yat man is iustefeit be varkis and not be faith onlie': *id.* (f. 18), 'ze se that man is iustifiit be guid varks, and nocht be faith onlie': *id.* (f. 85 *v.*), 'Ze se yat a man is iustefeit be gude varkis, and not be faith onlie.'

ii. 25. **In like manir, quhethir alsa**: P., 'In lijk maner, and whether also,' but one MS. omits 'and.' Wy., 'Also forsothe and Raab . . . wher.' Vg. reads *Similiter et . . . nonne* with codd. Tolet., Gigas, Corb., but Hent. with the other authorities including R. has *Similiter autem et . . . nonne.* **resaving**: so Wy., 'receyuynge,' but P., 'and resseyuede.' Vg., *suscipiens.* **and send**: P., 'and sente'; Wy., 'doynge out, *or sendinge out.*' Vg., *ejiciens.*

iii. 2. **for alsa he may lede about**: *potest etiam . . . circumducere;* Wy., 'forsothe he mai . . . lede aboute.' Abp. Ham. (p. 107), 'Gyf a man offend or syn nocht in his worde, he is ane perfite man.'

3. **For gif**: *Si autem;* Wy., 'Forsothe if.' **and we lede about**: *et . . . circumferimus;* Rh., 'we turn about all their body also.' St. omits *et;* Hent. reads *etiam.* Abp. Ham. (p. 107), 'Behald, . . . we put brydillis into the hors mouthis, that thai suld obey us, and we turne about all thair bodie.'

4. **And lo**: so Wy., P., reading *Et ecce* as in St., Hent., Sixt., codd. Demid., Tolet., and R.; but Clem., *Ecce et* with codd. Amiat., Fuld., Corb., and the Speculum. The Vienna Fragments have *Ecce* only.

windis, yit thai ar born about of a litil gouirnale, quhar the moving of the gouirnour will. [5] Sa alsa the toung is bot a litil membir, and raasis gret thingis. Lo! how litil fier birnis a ful gret wod. [6] And our toung is fier, the vniuersitee of wickitnes. The toung is ordanit in our membris, quhilk defoulis al the body; and it is inflammit of hell, and inflammis the quhele of our birth. [7] And al the kynde of beestis, and of foulis, and of serpentis, and of vthiris is chastizit, and thai ar made tame of mannis kynde; [8] Bot naman may chastice the toung, for it is ane vnpeceabile euile, and full of dedelie venome. [9] In it we blesse God, the fader, and in it we curse men, that ar made to the liknes of God. [10] Of the sammin mouth passis furth blessing and cursing. My brethir, it behuvis nocht that thir thingis be done sa. [11] Quhethir a well of the sammin hool bringis furth swete and salt watir? [12] My brethir, quhethir a fig tre

Gene. i. b.

iii. 4. **yit thai ar born about**: so P., and Wy., 'sotheli thei ben born aboute,' both probably reading *circumferuntur autem* as in St., Hent., Sixt., codd. Fuld., Gigas, and R. Hent. also records a reading *tamen* in four MSS. Vg. omits *autem*. **gouirnale**: *gubernaculo*. Rh., 'stern'; RV., 'rudder.' **the moving of the gouirnour**: *impetus dirigentis*. Wy., 'the bire of a man dressinge'; Rh., 'the violence of the director.' Abp. Ham. (p. 108), 'Behald also the schippis, suppose thai be large and gret, and drevin with gret windis, yit ar thai turnit about with a verrai smale Helme or Rudder, quhairto saevir the schipmen will.'

5. **raasis**: *exaltat;* Rh., 'vaunteth.' MS. Corb. reads *gloriantur*. **how litil**: *quantus;* Wy., 'hou miche.'

6. **the vniuersitee**: *universitas;* Rh., 'a whole world.' **and it is inflammit**: *inflammata*.

7. **And al**: *Omnis enim*, but MS. Corb. has *autem*. **of vthiris**: *ceterorum*. **is chastizit, and thai ar made tame**: so P., but Vg., *domantur et domita sunt;* Wy., 'ben ouercome, *or vndirȝokid*, and ben maad taame.' MS. Corb. reads *domatur et domita est;* the Speculum, *domatur et subjecta est*.

8. **vnpeceabile**: *inquietum;* P., 'vnpesible'; Wy., 'vnquyet, *or vnpesible*.'

10. **be done sa**: *ita fieri*.

11. **hool**: *foramine*.

may mak grapes, outhir a wyne tre figis? Sa nouthir salt watir may mak suete watir. 13 Quha is wise, and taucht amang you? schaw he (*a*) of gude leving his
Colo. iiii. a. wirking, in myldnes of his wisdome. 14 That gif ye haue bittir invy, and stryuyngis ar in your hartis, wil ye nocht haue glorie, and be learis aganes the treuth.
Ephe. v. d. 15 For this wisdome is nocht fra abone cumming doun, bot erdlie, and beestlie, and feendlie. 16 For quhare is inuy and strijf, thare is vnstedfastnes, and al schrewit
Roma. xiii. b. werk. 17 Bot wisdome that is fra abone, first it is
Sapi. v. d. chast, eftirwart peceabile, myld, abile to be consalit, consentand to gude thingis, full of mercy and of gude fruitis, deemand without fenyeing. 18 And the fruitis of richtuisnes is sawin in pece, to men that makis pece.

(*a*) After *he*, *his* deleted and *of* added above.

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iii. 13. **Quha is wise**: *Quis sapiens.* Wy., P. supply '*is*,' but cod. Demid. actually reads *Quis sapiens est.* **taucht**: *disciplinatus;* Wy., 'disciplined, *or chastisyd.*' **of his wisdome**: so P. without authority. Vg., *sapientiæ;* Wy., 'of wisdom.'

14. **That gif**: *Quod si.*

15. **and beestlie, and**: so P., without authority for the conjunctions. Vg., *terrena, animalis, diabolica.*

16. **schrewit**: *pravum.*

17. **first**: *primum quidem.* **myld**: so Wy., P.; *modesta.* **abile to be consalit**: *suadibilis;* Wy., 'suadible, *that is, esy for to treete, and to be treetid.*' **consentand to gude thingis**: *bonis consentiens.* Rh., 'consenting to the good.' This gloss on *suadibilis* is not in cod. Amiat. or the Vienna Fragments. **deemand without fenyeing**: so Wy., P., reading as in Sixt., codd. Fuld., Demid., Gigas, and R., *judicans sine simulatione.* But St., Hent., Clem., with codd. Amiat., Tolet., and the Vienna Fragments, have *non judicans, sine simulatione.* S. Aug. Speculum reads non *diiudicans, sine simulatione;* MS. Corb., *sine diiudicatione, inreprehensibilis, sine hypocrisi.* Abp. Ham. (p. 198), 'The wisdome quhilk is fra abone it is first puir, clein, and chast. It is peaceabil, gentil and easy to be entretit, agreand to all gud thingis, ful of mercy, and of gud fruitis, alwais doand gud warkis.'

18. **fruitis**: so eight MSS. of P., but others 'fruyt.' Wy., 'fruytes,' without recorded variant. But Vg. *fructus . . . seminatur*, and so in all authorities.

The iiij chaptur.

Qvharof ar batalis and strijfis amang you? Quhethir nocht of your couatices, that fechtis in your membris? 2 Ye couate, and ye haue nocht? Ye sla, and ye haue inuy, and ye may nocht get. Ye chide, and makis batale; and ye haue nocht, for ye ask nocht. 3 Ye ask, and ye resaue nocht; for that ye ask euile, as ye schaw opinlie in your couatices. 4 Adultraris, wate ye nocht, that the frendschip of this warld is ennimy to God? Tharfor quha euir wilbe freend of this warld, is made the ennimy of God. 5 Quhethir ye gesse, that the scriptur sais vainlie, The spirit that duellis in you, couatis to jnuy? 6 Bot he gevis the mare grace; fōr quhilk thing he sais, God withstandis proudemen, bot

F. 197 r.

i. Joh. ii. a.

Gal. i. b.

Roma. viii. d.

Gal. v. c.

iv. 1. **Qvharof ar batalis**: *Unde bella.* P. supplies '*ben.*' **Quhethir nocht of**: so Wy., P., reading with St., Sixt., codd. Amiat., Tolet., the Moz. Missal, and R., *Nonne ex;* but Hent., Clem., *Nonne hinc? ex*, with cod. Fuld., the Vienna Fragments, and S. Aug. Speculum. Rh., 'Are they not hereof? of your concupiscences?' Priscillian and the Speculum have *nonne de uoluntatibus.*

2. **Ye chide**: *litigatis.* **for**: *propter quod.*

3. **for that ye ask euile**: *eo quod male petatis;* Rh., 'because you ask amiss.' **as ye schaw opinlie in your couatices**: so P., and Wy., 'as in ȝoure coueytise ye shewen,' but one MS. has 'that ȝe take fully.' Vg., *ut in concupiscentiis vestris insumatis;* MS. Corb. has *ut in libidines uestras erogetis;* cod. Tolet. and Miss. Moz. *consummamini.* Rh., 'that you may consume it on your concupiscences.' Mammotrectus, 'Ut . . . insumatis ·i· in uoluptatibus uestris expendatis:' P. has probably mistaken the last word for *expandatis.* Lyra, 'ut . . . insumatis ·i· concupiscentias uestras impleatis . . . insumere est intus sumere quod est concupiscentiam malam adimplere.'

4. **Adultraris**: Wy., 'Auoutrerers'; P., 'Auowtreris.' **is made**: *constituitur.* Abp. Ham. (p. 193), 'Ye adulteraris ken ye nocht that the frendschip of this warld is a ennymye to God?'

6. **God withstandis**: Gau (p. 19), 'god is agane the pridful and giffis his grace to the meik.' Abp. Ham. (p. 264), 'God wil resist the proud man, and geve his grace to the meik.'

Prouerb. iii. d. to mekemen he gevis grace. [7] Tharfor be ye subiect
i. Pet. v. b. to God; bot withstand ye the deuile, and he sal fle fra you. [8] Nere ye to God, and he sal nere to you. Ye synnaris, clenge the handis, and ye doubile in saule, purge ye the hartis. [9] Be ye wrechis, and waile ye; your lauching be turnit into weping, and ioy into sorow
i. Peter v. a. of hart. [10] Be ye mekit in the sicht of the Lord, and he sal enhannce you. [11] My brethir, wil ye nocht bacbite ilk vthir. He that bacbitis his bruthir, outhir that deemys his bruthir, bacbitis the law, and deemys the law. And gif thou deemis the law, thou art nocht a doar of the
Roma. xiiii. a. law, bot a domysmann. [12] Bot aan is maker of the
Eze. xxviii. a. law, and iuge, that may tyne, and delyuir. [13] And quha art thou, that deemis thi nechbour? Lo! now
Luc. xii. b. ye, that sais, This day, or to morn, we sal ga into (*a*) that ilk citee, and thar we sal duell a yere, and we sal mak merchandice, and we sal mak wynning; [14] Quhilkis wate nocht, quhat is to you in the morn.

(*a*) *in* added above *to*.

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iv. 8. **in saule**: *animo;* Wy., 'of inwit, *or wille.*'

9. **wrechis**: P., 'wretchis'; *miseri.* **and waile ye**: so P., translating *Miseri estote et lugete: risus*, &c., as in R. MS. Corb. has *Lugete miseri et plorate.* Vg., with the best authorities, *Miseri estote, et lugete, et plorate;* Wy., 'Be ȝe wrecches *in ȝoure owne ȝen*, and weyle ȝe, and wepe ȝe.' Cod. Tolet. and the Moz. Missal omit the first *et;* S. Aug. Speculum the second. **lauching**: P., 'leiȝyng'; *risus.* **sorow of hart**: so Wy., P., but Vg., *moerorem* only. MS. Corb. has *tristitiam.*

11. **My brethir**: so Wy., P., reading *fratres mei* with St., Hent., Sixt., codd. Amiat., Gigas, Harl. 1772. But Clem. has *fratres* only, as in the other authorities and R.

12. **Bot**: so P., and similarly Wy., 'Sotheli,' reading *Unus est enim legislator* with St., Hent., Sixt., codd. Demid., Gigas, Harl., the Speculum, and R.; but Clem., with codd. Amiat., Fuld., Tolet., and others, omits *enim.*

13. **thi nechbour**: so Wy., P., adding *tuum* as in St., codd. Gigas, Demid., Harl. 1772. Vg., *proximum.* **This day, or to morn**: P., 'To dai ethir to morewe.' **that ilk**: P., 'thilke'; *illam.*

14. **is**: so Wy., P., reading *sit* as in codd. Amiat., Harl. 1772, Gigas, and R.; but Vg., *erit.*

15 For quhat is your lijf? A smewk apperand at a litil, and eftirwart it salbe wastit. Tharfor that ye say, Gif the Lord will, and gif we leeue, we sal do this thing, outhir that thing. 16 And now ye mak full out ioy in your pridis; euiry sic ioying is wickit. 17 Tharfor it is synn to him, that can do gude, and dois nocht.

Act. xviii. c. Heb. vi. a. Luc. xii. e.

The v chaptur.

Do now, ye richemen, wepe ye, yelland in your wrechitnessis that sal cum to you. 2 Your richessis ar rottin, and your claathis ar etin of mowris. 3 Your gold and siluir has roustit, and the roust of thame salbe to you into witnessing, and sal ete your fleschis, as fier. Ye haue tresourit to you jre in the last dais. 4 Lo! the hyre of your werkmen, that schaire your feeldis, quhilk is fraudit of you, crijs; and the crie of thame has entrit into the eris of the Lord of oostis. 5 Ye haue etin on the erde, and in your licheries ye haue nurysit your hartis. In the day of slaing

i. Timo. vi. b. Leui. xix. c. Deut. xxiiii. c. Tobie iiii. c. Luc. xvi. c.

iv. 15. **A smewk**: *vapor est.* **at a litil**: *ad modicum;* Rh., 'for a little while.' **Tharfor that ye say**: *pro eo ut dicatis;* Rh., 'for that you should say.'

16. **ye mak full out ioy**: *exultatis;* Wy., '3e gladen.'

17. **to him, that can do gude**: *Scienti . . . bonum facere.*

v. 1. **Do now**: *Agite nunc;* Rh., 'Go to now.' **yelland**: Wy., '3oulynge'; P., '3ellinge.' Vg., *ululantes.* **wrechitnessis**: *miseriis.*

2. **mowris**: Wy., P., 'mou3tis'; *tineis.* Comp. S. Matthew, vi. 19.

4. **schaire**: Wy., P., 'repiden'; *messuerunt.* **feeldis**: so P., but Wy., 'cuntrees'; *regiones.* MS. Corb. reads, *qui arauerunt in agris uestris.*

5. **Ye haue etin**: *Epulati estis;* Rh., 'You have made merry.' **in your licheries**: so Wy., P. translating *in luxuriis vestris*, as read by R., but Vg. omits *vestris.* **In the day of slaing**: so Wy., P., connecting the phrase with what follows, as in cod. Fuld. and R.; but Vg., *enutristis corda vestra in die occisionis*, with *diem* in cod. Amiatinus.

[6] Ye broucht and slew the iustman, and he againstude nocht you. ✠ [7] Tharfor, brethir, be ye pacient, til
F. 197 v. to the cumming of the Lord. Lo! ane erdteelar abides precious fruit of the erde, pacientlie suffring, till he resaue tymouse and laatsum fruit. [8] And be ye pacient, and conferme ye your hartis, for the cumming of the Lord sal nere. [9] Brethir, wil ye nocht be soroufull ilk to vthir, that ye be nocht deemyt. Lo! the iuge standis nere befoir the yett. [10] Brethir, tak ye exempile of euil gaing out, and of lang abiding, and trauale, and of pacience, the prophetis, that spak to you in the name of the
Math. v. a. Job i. c. and ii. b. Lord. ✠ [11] Lo! we blesse thame that suffrit. Ye herd the suffring of Job, and ye saw the end of

v. 6. **Ye broucht**: so P., Wy., '3e ledden to,' both reading *Adduxistis*, with St., Hent., Sixt., codd. Amiat., Tolet., Harl. 1772, and R. But Clem., with the other authorities, has *Addixistis*. MS. Corb., *Damnastis*.

7. **erdteelar**: P., 'erthetilier'; *agricola*. **abides**: *expectat*. **tymouse and laatsum fruit**: P., 'tymeful and lateful *fruyt*'; *temporaneum et serotinum*.

8. **And be ye pacient**: so Wy., P., but Vg., *Patientes igitur estote et vos*. But Hent., with the four Vg. codices and Harl. 1772, omits *igitur*; R. has *Patientes vos estote*; MS. Corb., *Et vos patientes estote*. **sal nere**: P., 'schal nei3e,' Wy., 'shal nei3e,' reading *appropinquabit* with St., Hent., Sixt., the four Vg. codices, Gigas, Harl. 1772 *s.m.*; but Clem. *appropinquavit*. MS. Corb., *adpropiauit*.

9. **wil ye nocht be soroufull**: *Nolite ingemiscere*; Rh., 'Grudge not.' RV., 'Murmur not.' **standis nere**: *assistit*.

10. **of euil gaing out**: *exitus mali*; omitted by Hent., with codd. Amiat., Fuld., Harl. 1772. **and of lang abiding**: so P., translating *et longanimitatis et*, as inserted between *mali* and *laboris* by St., but Wy., 'and of long abijdinge of trauele,' adding *et longanimitatis*. Cod. Demid. has, *laboris et patientiae et longanimitatis et exitus mali, Prophetas*; Tolet., Miss. Moz., *laboris et patientiæ exitus mali et longanimitatis*; R., *exitus mali, longanimitatis, laboris et paciencie et prophetarum*; Vg., *exitus mali, laboris, et patientiæ, Prophetas*. **to you**: so Wy., P., adding *vobis* without good authority.

11. **we blesse**: *beatificamus*.

the Lord, for the Lord is mercifull, and doand mercy. 12 Befoir althingis, my brethir, wil ye nocht swere, nouthir be heuen, nouthir be erde, nor be quhat euir vthir aath. Bot be your word Ye, ye, Nay, nay, that ye fall nocht vndir dome. 13 And gif ony of you is soroufull, pray he with pacient saule, and say he psalm. 14 Gif ony of yow is seek, leid he in preestis of the kirk, and pray thai for him, and anoynt with oile in the name of the Lord; 15 And the prayer of faith sal saaf the sekeman, and the Lord sal mak him licht; and gif he be in synnis, thai salbe forgevin

Math. v. d. ii. Cor. i. c.

Mar. vi. b.

v. 11. **mercifull, and doand mercy**: *misericors . . . et miserator.*

12. **your word**: so Wy., P., probably reading *verbum vestrum* as in codd. Tolet., Cavensis (see Berger, p. 233). Vg., *sermo vester;* Rh., 'your talk.'

13. **And gif**: so P., and similarly Wy., both translating *Tristatur autem aliquis vestrum? Oret aequo animo et psallat*, as in Sixt., and, with the omission of *autem*, in cod. Amiat., S. Aug. Speculum, and Miss. Moz. But Hent., Clem., with cod. Demid., *Tristatur aliquis vestrum? oret: Aequo animo est? psallat*, with which agrees cod. Tolet., but substituting *Affligitur*. St. reads, *Tristatur autem aliquis vestrum? oret. Aequo animo? et psallat*, and Harl. 1772, Gigas have the last two words. MS. Corb., *anxiat aliquis ex uobis? oret. hilaris est? psalmum dicat.*

14. **Gif**, &c.: *Infirmatur quis in vobis*, but codd. Fuld., Harl. 1772, have *aliquis;* Gigas and R., *aliquis ex vobis;* MS. Corb., *Et infirmis est aliquis in uobis.* **for him**: *super eum;* Wy., 'on him.' **and anoynt with oile**: *ungentes eum oleo;* three MSS. of P. add 'him.' MS. Corb. omits *eum.*

15. **sal mak him licht**: *alleviabit.* Hent., with cod. Amiat., *allevabit.* Vv. 14, 15: Burne (f. 62 *v.*), 'gif thair be onie seik amangis zou, lat him cal for the Preistis of the kirk, and lat thame pray vpone him, oyntand him vith oyle in the name of the lord, and the obsecratione of fayth sall haill him quha is seik, and the lord sal raise him, and gif he be in synnis, thay salbe remitted unto him': *id.* (f. 152), 'Gif thou be seik cal for the preistis of the kirk and be oynted vith oyle in the name of the lord, that prayer being maid for the thou may be releued from syn.' Abp. Ham. (p. 229), 'Gyf ony be seik amang yow, lat him call for the preistis of the kirk, and lat thame pray ouir him and unct him with oyle in the name of our Lord, and the prayar of faith sal saif him that is seik, and our Lord sal comfort him, and gif he be in synnis, thai sal be forgevin to him.'

to him. ✠ [16] Tharfor knawleche ye ilk to vthir your synnis, and pray ye ilk for vthir, that ye be saluit. For the continuale praier of a iust man is mekile worth. [17] Helie was a mortale man like vs, and in praier he prait, that it suld nocht rayn on the erde, and it raynit nocht iii yeris and vi monethis. [18] And eftsone he prait, and heuen gaue rayn, and the erde gaue his fruit. [19] And, brethir, gif ony of you erris fra treuth, and ony conuertis him, [20] He awcht to witt, that he that makis a synnar to be turnit fra the errour of his way, sall saaf the saule of him fra dede, and keuiris (or hydis) the multitude of synnys. ✠

iii. Reg. xvii. a. Luc. iiii. c.

iii. Reg. xviii. a.

The end of Sanct James epistill.

v. 16. **Tharfor knawleche**: J. Ham. (Fac. Traict., p. 268), 'Confesse zour sinnes ane to another, and pray ane for another that ze may be sauet.' Abp. Ham. (p. 244), 'The continual prayar of ane just man is of gret strenth or powar.'

17. **mortale**: *passibilis.* P., 'deedli'; Wy., 'passible, *or able for to suffre.*'

19. **erris . . . conuertis**: *erraverit . . . converterit.*

20. **keuiris (or hydis)**: the gloss is Nisbet's. P., 'keuereth.' Wy., 'couerith,' reading *operit*, as in Hent., cod. Fuld., S. Aug. Speculum (but with variants, *operiet*, *cooperit*), and R. Codd. Amiat., Demid., Tolet., Miss. Moz. have *cooperit*, and so Origen quotes. But Vg., *operiet* as in MS. Corb., and St., *operiat.*

Peter.

The first chaptur. (*a*)

PETIR, apostil of Jesu Crist, to the chosen men, to the cumlingis of scatering on breed, of Ponte, Act. viii. a.
of Galathie, of Capadosie, of Asie, and of Bitinie,
[2] Be the befoir knawing of God, the fader, in halowing
of spirit, be obedience, and springing of the blude of F. 198 *r.*
Jesu Crist, grace and pece be multiplijt to you. Hebre. ix. b. ande x. c.
[3] Blessit be God, and the fader of our Lord Jesu ii. Peter i. a.
Crist, quhilk be his gret mercy begat vs agane into (*b*) ii. Cor. i. a. Ephe. i. a.
the leeving hope, be the aganerijsing of Jesu Crist
fra dede, [4] Into heretage vncorruptabile, and vnde- i. Cor. xv. c.

(*a*) Most MSS. of P. have no initial rubric, but that adopted by FM. as the basis of their text is headed, 'Here bigynneth the first pistle of Petre.' The four Vg. codices have no *Argumentum*, but the Gloss and the early editions have a brief introduction.

(*b*) *to* added above *in*.

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i. 1. **to the chosen**, &c.: *electis advenis;* Wy., 'to the chosen gestis, *or comelingis.*' **of scatering on breed**: P., 'of scateryng abrood'; *dispersionis.*

2. **in halowing**: so P., reading *in sanctificatione*, with codd. Demid., Harl. 1772 *s.m.*, the Sarum Brev., and Moz. Missal; but Vg., *in sanctificationem;* Wy., 'in to halewinge.' **be obedience**: so P., but Vg., *in obedientiam;* Wy., 'in to obedience.' Cod. Demid. has *in obedientia;* the Vienna Fragments, *in obsequium.* **springing**: *aspersionem;* Wy., 'sprengynge.'

3. **be his gret mercy**: so P., reading *per misericordiam suam magnam*, as in cod. Tolet., Gildas, Cassianus, and the Moz. Missal; but Vg., *secundum;* Wy., 'up his greet mercy.' **begat vs agane**: *regeneravit nos.*

foulit, and that sal nocht fade, that is kepit in heuenis
Roma. viii. a. for you, 5 That in the virtue of God ar kepit be
Collo. iii. a. the faith into hele, and is reddy to be schawit in
Joh. xxiii. a. Jaco. i. a. the last tyme. 6 In quhilk ye sal mak joy, thouch it behuvis now a litil to be sorowful in dyuerse temptatiouns; 7 That the preving of your faith be mekile
Math. xxv. c. mare precious than gold, that is previt be fire; and
Joh. xx. d. be fundin into loving, and glorie, and honour, in the reuelatioun of Jesu Crist. 8 Quham quhen ye haue nocht sene, ye lufe; in to quham alsa now ye nocht seand, beleues; bot ye that beleues sal haue ioy, and glaidnes that may nocht be tald out, and ye salbe glorifijt, 9 And haue the end of your faith, the hele
Gene. xlix. b. of your saulis. 10 Of quhilk hele prophetis soucht,
Daniel ii. g. and cersit, that prophecijt of the grace tocumming in

i. 4. **for you**: so P.; Vg., *in vobis;* Wy., 'in ȝou.' But cod. Amiat. has *vobis* merely.

5. **and is reddy**: *paratam*, agreeing with *hereditatem* in vers. 4.

6. **thouch**: P., 'thouȝ'; Wy., 'if.' Vg., *si.*

7. **be mekile mare precious**: so Wy., P., adding *sit* as in codd. Amiat., Fuld., Tolet., Harl. 1772, Lect. Luxov., R., V., Sarum and Moz. Missals, and Fulgentius. But Vg., *multo pretiosior auro.* **and be fundin**: so P., but there is no conjunction in Vg., or those authorities which add *sit.* Wy., 'be it founde.' **in the reuelatioun**: so P., translating *in revelatione* as read by Hent., Sixt., Clem., cod. Fuld., and R.; but Wy., 'in to the reuelacioun,' reading *in revelationem* with St., codd. Amiat., Demid., the Sarum and Moz. Missals.

8. **bot ye that beleues**, &c.: *credentes autem exultabitis lætitia;* Wy., 'forsothe ȝe bileuynge shulen haue ioye with oute forth in gladnesse.' P., whom Nis. follows, would seem to have mistaken 'in' for 'and.' Hent. reads *exultatis* with cod. Fuld. and the Greek; Rh., 'and believing you rejoice with joy.' **that may nocht**, &c.: *inenarrabili et glorificata;* Wy., 'vnenarrable, *that mai not be told out*, and glorified.' Purvey's paraphrase of *glorificata*, copied by Nisbet, is characteristic but unwarranted.

9. **And haue**: *Reportantes;* Wy., 'bringynge aȝen.' **of your saulis**: so Wy., P., reading *animarum vestrarum* as in St., cod. Amiat., Miss. Moz., R., V. Vg. omits *vestrarum.*

10. **soucht**: *exquisierunt;* Wy., 'souȝten out.' **cersit**: Wy., P., 'enserchiden'; *scrutati sunt.*

yow, [11] And soucht quhilk or quhat manir tyme the spirit of Crist signifijt in thame, and befoir tald tha passiouns, that ar in Crist, and the lattir glorijs. [12] To quhilk it was schawit, for nocht to thame self, bot to you thai mynisterit tha thingis, that now ar tald to you be thame that prechit to you be the Haligaast send fra heuen, into quham angelis desiris to behald. [13] For quhilk thing be ye beltit the lendis of your saule, sobir, perfite, and hope into the ilk grace that is proffrit to you be the schawing of Jesu Crist, [14] As sonnis of obedience, nocht made like to the foirmare desires of your vncunnyngnes, [15] Bot like him that, haly, has callit you; that alsa ye you self be haly in al leving; [16] For it is writtin, Ye salbe haly, for I am haly. [17] And gif ye inwartly call him fader, quhilk

Agge ii. b. Zacharie vi. b.

Act. i. a. Luc. ii. b.

Luc. xii. d.

Leui. xi. g. ande xix. a.

i. 11. **And soucht**, &c.: P., 'and sou3ten which euer what maner tyme,' but two MSS. have 'ether' for 'euer.' Vg., *Scrutantes in quod, vel quale tempus;* Wy., P., appear to have omitted *in.* **and befoir tald**: *prænuncians.*

12. **for**: *quia;* Rh., 'that.' **be the Haligaast**, &c.: *Spiritu sancto misso de cælo.*

13. **be ye beltit the lendis**: P., 'be 3e gird the leendis.' Vg., *succincti lumbos;* but Gildas quotes with added *estote.* **perfite**: so Wy., P., reading *perfecti* with St., Sixt., and Lect. Luxov., but Hent., Clem., *perfecte* with the four Vg. codices, Gildas, Beda, Cassiodorus, and R. Rh., 'trust perfectly.' **and hope**: *sperate;* P. supplies '*and.*' **is proffrit**: P., 'is profrid'; Wy., 'is offrid.' Vg., *offertur.* **be the schawing**: so P., reading *in revelatione* with Hent., codd. Amiat., Fuld., and Gildas, but Wy., 'in to the reuelacioun, *or shewinge,*' translating *in revelationem*, as in St., Sixt., Clem., codd. Tolet., Demid., R., and V.

14. **vncunnynges**: *ignorantiæ;* Wy., 'ignoraunse.'

15. **haly**: *Sanctum;* Rh., 'the Holy one,' but Wy., P. may have read *sanctos*, as in Gildas. Cod. Gigas has *ut Sanctum.* **that alsa ye you self**: P., 'that also 3e silf,' but two MSS. have '3e 3ou silf.' St., Sixt. read *ut et ipsi* with Beda, R., and V.; but Hent., Clem. omit *ut* with the four Vg. codices and S. Aug. Speculum. **leving**: *conversatione.*

16. **For**: *Quoniam.*

17. **inwartly call**: P., 'inwardli clepe'; Wy., 'inclepen.' Vg., *invocatis.*

Math. xxv. c. deemys without acceptioun of persounns be the werk
i. Cor. vi. c. ande vii. c. of ilkman, ✠ leeue ye in drede in the tyme of your pilgrimage; [18] Witting that nocht be corruptabile gold, or siluir, ye ar boucht agane of your vane
Hebre. ix. b. i. Joh. i. b. leving of fadris traditioun, [19] Bot be the precious
Apoca. i. a. Esaie ix. b. Luc. ii. b. blude as of the lambe vndefoulit and vnspottit, Crist Jesu, [20] That was knawne befoir the making of
F. 198 v. the warld, bot he is schawit in the last tymes, for
Phil. ii. a. Act. xv. b. you [21] That be him ar faithfull in God; that raasit him fra dede, and gaue to him euirlasting glorie, that your faith and hope war in God. [22] And mak ye chast your saulis in obedience of charitee, in lufe of brethirhede; of sympile hart lufe ye togiddir mare besilie. [23] And be ye born agane, nocht of corruptibile seed, bot vncorruptibile, be the word of leving God, and duelling into without ende. [24] For
Esaie xl. a. ilk flesch is hay, and al the glorie of it as flour

i. 17. **leeue ye**: *conversamini.* **pilgrimage**: *incolatus;* Wy., 'pilgrimage, *or litel dwellinge in erthe.*' Mammotrectus, 'incolatus ·i· peregrinationis.'

18. **be corruptabile gold**, &c.: so Wy., P., but Vg., *corruptibilibus, auro vel argento;* Rh., 'with corruptible things, gold or silver.' S. Jerome quotes with *corruptibili.*

19. **Crist Jesu**: so Wy., P., reading *Christi Jesu* as in R., S. Ambrose, Fulgentius; cod. Amiat. has *Iesu Christi.* Vg., *Christi*, with codd. Fuld., Tolet., Demid., and the Sarum Missal. Vv. 18, 19: J. Ham. (Fac. Traict., p. 222), 'we ar redemit, not be gold nor siluer, bot be the pretious bluid of the immaculat lambe Christ Iesus.'

20. **That was knawne befoir**: *Præcogniti quidem ante;* Wy., 'bifore knowun sotheli bifore.'

21. **euirlasting glorie**: so Wy., P., reading *gloriam sempiternam* as in R.; but Vg., with all the authorities, *gloriam* only.

23. **And be ye born agane**: *Renati;* P. supplies '*And be ȝe.*'

24. **is hay**: P., '*is* hey'; Wy., 'hay.' Vg., *Quia omnis caro ut foenum*, with codd. Amiat., Fuld., Demid.; but Harl. 1772, the Sarum Missal, and R. omit *ut.* Cod. Tolet., *propter quod omnis caro sicut fenum;* cod. Gigas has *sicut.* **as flour**: so Wy., but P., '*is* as flour.' Vg., *tanquam flos;* Priscillian quotes with *ut* in both places.

of hay; the hay dryit vp, and his flour fell doun; Ecclesi. xiiii. b.
25 Bot the word of the Lord duellis withoutin end. ✠ Jaco. i. b.
This is the word that is prechit to yow. Deut. xxx. c.

The Secund chaptur. ✠

Tharfor put ye away all malice, and al gile, and Ephe. iiii. c.
fenyeingis, and jnvyis, and al bacbitingis; 2 As now Collo. iii. a. Hebre. xii. a.
born yonng childir, resonnabile, without gile, couate ye Math. xviii. a.
mylk, that in it ye wax into hele; 3 Gif neuirtheles ye
haue taastit, that the Lord is swete. 4 And nere ye to Psal. xxxiii. a.
him, that is a leving staan, and repreuit of men, bot
chosen of God, and honourit; 5 And ye you self as Ephe. ii. c.
quick staanis be ye abone biggit in to spirituale housis, Esaie lxvi. d.

i. 25. **This is**: P., 'And this is'; Wy., 'Sotheli this is'; *hoc est autem.* **to yow**: so Wy., P., apparently reading *vobis*, without authority. Clem., V., R., have *in vos*, but St., Sixt., Hent., with the best authorities, *in vobis*. Rh., 'among you.'

ii. 1. **bacbitingis**: so P., but Wy., 'detraccioun,' with R., *omnem detractionem.* Vg., *detractiones* with most authorities, but cod. Tolet., *invidiam*, and S. Aug. quotes with singulars throughout.

2. **As now born**: *Sicut modo geniti.* **resonnabile, without gile**: so Wy., P., reading *rationabiles, sine dolo*, as in Hent., Sixt., codd. Fuld., Gigas, Harl. 1772, R., S. Aug. Speculum, and Gildas, and dividing, as in cod. Fuld., *sine dolo* from *lac.* St., with cod. Tolet., S. Ambrose, and the Sarum Missal, read *rationabiles et sine dolo;* Clem., with cod. Demid. and the Greek, *rationabile, sine dolo lac;* cod. Amiat. and Beda, *rationabile et sine dolo lac.* RV., 'the spiritual milk which is without guile.'

4. **And nere ye**: P., 'And neiȝe ȝe.' Vg., *accedentes;* Wy., 'ȝe goynge nyȝe.' **that is a leving staan**: *lapidem vivum;* Wy., 'a quyk stoon.'

5. **And ye you self**: P., 'and ȝe silf,' but three MSS. add 'ȝou.' Vg., *et ipsi*, with most authorities, but MS. Puy (Berger, p. 175) has *et ipsi vos*, and cod. Tolet., *et vos.* **quick staanis**: *lapides vivi.* **in to spirituale housis**, &c.: so P., translating some reading like that of Fulgentius and Priscillian, *in domos spiritales, in sacerdotium sanctum.* Of the same type are S. Jerome, *in domum spiritualem et sacerdotium sanctum*, and *in domum spiritualem, sacerdotium sanctum;* Vienna Fragments, *in domum spiritualem, in sacerdotium sanctum.* S. Ambrose has *in sacerdotium*

Roma. xii. a. and ane haly preesthede, to offir spirituale sacrifices,
Heb. xii. d. and xiii. c. acceptabile to God be Jesu Crist. [6] For quhilk thing
Esaie xxviii. c. the scriptur sais, Lo! I sal set in Syon the heichast
Math. xxi. c. kirnale staan, chosen and precious; and he that sal
Act. iiii. a. beleue in him, sal nocht be confonndit. [7] Tharfor
Psal. cxvii. c. honour to you that beleues; bot to men that beleues
nocht, the staan quham the biggaris repreuit, this is
Esaie viii. c. made into the hede of the kirnale; [8] And the staan
of hurting, and staan of sclandir, to thaim that offendis
to the word, nouthir beleues it, in (*a*) quhilk thai ar
Exod. xix. a. Deut. vii. a. Esaie xl. b. set. [9] Bot ye ar a chosen kynn, a kinglie preesthede,
haly folk, a pepile of purchasing, that ye tell the virtues
of him, that callit you fra mirknessis into his wondirful
Osee. ii. c. licht. [10] Quhilk sumtyme war nocht a pepile of God,

(*a*) In MS., *beleues in it quhilk.*

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sanctum; Hilarius, *ad sacerdotium sanctum.* But Wy., 'be aboue bildid, spiritual housis, holy presthod,' follows Hent., Sixt., codd. Amiat., Harl. 1772, Gigas, and R., *domos spirituales, sacerdotium sanctum.* St. and the Sarum Missal read *domos spirituales in sacerdotium sanctum;* cod. Tolet., *domum spiritualem in sacerdotium sanctum.* Clem., with codd. Fuld., Demid., has *domus spiritualis, sacerdotium sanctum.*

ii. 6. **sais**: *continet;* Wy., 'holdith.' S. Jerome quotes with *dicit.* **I sai set**: so P., translating *ponam* as in Harl. 1772, S. Jerome, and R. Vg., *pono.* **kirnale**: Wy., P., 'corner'; *angularem;* and similarly in the next verse. **and precious**: *pretiosum;* P. inserts the conjunction and Beda quotes with *et.* **in him**: so P., translating *in eo,* as read in Harl. 1772, Vienna Fragments, Priscillian, and S. Jerome. Vg., *in eum;* Wy., 'in to him.'

7. **the staan**, &c.: comp. S. Matthew xxi. 42; Acts iv. 11.

8. **of sclandir**: *scandali.* **beleues**, &c.: P., 'bileuen *it*, in which thei ben set.' Vg., *credunt in quo et positi sunt;* Rh., 'believe wherein also they are put.' But Harl. 1772 and the Gloss omit *et*, and in R. it is added above the line.

9. **Bot ye ar**, &c.: *Vos autem genus electum;* P. supplies '*ben.*' **of purchasing**: *acquisitionis.* Abp. Ham. (p. 196), 'Ane kingly priestheid.'

10. **war nocht a pepile of God**: so P., adding *Dei* as in St., R., Beda, the Sarum Missal, and supplying 'were.' Vg., *non populus.*

bot now ye ar the pepile of God; quhilk had nocht mercy, bot now ye haue mercy. ✠ ✠ [11] Maast dere, I beseke you, as cumlingis and pilgrimes, to abstene you fra fleschlie desires, that fechtis aganes the saule; [12] And haue ye your conuersatioun gude amang hethin men, that in that thing that thai bacbite of you, as of mysdoaris, thai behald you of gude werkis, and glorifie God ‡ in the day of visitacioun. [13] Be ye subiect to ilk creature, for God; outhir to the king, as to him that is hear in state, [14] Outhir to dukis, as to thailk that ar send of him to the vengeance of mysdoaris, and to the praising of (*a*) gude men. ✠ [15] For sa is the will of God, that ye do wele, and mak the vncunnyngnes of vmprudent men to be dombe. [16] As fre men, and nocht as having fredome the keuiring of malice, bot as the seruandis of God. [17] Honour ye almen, lufe ye brethirhede, dreed ye God, honour ye the king. [18] Seruandis, be ye subiectis in al drede to lordis, nocht

Roma. ix. c.
Roma. xiii. a.
Gala. v. c.
F. 199 *r.*
Math. v. b. i. Pet. iii. b.
Roma. xiii. a.
Titum iii. a.
Roma. xii. b. Math. xxii. c.
Ephe. vi. a.

‡ In the day of visitacioun.) That is to say, quhan God sal brynge it to the lycht.

(*a*) After *of*, *god* deleted.

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ii. 10. **ye ar**: P. supplies '3e ben.' **had nocht . . . ye haue**: *non consecuti . . . consecuti.*

11. **to abstene you**: Burne (f. 4), 'Abstene from carnal concupiscencis quhilkis fecht aganis the Saul.'

12. **thai behald**, &c.: *ex bonis operibus vos considerantes.*

13. **Be ye subiect**: so Wy., P.; Vg., *Subjecti igitur estote;* but codd. Fuld., Tolet., Demid., and R., with the Sarum Breviary and Cassiodorus, omit *igitur.* **to ilk creature**: *omni humanæ creaturæ;* Wy., 'to eche creature of man.' For *creaturæ*, codd. Tolet., Harl. 1772, with Cassiodorus, read *ordinationi.* **as to him**, &c.: *quasi præcellenti;* Wy., 'as precellent, *or more worthi in staat.*'

14. **to dukis**: *ducibus.* **as to thailk that ar send**: *tanquam . . . missis.* Vv. 13, 14: Abp. Ham. (p. 80), 'Submit your self to all ordinance of the temporal powar, quhidder it be to the king as to the principal, or to the princis and lordis, as thame that are deput be him.'

15. **ye do wele, and**: *benefacientes.* **vmprudent**: Wy., P., 'vnprudent'; *imprudentium.*

16. **the keuiring**: *velamen;* Rh., 'for a cloke.'

18. **subiectis**: *subditi;* the MSS. of P. have 'sugetis' and 'suget.'

Coll. iii. c. Titum ii. b. ii. Cor. vii. b.
aanly to gude and to mylde, bot alsa to tyranis. 19 For this is grace, gif for conscience of God ony man, suffris

Math. v. a. i. Peter ii. c.
havynessis, and suffris vniustlie. 20 For quhat grace is it, gif ye synn, and ar buffettit, and suffris? Bot gif ye do wele, and suffir pacientlie, this is grace anentis God.

Joh. xiii. b.
21 For to this thing ye ar callit. ✠ For alsa Crist suffrit for vs, and left exempile to yow, that ye follow

Phi. ii. a.
the steppis of him. 22 Quhilk did nocht syn, nouthir

Mat. xxvii. c. Joh. xviii. e. Esaie liii. c. i. Joh. iii. a.
gile was fundin in his mouth. 23 And quhen he was cursit, he cursit nocht; quhen he suffrit, he manassit nocht; bot he betuke him self to him, that deemyt him vniustlie. 24 And he him self baire our synnis in his body on a tre, that we be dede to synnis, and leeue to

Esay. liii. b. Ese. xxxiiii. b. Luc. xv. a.
richtuisnes, be quhais wann wonnd ye ar helit. 25 For ye war as schepe errand, bot ye ar now turnit to the schephird, and bischop of your saule. ✠

ii. 18. **to mylde**: *modestis.* **to tyranis**: P., 'tyrauntis.' Vg., *dyscolis.* Several MSS. of Wy., P., have 'tryuauntis' (*i.e.* truants); comp. Mammotrectus, 'a schola disciplinae disiunctis.' Cod. Tolet. reads *difficilioribus.*

20. **grace**: so Wy., P., reading *gratia* with St., Sixt., cod. Demid., the Sarum Miss., and R. But Hent., Clem. have *gloria*, with codd. Amiat., Fuld., Tolet., Gigas, Harl. 1772. **ye do wele, and suffir pacientlie**: *bene facientes patienter sustinetis;* for the last word R. has *suffertis*, and Harl. 1772 adds *et* before *patienter.* Wy., '3e wel doynge suffren,' perhaps answers to the reading, *patientes sustinetis* in codd. Amiat., Fuld., Tolet., Beda. Ziegler's Frag. have *bene facientes patimini et patienter sustinetis.*

21. **For alsa Crist**: so P., with Vg., *quia et Christus;* but Wy., 'For Crist,' omitting *et* as in the Sarum Miss. and Breviary, and citations in early Fathers.

23. **he betuke**: *tradebat;* cod. Harl. 1772 has *commendabat.* Abp. Ham. (p. 155), 'Quhen he tholit his passion, he maid na bosting or schoring to thame that put him to the dede.'

24. **be quhais wann wonnd**: so P.; *cujus livore.* Wy., 'bi whois wounde.' S. Ambrose quotes *cuius vulnere plagarum sanati sumus.* Abp. Ham. (p. 151), 'He tholit for our synnis gret painis and passionis in his bodie apon the crosse, that we . . . mycht dee fra syn and leif in blissitnes.' J. Ham. (Fac. Traict., p. 221), 'He buire our sinnes in his bodie vpone the trie of the croce.'

25. **saule**: in MS. 'saul' with crossed 'l.' Wy., P., 'soulis'; *animarum.*

iii chaptur.

Alsa women be thai subiect to thar husbandis; that gif ony man beleue nocht to the word, be the conuersatioun of women, thai ar wonnyn without word. [2] And behald ye in drede your haly conuersatioun. [3] Of quhilk thar be nocht without furth curiouse anornyng of hair, outhir doing about of gold, outhir anornyng of clething; [4] Bot he that is the hid man of hart, in vncorruptioun, and of myld spirit, quhilk is riche in the sicht of God. [5] For sa sumtyme hali women, hopand in God, anornit thame

i. Cor. xi. a.

Ephe. v. c.

Collo. iii. c. i. Timo. ii. b.

iii. 1. **Alsa women**: *Similiter et mulieres;* Wy., 'Also and wymmen.' But *et* is omitted by codd. Fuld., Harl. 1772, S. Aug. Speculum. **that gif ony man**, &c.: so Wy., P., but Vg., *ut et si qui non credunt*, with most authorities. Fulgentius and the Moz. Missal omit *et*. **thai ar wonnyn**: P., 'thei be wonnun'; *lucrifiant.*

2. **And behald ye**: so P., spoiling the sense. Vg., *Considerantes.* **haly**: so Wy., P., reading *sanctam* with St. and R.; but Vg., *castam*, with the authorities generally.

3. **Of quhilk**: *Quarum.* **thar be nocht**: *non sit.* **curiouse anornyng of hair**: Wy., P., 'curious ournyng of heer'; translating *capillorum implicatio*, as in codd. Tolet., Cavens., Harl. 1772, Memmianus, Ziegler's Frag., S. Ambrose, and the Moz. Missal. Vigilius has *capillorum implicitus;* cod. Monac., *capillorum implicatus;* S. Aug., *capillorum incrispationibus.* Vg., *capillatura.* **doing about of gold**: *circumdatio auri*, with Vigilius; cod. Harl., Ziegler's Frag., and Fulgentius, *auri circumpositio.* **anornyng of clething**: P., 'ournyng of clothing.' Vg., *indumenti vestimentorum cultus;* Wy., 'ournyng of clothinge of vestymentis.' Codd. Tolet., Harl. 1772, and Fulgentius read *in habitu vestimentorum ornatus.*

4. **Bot he that**: P., 'but thilke that'; Wy., 'but the ilke that.' Vg., *Sed qui;* Harl. 1772, Ziegler's Frag., Fulgentius, SS. Aug., Amb., Jerome, *sed ille.* **in vncorruptioun**, &c.: so P., but Vg., *in incorruptibilitate quieti et modesti spiritus;* Wy., 'in vncoruptibilite of quyete, *or pesible*, and mylde spirit.' Vigilius quotes with *homo incorruptibili modestia spiritus;* cod. Monac. has *homo incorruptus mansueti et modesti spiritus.*

5. **hali women**: so P., but Vg. with most authorities, *et sanctæ mulieres;* cod. Monac. has *sic enim quondam sanctæ mulieres;* Fulg., *sic enim aliquando mulieres.* S. Aug. has *quaedam sanctae mulieres.*

Gene. xviii. b. self, and war subiect to thar awn husbandis. 6 As Sare obeyit to Abraham, and callit him lord; of quham ye ar douchtris wele doing, and nocht dreding
F. 199 v. ony perturbatioun. 7 Alsa men duelle togiddir, and
i. Tessa. iiii. a. be cunnyng geue ye honour to the womannis frueltee, as to the mare febile, and as to euen airis of grace
Prouerb. xx. c. and of lijf, that your praieris be nocht lettit. ✠ 8 And
Mat. v. e. in faith al of aan will, in praiere be ye ilk suffring with vthir, luvaris of brethirhede, mercifull, myld, meke;
Roma. xiii. c. 9 Nocht yelding euile for euile, nouthir cursing for
Gene. xii. a. Math. xxv. c. cursing, bot aganewart blessing; for in this thing ye
Psal. xxxiii. b. ar callit, that ye weld blessing be heretage. 10 For
Jaco. i. c. he that will lufe lijf, and se gude dais, constrenye his toung fra euile, and his lippis, that thai speke nocht gile. 11 And bow he fra euile, and do gude; seke he pece and perfitelie folow it. 12 For the eene of the Lord ar on iust men, and his eris on the

iii. 5. **and war subiect**: *subjectæ.*

7. **Alsa men**, &c.: so P., with faulty collocation. Vg., *Viri similiter cohabitantes secundum scientiam;* Rh., 'Husbands likewise dwelling with them according to knowledge.' **frueltee**: P., 'freeltee.' Vg., *vasculo;* Wy., 'vessel, *or body*.' **and as**: *tanquam et.* **of grace and of lijf**: so P., but Vg., *gratiæ vitæ*, without variant. Purvey's translation may have been determined by the Gloss, 'gratiæ in præsenti datæ a Deo, et vitæ dandæ in futuro.'

8. **And in faith**: so Wy., P., reading *In fide autem* with St., Hent., Sixt., codd. Amiat., Demid., Harl. 1772, Gigas, R., and others. But Clem., *In fine autem;* Rh., 'And in fine.' Cod. Fuld. has *In finem;* cod. Tolet., *in summa autem'rei.* **al of aan will**: *omnes unanimes;* by Wy., P., connected with the preceding. **in praiere**, &c.: so Wy., P., translating *in oratione estote compatientes*, as in the Sarum Missal. Cod. Harl. 1772 has *unanimes in oratione estote, fraternitatem amantes.* Vg., *unanimes, compatientes, fraternitatis amatores.* **myld**: *modesti;* not in codd. Amiat., Fuld., Demid., Lect. Luxov.; Harl. omits *misericordes.*

11. **And bow he**: so P., and Wy., 'Sotheli bowe he,' translating *Declinet autem* as in St., codd. Amiat. *s.m.*, Fuld., Tolet., Harl. 1772. R. has *declinat autem.* Vg., with cod. Demid., omits *autem.* **perfitelie folow**: P., 'perfitli sue,' and similarly Wy., translating *persequatur* as in codd. Fuld., Demid.; but Vg., *sequatur.*

12. **ar**: P. supplies '*ben*.'

praieris of thame; bot the vult of the Lord is on men that dois euile. [13] And quha is he that sal anoy you, gif ye be followeris and luvaris of gudnes? [14] Bot alsa gif ye suffir ony thing for richtuisnes, ye ar blessit; bot drede ye nocht the drede of thame, that ye be nocht distrubilit. [15] Bot hallow ye the Lord Crist in your hartis, ⊢ and euirmare be ye reddi to satisfactioun to ilkman asking you resoun of that faith and hope that is in you, [16] Bot with

Math. v. a. Esaie viii. c.

Math. x. d. Joh. i. c. Psal. xxxiii. b.

Act. iiii. a.

iii. 12. **on the praieris**: *in preces;* Wy., 'in to the preyers.' Codd. Tolet., Demid., R., and Beda read *ad preces.* **vult**: Wy., P., 'cheer'; *Vultus.* **is**: supplied by P., and underlined. **euile**: P., 'yuels'; Wy., 'yuele thinges'; *mala.* Vv. 10–12: Hampole (p. 120), 'Whilke is the man that will life; lufis goed dayes to see. ffor bede thi tonge fra ill: and thi lippes that thai speke not treson. Turn fra ill and doe goed; seke pees and perfitly folow it. The eghen of lord on rightwis; and the eren of him in thaire prayers. Bot the face of lord on wirkand illes.' Surtees Psalter (p. 164)—

'Wha es man þat ofe life wille be,
Loues gode daies for to se?
Forbid þi tunge fra iuel ai,
And þi lippes þat swikedom noght speke þai.
Torne fra iuel, and do gode yhit;
Seke pees, and euer filigh þou ite.
Eghen of lauerd ouer rightwis swa,
And his eres at bedes ofe þa.
And face of lauerd ouer iuel doand.'

13. **sal anoy**: so Wy., P., reading, with codd. Tolet., Harl. 1772, *nocebit.* Vg., *noceat.* **followeris**, &c.: so P., 'sueris and louyeris of goodnesse,' but Wy., 'goode suers.' Vg., *boni æmulatores*, but cod. Tolet., *bonitatis sectatores.* Mammotrectus, 'Emulatores .i. amatores.'

14. **ye ar blessit**: *beati.* **that ye be nocht distrubilit**: so Wy., P. (but with 'disturblid'), reading *ut non conturbemini* with St., cod. Demid., Sarum Miss., and R. Vg., *et*, with cod. Amiat.; codd. Tolet. and Harl. 1772 have *neque.* Rh., 'and be not troubled.'

15. **be ye reddi**: *parati.* **of that faith and hope**: so Wy., P., translating the reading of Sixt., R., *de ea, quæ in vobis est, fide et spe;* St. and cod. Demid. similarly, but with *spe et fide;* codd. Tolet., Harl., *de fide et spe quæ in vobis est;* while Priscillian quotes with *nobis.* Hent., Clem., *de ea, quæ in vobis est spe*, with codd. Amiat., Fuld.

i. Peter ii. b. Titum ii. a. myldnes and drede, having gude conscience; that in that thing that thai bacbite of you, thai be confoundit, quhilkis challanges falslie your gude conuersatioun in Crist. [17] For it is bettir that ye do wele, and suffir, gif the will of God will, than doand euile. [18] For alsa Crist aanis deit for our synnis, he iust for vniust, that he suld offir to God vs, made dede in flesch, bot mad quick in spirit. [19] For quhilk thing he com in spirit, and alsa to thame that war closit togiddir in presoun prechit; [20] Quhilkis war sumtyme vnbeleueful, quhen thai abade the pacience of God in the dais of Noe, quhen the schip was made, in quhilk a few, that is to say, viii saulis war made saaf be watir. [21] ‡ And sa

i. Peter ii. c. Math. v. a.

Roma. v. a. Hebre. ix. c. d.

i. Peter iiii. a.

Gene. v. a. Mat. xxxiii. d. Luc. xvii. e.

Gene. viii. c.

‡ And sa baptyme.) Lyk as God creatit uss be natural copulatiounn of our father ande mother, and as he feiddis uss be bread as be anne jnstrument, ewin sua does he saif be baptyme, as be anne jnstrument of his awin institutiounn, ande forgiffing uss our synnes be the wordis of his promises thairin. Howbeit,

iii. 16. **thai bacbite of you**: so Wy., P., translating *detrahunt de vobis* as in Sixt., with most authorities. But St., Hent., Clem., *detrahunt vobis* with cod. Demid. **challanges falslie**: *calumniantur.*

17. **that ye do wele**: *benefacientes . . . pati, quam malefacientes.* St., Sixt., Hent. have *ut benefacientes*, without good authority.

18. **vs, made dede . . . mad quick**: so P., reading *nos . . . mortificatos . . . vivificatos*, with St., Hent., Sixt., codd. Amiat., Tolet., Demid., Fulgentius, Beda. But Clem., with cod. Fuld., has *mortificatus . . . vivificatus*, and Wy. apparently follows this.

19. **For quhilk thing**: so P., for *In quo;* Wy., 'In which thing'; Rh., 'In the which spirit,' connecting it directly with *spiritu.* **he com in spirit**: so P., and similarly Wy., 'he comynge in spirit,' both translating *spiritu veniens* as read by St., Hent., with slight support. Sixt., Clem., with codd. Amiat., Fuld., have *In quo et his qui in carcere erant spiritibus veniens prædicavit*, and so Demid. but with *spiritalibus;* Tolet., *in quo et eis qui in carcere conclusi erant spiritalibus adveniens;* Harl. 1772, but with *inclusi.* On the other hand, R. and the Sarum Missal have *spiritualiter;* Beda, *In quo et in iis, qui in carne conclusi erant, spiritu veniens prædicavit*, which compared with the previous verse shows the origin of the false reading. RV., 'in which also he went and preached unto the spirits in prison.' J. Ham. (Fac. Traict., p. 208), 'In the whilk he cumming in the spirit, preachit to thame vha war in prison.'

20. **abade**: *expectabant.* **schip**: *arca;* Wy., 'ark, *or schip.*'

21. **And sa**, &c.: so P., but Vg., *Quod et vos nunc similis formæ salvos facit baptisma*, with the best authorities; but codd. Tolet., Gigas, R. have *fecit*, and R., *nos.* Some early quotations omit *nunc.*

saluatiounn is nocht ascryvit to the outwart weschyng away of the fylthyness, bot to the jnwart wyrking of the Haly Gaist.

baptyme of lijk forme makis vs saaf; nocht the putting away of the filthis of flesch, bot the asking of a gude conscience in God, be the aganerijsing of our Lord Jesu Crist, [22] That is into the richthalf of God, and swellies dede, that we salbe made airis of euirlasting lijf. He yede in to heuen, and angels, potestatis, and virtues, ar made subiectis to him. Roma. vi. a.

iiij chaptur.

Tharfor for (*a*) Crist suffrit in flesch, be ye alsa armyt be the sammin thinking; for he that suffrit in flesch ceessit fra synnis, [2] That it (*b*) that is left (*c*) now in flesch leeue nocht now to the desires of men, bot to the will of God. [3] For the tyme that is passit is eneuch to the will of hethinmen to be endit, quhilkis walkit in licheries, and lustis, in mekile drinking of wyne, in vnmesurabile etingis, and drinkingis, and vnleefful wirschiping of Roma. vi. a. F. 200 r. i. Joh. ii. c. Ephe. iiii. b.

(*a*) *for* added above the line. (*b*) *it* added above the line.
(*c*) *left* written above *leest* deleted.

iii. 21. **asking**: *interrogatio;* Rh., 'examination.' **in God**: *in Deum;* Wy., 'in to God.' Rh., 'toward God.' Cod. Tolet. has *ad Deum.* Abp. Ham. (p. 185), 'Baptyme is nocht allanerly the outwat wesching of the body fra filth, bot it is ane conditioun or band of ane gud conscience towart God, be the resurrectioun of Christ.'

22. **into the richthalf**: Wy., P., 'in the riȝt half'; *in dextera.* **and swellies dede**: P., 'and swolewith deth'; Wy., 'he swolewinge deeth, *or destriynge.*' Vg., *deglutiens mortem.* Mammotrectus, 'Deglutiens ·i· destruens.' **that we salbe made**: P., 'that we schulden be made'; *ut . . . efficeremur.* **potestatis**: Wy., P., 'and powers'; *et potestatibus.*

iv. 1. **Tharfor for Crist suffrit**: *Christo igitur passo.*

2. **That it**, &c.: P., 'that that is left now in fleisch lyue'; *Ut . . . quod reliquum est in carne vivat temporis;* Wy., 'that he lyue . . . that is more of tyme in flesch.'

3. **is eneuch**, &c.: *sufficit . . . ad voluntatem Gentium consummandam his;* Rh., 'sufficeth (to accomplish the will of the Gentiles) those.' Codd. Tolet., Demid. omit *his.* **licheries**: *luxuriis.* **in mekile drinking of wyne**: *vinolentiis.* **in vnmesurabile etingis**: *comessationibus;* Wy., 'ofte etyngis.'

mawmentis. [4] In quhilkis now thai ar astonysit, in quhilk thing thai woundir, for ye rynn nocht togiddir in to the sammin confusioun of licherie, and blasfemes. [5] And thai sal geue resoun to him, that is reddi to
i. Peter iii. c. Joh. v. c. deem the quick and the dede. [6] Forquhy for this thing it is prechit alsa to dede men, that thai be deemyt be men in flesch, and that thai leeue be God in spirit.
Math. xxxiii. d. [7] For the end of alkyn thingis sal nere. ✠ Tharfor be prudent, and wake ye in praieris; [8] Befoir al thingis
Prouerb. x. b. haue ye charitee ilk to vthir in you self algatis lasting;
Hebre. xiii. a. for charitee keuiris the multitude of synnis. [9] Hald ye
ii. Cor. viii. b. hospitalitee togiddir with out gruching; [10] Ilk man as he has resauet grace, mynistring it into ilk vthir, as gude dispendaris of the monyfald grace of God.
Jere. xxiii. e. Roma. xii. b. [11] Gif ony man spekis, (spek he) as the wordis of God; gif ony man mynistris, as of the virtue quhilk God mynistris; that God be honourit in althingis be Jesu Crist our Lord, to quham is glorie and lordschip

iv. 4. **In quhilkis now thai ar astonysit**: so P., but Wy., 'In which now thei ben a feerd on ech sijde,' both adding before the Vg., *in quo admirantur*, the clause, *In quibus nunc obstupescunt*, as in cod. Sangerm. 15 and on the margin of R. Codd. Tolet., Cavens., Harl. 1772, read *In quibus nunc obstupescunt non consurgere vos in.* For Wycliffe's rendering comp. Mammotrectus, 'Obstupescunt · ipsi conuersi · s · quasi confusi & tristes · quia tantum cum malis fuerunt.' **and blasfemes**: *blasphemantes.*

5. **thai sal geue resoun**: *reddent rationem.* Gau (p. 53), 'Thay sal al mak count to God quhilk is redy to dume quyk and deid.'

6. **that thai be deemyt . . . and that thai leeue**: *ut judicentur quidem . . . vivant autem.* **be men . . . be God**: *secundum homines . . . secundum Deum.*

7. **alkyn**: P., 'alle,' but one MS. 'alle kyn.' Vg., *Omnium.* **sal nere**: so Wy., P., reading *appropinquabit* with Hent., codd. Amiat., Tolet., and Beda. Vg., *appropinquavit.*

8. **Befoir al thingis**: *Ante omnia autem*, but the last word is omitted by St. and S. Aug. Speculum.

9. **Hald ye hospitalitee togiddir**: *Hospitales invicem.* Fulgentius quotes, *Hospitales estote inter vos.*

11. **(spek he)**: Wy., P., '*speke he.*' **God mynistris**: *administrat Deus.* **our Lord**: so Wy., P., adding *Dominum nostrum* as in Sarum Brev. and Missal. R. adds *dominum.*

into warldis of warldis. Amen. ✠ [12] Maast dere brethir, will ye nocht ga in pilgrimage in feruour, that is made to you to temptatioun, as gif ony new thing befall to you; [13] Bot comoun ye with the passionnis of Crist, and haue ye ioy, that alsa ye be glaid, and haue ioy in the reuelatioun of his glorie. [14] Gif ye be despisit for the name of Crist, ye salbe blessit; for that that is of honour, and of the glorie, and of the virtue of God, and the spirit that is his, sal rest on you. [15] Bot na man of you suffir as a manslaer, outhir a theef, outhir cursar, outhir a desyrare of vthir mennis gudis; [16] Bot gif as a cristin man, schame he nocht, bot glorifie he God in this name. [17] For tyme is, that dome begynn at Goddis hous; and gif it begynn first at vs, quhat end salbe of thame, that beleues nocht to the gospel? [18] And gif a iustman

Luc. xii. f. i. Cor. iii. b. i. Peter i. b.

ii. Timo. ii. b.

Math. v. a.

i. Peter ii. c. ande iii. c.

Jere. xxv. b. ande xl. b.

Ezech. ix. b. Luc. x. b. Prouerb. xi. d.

F. 200 v.

iv. 12. **Maast dere brethir**: *Charissimi;* P. supplies '*brytheren.*' **ga in pilgrimage in feruour**: *peregrinari in fervore.* For *peregrinari*, codd. Tolet., Harl. 1772, and Ziegler's Fragments read *expavescere.* Mammotrectus, 'peregrinari • a statu fidei. In feruore scilicet temptationum.' Lyra, 'a fide alienari • in feruore persecutionis . . . potest etiam aliter exponi magis litteraliter . . . corpore elongari timore mortis imminentis • in feruore persecutionis.' RV., 'think it not strange concerning the fiery trial.'

14. **for the name**: *in nomine;* Wy., 'in the name.' • **of honour**: P., 'of the onour'; but Wy. omits. **and of the glorie**: so P., reading *et gloriæ* with Harl. 1772. Vg., *gloriæ*, but cod. Tolet. omits. **sal rest**: so P., reading *requiescet* with St., Hent., cod. Demid., and R. Sixt., Clem., *requiescit;* Wy., 'restith,' with the best authorities.

15. **cursar**: *maledicus;* Rh., 'a railer.'

16. **schame he nocht**: *non erubescat.*

17. **at Goddis hous**: so P., but Wy., 'of Goddis hous.' Vg., *a domo Dei;* but codd. Amiat., Fuld., Demid., Tolet., Harl. 1772, have *de;* Fulgentius, *ex.* **it begynn**: P. supplies '*it bigynne.*' **at vs**: *a nobis;* Wy., 'of us.' **to the gospel**: so Wy., P., but Vg., *Dei Evangelio*, with all the authorities. But S. Jerome quotes without *Dei.*

18. **And gif**: so P., with Hent., Clem., and the codices generally; but Wy., 'And sotheli if,' adding *quidem* with St., Sixt., cod. Flor., Fulgentius, and Gildas.

vnethe salbe saluit, quhar sal the vnfaithfull man and the synnar appere? [19] Tharfor and thai that suffris be the will of God, betak thai (*a*) thar saulis in gude dedis to the faithful makar of nocht.

v chaptur.

Act. v. c. Tharfor I, ane euen eldirman, and a witnesse of Cristis passiouns, quhilk alsa am a commonar of that glorie, that salbe schawit in tyme to cummyng; I beseke ye eldir-
Act. xx. d. men, that ar amang you, [2] Fede ye the flokk of God that is amang you, and prouide ye, nocht as con-
Ese. xxxiiii. a. strenyeit, bot wilfullie, be God; nocht for lufe of
Luc. xxii. b. Titum ii. a. foule wynnyng, bot wilfullie, [3] Nouthir as having lord-schip in the clergie, bot that ye be made exempile of will (of saule). [4] And quhen the prince of schephirdis

(*a*) *thai* added in the margin.

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iv. 18. **the vnfaithfull man**: *impius;* Wy., 'the vnpitous man.'

19. **makar of nocht**: *Creatori.*

v. 1. **ane euen eldirman**: *consenior.* **salbe schawit**: *revelanda est;* Wy., 'is to be shewid.'

2. **and prouide ye**: P., 'and puruey ȝe'; *providentes.* **nocht as constrenyeit**: so P., but Vg., *non coacte;* Wy., 'not constreynyngli.' The variants are *coacto*, Fuld., Harl. 1772; *coacti*, Harl. *s.m.*; *coactos*, Amiat., S. Aug. Speculum. But the quotation of Vigilius, *non quasi coacti*, or of S. Jerome, *non quasi cum necessitate*, is nearer Purvey's version. **wilfullie**: *spontanee.* **for lufe**: *gratia;* Wy., 'for grace, *or loue.*' **wilfullie**: *voluntarie.*

3. **bot that**, &c.: *sed forma facti gregis ex animo;* P., 'but that ȝe ben maad ensaumple of the floc, of wille'; to which fifteen MSS. add 'of soule.' Nisbet's omission is probably inadvertent, but *ex animo* is omitted in Ziegler's Frag. Wy., 'but maad foorme, *or ensaumple*, of the flok, and of inwit,' answering to codd. Fuld., Demid., *et ex animo.* Cod. Memmianus adds *estote* (Berger, p. 163). Rh., 'but made examples of the flock from the heart,' follows Hent., with codd. Amiat., Fuld., *formæ facti gregi.* Cod. Tolet. has *forma facti gregi.*

sal appere, ye sal resaue the croun of glorie, that may neuir faad. [5] Alsa, ye yonng men, be ye subiect to eldirmen, and al schaw ye togiddir meeknes; for the Lord withstandis proude men, bot he gevis grace to meke men. [6] Tharfor be ye mekit vndir the mychtj hand of God, that he raase you in the tyme of visitatioun. [7] And cast ye al your besines into him, for to him is cure of you. [8] Be ye sobir, and wake ye, for your aduersarie, the deuile, as a raring lioun gais about, seking quham he sal deuour. [9] Quham againstand ye, stark in the faith, wittand that the sammin passioun is made to the ilk brethirhede of you, that is in the warld. [10] And God of al grace, that callit you into his euirlasting glorie, yow suffring a litil, he sal performe, and sal conferme, and sal mak sad.

i. Cor. ix. a. ii. Timo. iiii. b. Prouerb. xi. a.

Jaco. iiii. a. Math. xxiii. b.

Luc. xviii. b.

Psal. liiii. c. Math. vi. c. Luc. xii. c. Job i. b. Ephe. vi. b. Jaco. iiii. b.

Roma. viii. c. i. Peter i. a.

v. 4. **that may neuir faad**: *immarcescibilem;* Wy., 'vnwelewable . . . , *or that shal neuere faade.*'

5. **schaw ye**: *insinuate.* Mammotrectus, 'idest manifestate & ostendite.' RV., 'gird yourselves with humility.' Cod. Tolet. and Ziegler's Frag. read *induite.* **the Lord**: so Wy., P., reading *Dominus* as in St. and R., but Vg., *Deus* with the four Vg. codices. See S. James iv. 6.

7. **besines**: *solicitudinem.* Abp. Ham. (p. 133), 'Cast all your cure on him, for he caris for yow.'

8. **he sal deuour**: so Wy., P., but Vg., *devoret*, without variant, except *transuoret* in cod. Flor., Lucifer, and Priscillian. Abp. Ham. (p. 266), 'The devil . . . gangand about lyke ane rampand lyon sekand quhom he may devoire or swallye.'

9. **stark**: Wy., P., 'stronge.' **brethirhede of you**: *vestræ fraternitati.* Vv. 8, 9: Abp. Ham. (p. 193), 'Brethir be sobir and walk, for your adversarye the devil, lyk ane ramping Lyoun, gais about seikand quhom he may devoire and swallye, to quhom do ye resist, being stark in your faith': *id.* (p. 128), 'Brethir be sober and walk, for your adversarie the devil gangis about lyk a rampand Lyone seikand quhome he may swallie. Quhome resist stedfastly in faith.'

10. **that callit you**: so Wy., P., reading *qui vocavit vos* as in cod. Demid., Flor., and the Sarum Missal, but Vg. has *nos.* **glorie**: *gloriam in Christo Jesu*, with all authorities; the omission is in Wy., P. **yow suffring a litil**: *modicum passos.* **he sal performe**, &c.: *perficiet, confirmabit, solidabitque.*

Hebre. x. d. 11 To him be glorie and lordschip, into warldis of warldis. Amen. ℣ 12 Be Siluan, faithfull bruthir to you, as I deeme, I wrate schortlie; beseking, and witnessing that this is the verray grace of God, in
Roma. xvi. b. quhilk ye stand. 13 The kirk that is gaderit in Babi-
i. Cor. xvi. c. loyne, and Marcus, my sonn, gretis you wele. 14 Greet
i. Cor. xiii. b. ye wele togiddir in hali kisse. Grace be to you all that ar in Crist. Amen.

v. 11. **be**: supplied by P., and underlined.

13. **that is gaderit**: so Wy., P., translating *collecta*, the reading of St., Sixt., R., and Beda. But Hent., Clem., *coëlecta*, with codd. Amiat., Demid.; codd. Fuld., Tolet., Gigas reading *cum electa*. J. Ham. (Fac. Traict., p. 105), 'the kirk whilk is collectit in Babilon salutis zow.'

14. **kisse**: Wy., 'cosse'; P., 'cos.' **be**: supplied by P., and underlined.

The Secund of Peter.

The first chapt.

SIMON PETIR, seruand and apostile of Jesu Crist, to thame that has taan with vs the euen faith, in the richtuisnes of our God and saluatour Jesu Crist, [2] Grace and pece be fillit to you, be the knawing of our Lord Jesu Crist. [3] How all thingis of his godlie virtue, that ar to lijf and pitee, ar gevin to vs, be the knawing of him, that callit vs for his awne glorie and virtue. [4] Be quham he gaue to vs maast precious behechtis; that be thir thingis ye salbe made fallowis of Goddis kynd, and fle the corruptioun of that couatice, that is in the warld. [5] And bring ye in al besynes, and mynister ye in your faith virtue,

Peter i.

F. 201 r.

Joh. i. a. Coll. ii. b.

i. Cor. viii. a.

1. **that has taan**, &c.: *qui coæqualem nobiscum sortiti sunt fidem.* Cod. Tolet., Ziegler's Frag., the Moz. Missal, and the Old Latin have *adepti sunt.* Wy. translates *coæqualem* by 'euene miche.'

2. **Grace and pece**, &c.: *Gratia vobis et pax adimpleatur.* Purvey's order is without authority; see Thessalonians i. 2. **be the knawing**, &c.: so P. and Wy. (with 'in'), but Vg., *in cognitione Dei et Christi Jesu Domini nostri.* Codd. Amiat., Gigas read *in agnitione domini nostri.*

3. **godlie**: *divinæ.* **that ar to lijf and pitee**: *quæ ad vitam et pietatem;* Rh., 'which pertain to life and godliness.' **for his awne glorie**: so Wy., P., but Vg., *propria gloria.* Cod. Tolet. and the Moz. Missal have *in propria gloria;* cod. Harl. 1772, *per.*

4. **maast precious behechtis**: *maxima et pretiosa . . . promissa.* **fallowis of Goddis kynd**: *divinæ consortes naturæ.* **and fle**: *fugientes.* J. Ham. (Cath. Traict., sig. T, ij. *v.*), 'be quhom he hes geuin vs maist gret and precious thingis promisit yat be yame, ve may be participant of the heauinlie nature.'

5. **And bring**, &c.: *Vos autem curam omnem subinferentes;* Wy., 'Forsothe ȝe vndir beringe, *or* ȝeuynge, al cure.' RV., 'adding on your part all diligence.'

and in virtue cunning; [6] In cunning abstinence, in abstinence pacience, in pacience pitee; [7] In pitee, lufe of brethirhede, and in luf of brethirhede charitee. [8] For gif thir ar with you, and ouircummis, thai sal nocht mak you voide, nouthir without fruit, in the knawing of our Lord Jesu Crist. [9] Bot to quham thir ar nocht reddi, he is blind, and grapes with his hand, and foryettis the purgeing of his ald trespassis. [10] Quharfor, brethir, be ye mare besi, that be gude werkis ye mak your calling and chesing certane; for ye doing thir thingis sal nocht do synn ony tyme. [11] For thus the entring into euirlasting kingdome of our Lord and saluatour Jesu Crist, salbe mynistrit
Luc. xxii. c. to you plenteouslie. [12] For quhilk thing I sal begynn to monest you euirmare of thir thingis; and I will that ye be cunnyng, and confermit in this present
ii. Cor. v. a. treuth. [13] Forsuthe I deme iustlie, alslang as I am
Joh. xxi. d. ii. Timo. iiii. a. in this tabernacile, to raase you in monesting; [14] And I am certane, that the putting away of my tabernacile is swift, be this that our Lord Jesu Crist has schawit to me. [15] Bot I sal geue besynes, and oft eftir my

i. 6. **In cunning**: *In scientia autem;* P. ignores *autem* four times here.

8. **ouircummis**: *superent;* Wy., 'ouercomen, *or ben plenteuous.*'

9. **Bot to quham**: *Cui enim.* **reddi**: *præsto.* **grapes**: P., 'gropith'; *tentans.*

10. **calling**: P., 'clepyng'; *vocationem.*

12. **and I will**, &c.: *et quidem scientes et confirmatos vos;* RV., 'though ye know them and are established.' Wy. was probably influenced by Beda's annotation quoted in the Gloss, 'Quare vult monere illos qui sciunt et confirmati sunt?' **in this present**: *in præsenti.*

13. **Forsuthe I deme iustlie**: *Justum autem arbitror;* Rh., 'But I think it meet.'

14. **And I am certane**: *Certus.* **be this that**: *secundum quod et.* Codd. Flor., Harl. 1772 omit *et.*

15. **Bot I sal**, &c.: so P., but Vg., *Dabo autem operam et frequenter habere vos post obitum meum, ut horum memoriam faciatis;* Wy., 'Forsothe I shal ȝiue werk, *or bisynesse,* and ofte for to haue ȝou aftir my deeth, that ȝe do the mynde of hem.' P. has

dede ye haue mynd of thir thingis. ✠ 16 For we nocht folowing vnwise tales, haue made knawne to you the virtue and the befoir knawing of our Lord Jesu Crist; bot we war made behaldaris of his gretnes. Joh. i. b.
17 For he tuke of God the fader honour and glorie, i. Joh. i. a.
be sic manir voce sliddin doun to him fra the gret glorie, This is my luvit sonn, in quham I haue plesit to Math. xvii. a.
me; here ye him. 18 And we herd this voce broucht Mar. ix. a.
fra heuen, quhen we war in the haly hill with him.
19 And we haue a saddar word of prophecie, to quhilk Luc. ix. d.
ye gevand tent dois wele, as to a lanterne that gevis ii. Cor. iiii. b.
licht in a mirk place, till the day begynn to geue licht, and the day sterne spring in your hartis. ✠ 20 And first vndirstand ye this thing, that ilk prophecie of scripture is nocht made be propir interpretatioun;
21 For prophecie was nocht broucht ony tym be mannis Daniel ix. b. Zach. vii. d.
will, bot the halimen of God inspiret with the Haligaast ii. Timo. iii. b.
spak.

been influenced by the Gloss, 'dabo operam ut vos frequenter . . . habeatis hæc in memoria post obitum meum.'

i. 16. **folowing**: Wy., P., 'suynge'; *secuti*. **vnwise**: so Wy., P., reading *indoctas* with St., Hent., Sixt., codd. Demid., Harl. *s.m.*, Beda, the Sarum Brev., and R. But Clem. reads *doctas* with codd. Amiat., Fuld.; and codd. Flor., Tolet., Cavens., Memmianus have *commentitias*. AV., 'cunningly devised fables.' **befoir knawing**: so P., and Wy., 'prescience, *or bifore knowing*,' both reading *præscientiam* with St., Hent., MS. Corb. 2 (Sabatier), R., the Sarum Missal and Brev., and Beda. But Sixt., Clem., *præsentiam* with the best authorities; cod. Amiat. omits. Rh., 'presence.' **we war made**: *facti*.

17. **For he tuke**: *Accipiens enim*. **be . . . voce sliddin doun**: *voce delapsa*. **gret**: *magnifica*; Rh., 'magnifical.'

19. **saddar**: *firmiorem*.

20. **propir**: *propria*; Wy., 'propre, *or owne*.' Rh., 'private.' J. Ham. (Cath. Traict., sig. V, vj. *v.*), 'the treu exposition of ye scripturis consistis not in ony particular mannis interpretation': *id.* (Fac. Traict., p. 59), 'al prophetie of the scripture is not maid be a priuat interpretation.'

21. **For prophecie**, &c.: J. Ham. (Fac. Traict., p. 62), 'Na prophecie in the scriptures is of ony priuat motion': *id.* (p. 121), 'Bot the halie men of God hes spokin, inspyrit be the halie Spirit.'

The secund chapitir.

F. 201 v. Bot alsa fals prophetis war in the pepile, as in you
Math. xxiiii. a. salbe maistris learis, that sal bring in settis of perdi-
Actu. xx. d. i. Timo. iiii. a. tioun; and thai deny the ilk lord that boucht thame,
Mat. viii. b. and bringis on thame self hasty perdicioun. 2 And
mony sal folow thar licheries, be quhilkis the way of
treuth salbe blasphemyt; 3 And thai sal mak merch-
andice of you in couatice be fenyeit wordis. To
quhilkis dome now a quhile gaan by ceessis nocht, and
Job. iiii. b. Apoc. xx. a. the perditioun of thame nappis nocht. 4 For gif God
sparit nocht angelis synnand, bot betuke thame to be
turmentit, and to be drawne doun with bandis of hell
Gene. vii. a. into hell, to be kepit into dome; 5 And sparit nocht
the first warld, bot kepit Noe, the auchtand man, the
befoire gaer of richtuisnes, and broucht (*a*) in the gret
Gene. xix. e. flude to the warld of vnfaithfulmen; 6 And he draue
into poudir the citeis of men of Sodom and of men
of Gomor, and dampnit be turning upsadoun, and putt

(*a*) After *broucht, the* deleted.

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ii. 1. **as in you**: *sicut et in vobis;* but cod. Harl. 1772 omits *et*, and it is added *s.m.* in R. **settis**: P., 'sectis'; *sectas.* **and bringis on thame self**: *superducentes sibi;* Wy., 'aboue ledynge to hem silf.'

2. **folow**: Wy., P., 'sue.' **licheries**: *luxurias.*

3. **now a quhile gaan by**: P., 'now a while ago'; *jam olim.* **nappis**: *dormitat.* Vv. 2, 3: J. Ham. (Cath. Traict., f. 20 *v.*), 'monie sall follou thair licherus lyf, be quhome the vay of ye veritie salbe blasphemit, and sall mak thair trafik of zou be feinzit vordis in auarice.'

4. **synnand**: so P., but Wy. omits, without authority. Vg., *peccantibus.* **betuke thame . . . doun**: *detractos . . . tradidit cruciandos.* **with bandis of hell**: *rudentibus inferni.* **to be kepit**: *reservari.*

5. **befoire gaer**: *præconem;* Rh., 'preacher.' **gret flude**: *diluvium.*

6. **And he draue into poudir**: *in cinerem redigens.* **and dampnit be turning upsadoun**: *eversione damnavit.*

thame the exempile of thame that war to doand euile;
7 And deliuerit the iust Loth, oppressit of the wrang, Gene. ix. e.
and of the licherous conuersatioun of cursit men;
8 For in sicht and hering he was iust, and duelt amang
thame that fra day into day turmentit with wickit werkis
a iust saule. 9 For the Lord can deliuer piteouse men i. Cor. x. b.
fra temptatioun, and kepe wickitmen in to the day of
dome to be turmentit; 10 Bot mare thame that walkis
eftir the flesch, in couating of vncleenes, and despisis
lordschiping, and ar bald, plesing thame self, and dredis
nocht to bring in settis, blasphemyng; 11 Quhare Judi. i. b.
angelis, quhen thai ar mare in strenth and virtue, beris
nocht that was the execrabile dome aganes thame.
12 Bot thir ar as vnresonabile beestis, kyndlie into Jere. xii. a. Jude i. b.
taking, and into dede, blasphemyng in thir thingis that
thai knaw nocht, and sal peryse in thar corruptioun,
13 And resaue the hyre of vnrichtuisnes. And thai gesse

ii. 6. **that war to doand euile**: *qui impie acturi sunt.*

7. **oppressit of**, &c.: so P., but Wy., 'oppressid fro the wrong.' Vg., *oppressum a nefandorum injuria*, but some MSS. omit *a*.

8. **and duelt**: *habitans.*

9. **can deliuer**: *Novit . . . eripere;* Wy., 'knew for to delyuere.' **piteouse men**: P., 'piteouse men'; *pios.*

10. **lordschiping**: *dominationem.* **and ar bald**: *audaces.* J. Ham. (Fac. Traict., p. 20), 'Thay contemne domination, Audacious, lyking of thame selfis, thay feare not to bring in sectes, blasphemeing.'

11. **that was the execrabile dome**: so P., but some MSS. omit 'that was,' and some read 'that that was.' Vg., *execrabile judicium.*

12. **ar**: P. spoils the construction by inserting '*ben*.' Vg., *Hi vero velut irrationabilia pecora . . . peribunt.* **kyndlie into taking**: *naturaliter in captionem;* Rh., 'naturally tending to the snare.'

13. **And thai gesse**: so P., and similarly Wy., both reading *voluptatem* (*voluptates*, Miss. Moz.) *existimantes diei delicias coinquinationis et maculæ* with St., Hent., Sixt., codd. Amiat., Corb. 2, Beda, and R. But Clem., with codd. Fuld., Demid., Harl. 1772, and S. Aug. Speculum, reads *voluptatem existimantes diei delicias: coinquinationes et macula;* Rh., 'esteeming for a pleasure the delights of a day: coinquinations and spots.'

delites of defouling and of wem, to be likingis of day, flowing in thar festis with delitis, doand licherie with you, [14] And has een full of adultrie, and vnceessing trespas, desaving vnstabile saulis, and haue the hart exercit to couatice; the sonnis of cursing, [15] That forsuke (*a*) the richt way, and errit, folowing the way of Balaam of Bosor, quhilk luvit the hyre of wickitnes. [16] Bot he had repreving of his wodnes; a dombe beest vndir yok, that spak with voce of man, that forbad the vnwisdome of the prophete. [17] Thir ar wellis without watir, and mystis drevin with quhirlwindis, to quhilkis the thick myst of mirknessis is reseruit. [18] And thai speke in pride of vanitee, and desaues in desires of flesch of licherie thame, that eschapis a litil, quhilkis leeues in errour: [19] And behechtis fredome to thame,

Nu. xxii., xxiii., ande xxiiii., ande xxxi. b.

F. 202 *r.*

Jude i. c.

(*a*) *suke* added above *sakis* deleted.

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ii. 13. **flowing in thar festis with delitis**: so P., with faulty collocation. Vg., *deliciis affluentes, in conviviis suis luxuriantes vobiscum;* Wy., 'with delijcis flowinge, in her feestis doynge leccherie with 3ou.'

14. **exercit to couatice**: so P., translating *exercitatum avaritiæ*, as in codd. Fuld., Tolet., Gigas, the Moz. Missal, S. Aug. Speculum. But Vg., with cod. Amiat., has *avaritia;* Rh., 'exercised with avarice.' Wy., 'excercised in coueitise,' agrees with St., reading *in avaritia.* Abp. Ham. (p. 113), 'Thai haif thair eyne full of adultery.'

15. **That forsuke**: P., 'that forsaken'; *Derelinquentes.* Miss. Moz. reads *dereliquerunt.* **folowing**: Wy., P., 'suynge'; *secuti.* **of Bosor**: *ex Bosor;* AV., '*the son* of Bosor.'

16. **repreving**: *correptionem;* Wy., 'correpcioun, *or reprouyng.*' **that spak**: *loquens.* **that forbad**: *prohibuit;* the superfluous 'that' is copied from P.

17. **quhirlwindis**: P., 'whirlinge wyndys,' but one MS. 'whirle wyndis.' **thick myst**: *caligo.*

18. **in pride**: so Wy., P., reading with St., cod. Amiat., R., Miss. Moz., and Beda, *Superbia*, but Vg., *Superba;* Rh., 'speaking the proud things of vanity.' S. Aug. Speculum has *Superbiam.* **that eschapis a litil, quhilkis**, &c.: *qui paululum effugiunt, qui in errore conversantur.* RV., 'those who are just escaping from them that live in error.'

quhen thai ar seruandis of corruptioun. For of (*a*) quham ony man is ouircummin, of him alsa he is seruand. [20] For gif men forsake the vncleennessis of the warld, be the knawing of our Lord and saluatour Jesu Crist, and eftsone ar wlappit in thir, (*b*) and ar ouircummin, the latter thingis ar made to thame werse than the foirmar. [21] For it was bettir to thame nocht to knaw the way of richtuisnes, than to turn agane eftir the knawing, fra that hali comandment that was betakin to thaim. [22] For that ilk verray prouerbe befell to thame, The honnd turnit agane to his spewing, and a sow is weschin in weltring in fenn.

Joh. viii.

Roma. vi. b. Luc. ix. f.

Math. xii. c. Heb. vi. a.

Act. v. a.

Prouerb. xxvi. b. Ecclesi. xxxiiii. b.

The Thred chapture.

Lo! ye maast dereworthe brethir, I write to you this secund epistile, in quhilk I stere your clere saule be monesting togiddir, [2] That ye be myndful of tha wordis, that I befoir said of the hali prophetis, and of

(*a*) *of* added above the line. (*b*) Before *thir*, *it* deleted.

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ii. 19. **quhen thai**: *cum ipsi;* Rh., 'whereas themselves.'

20. **be the knawing**: *in cognitione;* Wy., 'in the knowinge.' S. Jerome has *per scientiam;* Cassiodorus and the Moz. Missal, *in agnitionem.* **ar wlappit**: *implicati.*

22. **that ilk verray prouerbe**: *illud veri proverbii.* **turnit agane**: *reversus.* **spewing**: P., 'castyng'; Wy., 'woom, *or castyng vp.*' Vg., *vomitum.* **is weschin**: *lota;* P. supplies '*is.*' **in weltring**: P., 'in walwyng'; Wy., 'in the walewinge, *or slowe.*' Vg., *in volutabro.* Mammotrectus, 'est locus lutosus in quo inuoluitur porcus.' **in fenn**: so P.; Vg., *luti;* Wy., 'of cley, *or fen.*' Cod. Tolet. reads *ceni.*

iii. 1. **ye maast dereworthe brethir**: *charissimi.* Wy. omits it, with R. **in quhilk**: *in quibus.* **clere**: *sinceram.* **be monesting togiddir**: *in commonitione.*

2. **of the hali prophetis**: so Wy., P., reading *sanctorum prophetarum* with codd. Tolet., Demid., Harl. 1772, and the Moz. Missal.

the comandmentis of the hali apostilis of the Lord and saluatour. [3] First wit ye this thing, that in the last dais desaueris sal cum in desate, gangand eftir thar awn couatingis, [4] Sayand, Quhare is the behecht, or the cummyng of him? for sen the fadris deit, al thingis lastis fra the begynnyng of creature. [5] Bot it is hid fra thame willand this thing, that heuenis war befoir, and the erd, of watir, was standand be watir, be Goddis word; [6] Be quhilk that ilk word clenget, than be watir perysit. [7] Bot the heuenis that now ar, and the erd, ar kepit be the sammin word, and ar reseruit to fier in to the day of dome and perditioun of wickitmen. [8] Bot, ye maast dere, this aa thing be nocht hid to you, that a day anentis God is as a thousand yeris, and a thousand yeris ar as a day. [9] The Lord tarijs nocht

Act. xx. d. i. Timo. iiii. a. ii. Timo. iii. a. Jude i. c. Ezech. xii. d. ii. Tessa. ii. a.

Gene. i. a.

Gene. vii. d. Ecclesi. xvi. c. ii. Tessa. i. b. Psal. lxxxix. . . . Eze. xii. d.

iii. 2. **and of the comandmentis of the hali apostilis**: so Wy., P., reading *et sanctorum Apostolorum præceptorum*, which is not in any authority. R. has *a sanctis prophetis & sanctorum Apostolorum & preceptorum*; cod. Demid., *sanctorum Prophetarum et Apostolorum vestrorum et præceptorum*. **of the Lord and saluatour**: so P., but Wy., 'of the Lord sauyour.' Vg., *eorum, quæ prædixi verborum a sanctis Prophetis, et Apostolorum vestrorum, præceptorum Domini et Salvatoris*; Rh., 'of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour.'

3. **wit ye**: *scientes*. **desaueris**: *illusores*; Wy., 'illusours, *or scorners, or deceyuours*.' Rh., 'mockers.' J. Ham. (Cath. Traict., sig. V, iij. *v.*), 'Thair sall cum in the latter dayis begylaris in deceat, gangand efter yair auin concupiscence and lustis.'

4. **deit**: *dormierunt*; Wy., 'slepten.' **al thingis lastis**: *omnia sic perseverant*; Wy., 'so alle thinges lasten.'

5. **Bot it is hid**, &c.: *Latet enim eos hoc volentes*. **of watir, was standand be watir**: *de aqua, et per aquam consistens*. RV., 'compacted out of water and amidst water.'

6. **word**: Wy., P., 'world.' **clenget**: Wy., P., 'clensid'; reading *mundatus* by error for *inundatus*. Rh., 'by the which, that world then, being overflowed with water, perished.'

7. **ar kepit**: *repositi sunt*; S. Jerome quotes with *servantur*. **and ar reseruit**: *reservati*.

8. **is . . . ar**: P. supplies '*is*' and '*ben*.'

9. **tarijs**: *tardat*; Rh., 'slacketh.'

his behecht, as sum men gessis, bot he dois pacientlie for you, and will nocht that ony man perise, bot that almen turn agane to pennance. [10] For the day of the Lord sal cum as a theef, in quhilk heuenis with gret birr sal pas, and elementis salbe dissoluit be hete, and the erd, and al the werkis that ar in it, salbe brint. [11] Tharfor quhen al thir thingis salbe dissoluit, quhat manir men behuvis you to be in hali levingis and piteis, [12] Abidande and haastand into the cummyng of the day of our Lord Jesu Crist, be quham heuenis birnand salbe dissoluit, and elementis sal failye be birnyng of fier. [13] Alsa we abide be his behechtis new heuenis and new erd, in quhilkis richtuisnes duellis. [14] For quhilk thing, ye maast dere, abidand thir thingis, be ye besie to be fundin to him in pece vnspottit and vndefoulit. [15] And deeme ye lang abiding of our Lord Jesu Crist your hele, as alsa our maast dere bruthir Paule wrate to you, be wisdome gevin to him. [16] As in al epistilis he spekis in thame of thir thingis; in quhilkis ar sum hard thingis to vndirstande, quhilkis vnwise and vnstabile men depraues,

i. Peter iiii. a. Roma. ii. a. Ezech. xviii. d. Math. xxiiii. d. i. Tessa. v. a. Apo. iii. a. Esaie li. b. Psal. ci. d. Heb. i. b. F. 202 v.

Esaie lxv. c. Apo. xxi. a. Esaie lxvi. d. Math. xiii. a.

iii. 9. **for**' **you**: *propter vos.* **ony man**: *aliquos;* but cod. Tolet. and Fulgentius read *aliquem.*

10. **birr**: *impetu.* **and the erd . . . brint**: this clause is not in codd. Amiat., Fuld., Harl. 1772, Gigas, or R. **salbe brint**: *exurentur.*

11. **salbe dissoluit**: *dissolvenda sint.* **levingis and piteis**: *conversationibus et pietatibus.*

12. **haastand**: P., 'hi3ynge.' **of our Lord Jesu Crist**: *Domini;* but R. adds *nostri Jhesu Christi.* **sal failye**: *tabescent;* Rh., 'shall melt.' Mammotrectus, '·i· deficient.'

13. **Alsa**: *vero;* Wy., 'Sotheli.' **be**: *secundum.* St., Sixt., codd. Amiat., Fuld., Demid., Harl. 1772, R., and Beda have *et.*

15. **lang abiding**: *longanimitatem;* AV., 'long-suffering.' **Jesu Crist**: so P., adding *Jhesu Christi* as in R. But Vg., *Domini nostri* only, and so Wy.

16. **As**: Wy., P., 'As and'; *Sicut et.* **vnwise**: *indocti;* Wy., 'vnwijse, *or vnlauzt.*'

as alsa thai do vthiris scripturis, to thar awn perditioun.
17 Tharfor ye, brethir, befoir wittand kepe you self, that
ye be nocht desauet be errour of vnwisemen, and fall
away fra your awn sadnes. 18 Bot wax ye in the grace
and the knawing of our Lord Jesu Crist and saluatour;
to him be glorie now and into the day of euirlastingnes.
Amen.

iii. 16. **as alsa thai do vthiris scripturis**: *sicut et ceteras scripturas.* Wy., P. have 'othere.' J. Ham. (Fac. Traict., p. 29), 'Sum thingis difficil to be vnderstand, whilks the vnlearnit and vnconstant peruertis, as thay do vther scriptures, to thair auin perdition.'

17. **that yo be nocht desauet**: *ne . . . traducti;* Wy., 'lest ȝe ouerled, *or deceyued.*' Mammotrectus, 'ultra terminos fidei ducti'; codd. Amiat., Fuld., Harl. 1772, and R. spell *transducti.* Cod. Tolet. has *seducti.* **of vnwisemen**: *insipientium.* **sadnes**: *firmitate.*

18. **and saluatour**: Wy., P., 'and oure Sauyour'; they translate the reading of R., *domini nostri ihesu christi & saluatoris nostri.* Vg., *Domini nostri et Salvatoris Jesu Christi.* **be**: supplied by P., and underlined. **now**: *et nunc.*

The first Epistill of Sanct Jhonne.

i chap.

THAT thing that was fra the beginnyng, quhilk we herd, quhilk we saw with our een, quhilk we beheld, and our handis tuichet, of the word of lijf; and the lijf is schawit. [2] And we saw, and we witnesse, and tellis to you the euirlasting liif, that was anentis the fader, and apperit to vs. [3] Tharfor we tell to you that thing, that we saw and herd, that alsa ye haue fallouschip with vs, and our fallouschip be with the fader, and with his sonn Jesu Crist. [4] And we write this thing to you, that ye haue ioy, and that your ioy be full. [5] And this is the telling, that we herde of him, and tellis to you, that God is licht, and thar ar na mirknessis in him. [6] Gif we say, that we haue fallouschip with him, and we wandir in mirknessis, we lee, and dois nocht treuth. [7] Bot gif we walk in licht, as alsa he is in licht, we haue fallouschip togiddir; and the blude of Jesu Crist, his sonn, clenges vs fra

Joh. i. b. ii. Peter i. c. Joh. xx. d.
Joh. xvii. a.
Joh. xvi. c. ande xvii. b.
ii. Joh. i. b.
Joh. xvii. b. Psal. xiiii. a.
Esaie xxxiii. b. Hebre. ix. b. i. Peter i. c.

i. 1. **tuichet**: *contrectaverunt;* Rh., 'have handled.'

2. **anentis the fader**: *apud Patrem.*

3. **Tharfor**: so Wy., P., translating *Quod ergo* as in codd. Tolet., Harl. 1772, R., the Moz. Missal, and S. Aug., who also reads *quæ ergo.* Vg., with codd. Amiat., Fuld., Demid., omits *ergo.*

5. **telling**: *annunciatio.*

7. **togiddir**: *ad invicem;* Rh., 'one toward another.' **of Jesu Crist**: so P., with Vg., but Wy., 'of Jhesu,' with codd. Fuld., Gigas, R., and Fulgentius.

Apoc. i. a. al synn. 8 Gif we say, that we haue nocht synn, we
Prouerb. xxix. a. desaue vs self, and treuth is nocht in vs. 9 Gif we
iii. Reg. viii. g. ande ix. a. knawleche our synnis, he is faithfull and iust, that he
Joh. xiii. b. forgeue to vs our synnis, and clenge vs fra al wickitnes.
Prouerb. xxviii. b. 10 And gif we say, we haue nocht synnit, we mak him
Ecclesi. vii. c. a lear, and his word is nocht in vs.
Psal. xxxi. a.

The Secunde chaptur. ✠

F. 203 r. My litil sonnis, I write to yow thir thingis, that ye
Heb. vii. (a) synn nocht. Bot gif ony man synnis, we haue ane aduocat anentis the fader, Jesu Crist, 2 And he is
Roma. iii. c. the forgeuenes for oure synnis; and nocht aanly for

(a) The first three marginal references to the preceding chapter are written here and deleted.

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i. 8. **Gif we say**, &c.: Abp. Ham. (p. 263), 'Gyf we say that we have na synne we begyle our self, and thair is na verite in us.' Burne (f. 3), 'Gif ve say that ve haue not syn ve deceaue our selfis, and the treuth is not in vs': *id.* (f. 5 *v.*), 'quha sayis he is vithout syn he is ane lear.'

9. **Gif we knawleche**, &c.: J. Ham. (Fac. Traict., p. 267), 'Gif we confesse our sinnes, he is faithful and iust to forgiue ws our sinnes, and to cleinge ws from all our iniquities.'

10. **And gif**: so P., but Vg., *Si;* Wy., 'If.' Codd. Harl. 1772, Flor., and S. Aug. read *Quod si.*

ii. 1. **Bot gif**: *Sed et si;* but codd. Flor., Harl. 1772, S. Aug., and many early quotations omit *Sed.* **Jesu Crist**: so P., omitting to translate *justum*, which is in all the authorities. Abp. Ham. (p. 164), 'We haif ane advocat with the father, quhilk advocat is Jesus Christ.'

2. **forgeuenes**: *propitiatio.* Wy., 'helpyng.' **nocht aanly**, &c.: *non pro nostris autem tantum, sed etiam pro totius mundi.* P. supplies '*synnes*' and '*the synnes.*' Abp. Ham. (p. 223), 'It is he that hes maid just satisfactioun for all our synnis.' J. Ham. (Cath. Traict., f. 98), 'He is ye propiciatore sacrifice for our synnis.' Vv. 1, 2: Gau (p. 50), 'Ye haiff ane aduocat befor the Fader, richtuss Iesus Christ and he is help for our sinnis, and noth alanerlie for our sinis bot for al the sinnis of the vardil.'

our synnis, bot alsa for the synnis of al the warld.
[8] And in this thing we wate, that we knaw him, gif
we kepe his comandmentis. [4] He that sais that he i. Joh. iiii. c.
knawis God, and kepis nocht his comandmentis, is
a lear, and treuth is nocht in him. [5] Bot the cheritee Joh. xiii. b. d.
of God is perfite verralie in him, that kepis his word. i. Peter ii. c.
In this thing we wate, that we ar in him, gif we ar
perfite in him. [6] He that sais, that he duellis in him,
he aw to walk as he walkit. ✠ [7] Maast dere brethir,
‡ I write to you, nocht a new mandment, bot the auld
mandment, that ye had fra the begynnyng. The auld
mandment is the word, that ye herde. [8] Eftsone I Joh. xiii. d. ande xv. b.
write to you a new comandment, that is trew bathe
in him and in you; for mirknessis ar passit, and

‡ Writ to you.) The law of luf towart our nychtbour is sum tyme callit new ande sum tyme auld; auld, becauss it was gevin of auld be the prophetis, and writtin in mennis hartis be the fynger of Gode. New, becauss it was renewit aganne be Crist. Lyk as Deutro-

ii. 3. **knaw**: P., 'knowen.' Vg., *cognovimus;* Wy., 'han knowun.'

4. **God**: so Wy., P., reading *Deum* with St., Sixt., R.; but Hent., Clem., with the four Vg. codices, Harl. 1772, Flor., the Sarum Miss., Lucifer, Beda, have *eum.* Vv. 3, 4: Abp. Ham. (p. 24), 'Be this we understand that we ken God, gif we keip his commandis, for he that sais that he kennis God and kepis nocht his commandis, he is ane lear, and in him thair is na verite.'

5. **that kepis his word**: *Qui autem servat verbum eius;* P. inverts the sentence. **the cheritee of God**: so P., with Vg., but Wy. omits the last two words without good authority. **In this thing**: so Wy., P., reading *in hoc* with St., Hent., and the authorities generally, but Sixt., Clem., *et in hoc*, with R. **in him**: *in ipso;* but codd. Harl., Tolet. have *in eo.* **gif we ar perfite in him**: so P., and similarly Wy., translating the clause added in R., S. Augustine, and the Sarum Missal, *si in ipso perfecti fuerimus.* MS. Corb. 2 (Sabatier) has on the margin, *si in ipso consummamur.* Not in St., Hent., Sixt., Clem., or the codices. Vv. 4, 5: King (f. 30), 'quha sayis that he knawis God, and keipis nocht his commandimentis, is ane lyar, and the treuth is nocht in him: bot quha keips his words trewlie, the loue of God is perfect in him, theirby we knawe yat we ar in him.'

6. **in him**: *in ipso;* but codd. Harl. 1772, Tolet., have again *in eo.* **he aw to walk**: *debet . . . et ipse ambulare;* Rh., 'ought even as he walked, himself also to walk.'

7. **Maast dere brethir**: *Charissimi*, and so frequently.

verray licht schynes now. [9] He that sais, that he is in licht, and haatis his bruthir, is in mirknes yit. [10] He that luvis his bruthir, duellis in licht, and sclandir is nocht in him. [11] Bot he that haatis his bruthir, is in mirknessis, and wandris in mirknessis, and wate nocht quhare he gais; for mirknessis has blindit his een. [12] Litil sonnis, I write to you, that your synnis (*a*) ar forgevin to you for his name. [13] Fadris, I write to you, for ye haue knawne him, that is (*b*) fra the begynnyng. Yonngmen, I write to you, for ye haue ouircummin the wickit. [14] I write to you, yonng childir, for ye haue knawne the fadir. I write to you, brethir, for ye haue knawne him, that is fra the beginnyng. I write to you, yonngmen, for ye ar stark, and the word of God duellis in you, and ye haue ouircummin the wickit. [15] Will ye nocht lufe the warld, nor tha thingis that ar in the warld. Gif ony man luvis the warld, the cheritee of the fadir is nocht in him. [16] For althing that is in the warld, is couatice of flesch, and couatice of een, and pride of lijf, quhilk is nocht of the

Lac. xxiiii. d. Act. iiii. a.

nomicu, the fyft buk of Moyses, is callit the secunde law, nocht that it differis fra the first, bot becauss it was renewit and receauit agane vnto the childrenn of the Jewes, quhais fathers dyed in the wildernesse.

(*a*) Before *synnis*, *sonnis* deleted.
(*b*) *that is* added above the line.

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ii. 9. **yit**: *usque adhuc;* Rh., 'even until now.'

10. **sclandir**: *scandalum.*

11. **wandris**: *ambulat.* Abp. Ham. (p. 76), 'He that hettis his brother, he is in myrknes.'

12. **your synnis**: *peccata;* but St. adds *vestra* with cod. Gigas and R.

13. **the wickit**: *malignum;* Rh., 'the wicked one'; and similarly in the next verse.

14. **I write to you, brethir, . . . beginnyng**: so P.; the clause is not in Wy. or Vg., codd. Amiat., Tolet. Codd. Fuld., Demid., Gigas, Lect. Luxov., have, as in ver. 13, *Scribo vobis, patres, quia cognovistis eum, qui ab initio est.* R. has it here, but not in ver. 13. Harl. 1772 substitutes *agnovistis* for *cognovistis.* The repetition is in the Greek; Beda and St Augustine note, 'Commendat hoc et repetit.' **stark**: Wy., P., 'stronge.'

warld. [17] And the warld sal passe, and the couatice of it; bot he that dois the will of God, duellis withoutin end. [18] My litil sonnis, the last hour is; and as ye haue herd, that antecrist cummis, now mony antecristis ar made; quharfor we wate, that it is the last hour. [19] Thai went furth fra vs, bot thai war nocht of vs; for gif thai had bene of vs, thai had duelt with vs; bot that thai be knawne, that thai be nocht of vs. [20] Bot ye haue anoynting of the Haligaast, and knawis althingis. [21] I wrate nocht to you, as to men that knew nocht treuth, bot as to men that knew it, and for ilk lesing is nocht of treuth. [22] Quha is a leare, bot this that denyis that Jesus is nocht Crist? This is antecrist, that denyis the fadir, and the sonn. [23] Sa ilk that denyis the sonn, has nocht the fadir; bot he that knawlechis the sonn, has alsa the fadir. [24] That thing that ye herd at the begynnyng,

Psal. lxxxxi. a. Esaie xl. a. i. Cor. vii. d. Joh. vi. c. Math. xxiiii. . . . Joh. v. d. ande xiii. c.

F. 203 v.

Actuum xx. d. i. Cor. xi. b. Heb. i. b.

Joh. xiiii. a.

ii. 17. **sal passe**: so Wy., P., reading *transibit* with cod. Amiat., R., and S. Cyprian. But Vg., with most authorities, *transit*. Cod. Harl. 1772 has *transiit*; Priscillian, *præterit*.

18. **now**: so Wy., P., reading *nunc* with St., Hent., codd. Fuld., Demid., Flor., Beda, and R.; but Sixt., Clem. have *et nunc*. S. Aug. quotes with *nunc* and *nunc autem*, and codd. Amiat., Tolet., Harl. 1772, and Lucifer read the latter.

19. **thai had duelt**: *permansissent utique*; Rh., 'they would surely have remained.' Cod. Flor. omits *utique*, and Optatus quotes with *mansissent nobiscum*. **thai be knawne**: *manifesti sint*. **thai be nocht**: *non sunt omnes*; cod. Gigas omits *omnes*.

20. **of the Haligaast**: *a Sancto*; but R. has *a spiritu sancto*.

21. **to men that knew nocht**: *ignorantibus*. **to men that knew**: *scientibus*.

22. **this that denyis**: *is, qui negat*. **is nocht**: so Wy., P., reading *non est* as in St., Hent., codd. Amiat., Tolet., Demid., Harl. 1772, R., and Beda. But Sixt., Clem. omit *non*, with codd. Fuld., Gigas. Cod. Flor. reads *quia is est Christus*; the Sarum Missal, *qui credit quoniam Jesus non est Christus*.

23. **Sa ilk that denyis**: *Omnis, qui negat*. **has nocht**: *nec . . . habet*. **bot he that**: so P.; Wy., 'forsothe he,' both reading *qui autem* with cod. Tolet., R., Priscillian, and the Sarum Missal. Vg. omits *autem*, with cod. Amiat. and other authorities. S. Augustine has *et qui*; Lucifer, *qui vero*.

duell it (*a*) in you; for gif that thing duellis in you, quhilk ye herd at the begynnyng, ye sal duell in the sonn and in the fadir. [25] And this is the behecht, that
Esaie liiii. c. Joh. vi. e. xiiii. c. ande xvi. b. he behecht to vs, euirlasting lijf. [26] I wrate thir thingis to you, of thame that desaues yow, [27] And that the anoynting quhilk ye resauet of him, duell in you. And ye haue nocht nede, that ony man teche you, bot as his anoynting techis yow of al thingis, and it is trew, and it is nocht lesing; and as he taucht you, duell ye in him. [28] And now, ye litil sonnis, duell ye in him, that
Sapi. v. a. quhen he sal appere, we haue a traist, and be nocht confoundit of him in his cumming. [29] Gif ye wate that he is iust, wit ye that alsa ilk that dois richtuisnes, is born of him.

iii chapt.

Se ye quhat manir charitee the fadir gaue to vs, that
Joh. xvi. c. i. Cor. ii. a. we be namet the sonnis of God, and be his sonnis. For this thing the warld knew nocht vs, for it knew
Luc. xx. a. Roma. viii. a. i. Cor. xv. a. Collo. v. a. nocht him. [2] Maast dere brethir, now we ar the sonnis of God, and yit it apperit nocht, quhat we salbe. We wate, that quhen he sal appere, we salbe like him,
Phi. ii. c. for we sal se him as he is. [3] And ilkman that has

(*a*) *duellit* in MS.

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ii. 24. **for gif**: so Wy., P., reading *Quia si*, as in St., Sixt., and the Sarum Missal, or *Quod si*, as in codd. Flor., Harl. 1772, and S. Augustine. R. has *si autem*. Hent., Clem., with cod. Amiat., read *Si*. **at the begynnyng**: *ab initio*. **ye sal duell**: *et vos . . . manebitis*.

26. **desaues**: *seducunt*.

27. **And that the anoynting**, &c.: *Et vos unctionem, quam accepistis ab eo, maneat in vobis;* Rh., 'And you, the unction which you have received from him, let it abide in you.' Sixt., R. omit *vos*, without good authority.

28. **traist**: Wy., P., 'trist'; *fiduciam*.

29. **richtuisnes**: *justitiam*.

iii. 1. **be his sonnis**: *simus;* P. supplies '*hise sones*.'

this hope in him, makis him self haly, as he is haly.
4 Ilkman that dois synn, dois alsa wickitnes, and synn
is wickitnes. 5 And ye wate, that he apperit to do Joh. viii. d.
away synnis, and synn is nocht in him. 6 Ilkman that
duellis in him, synnis nocht; and ilk that synnis,
seis nocht him, nouthir knew him. 7 Litil sonnis,
naman desaue you; he that dois richtuisnes, is iust,
as alsa he is iust. 8 He that dois synn, is of the
deuile; for the deuil synnis fra the begynnyng. In F. 204 r.
this thing the sonn of God apperit, that he vndo the
werkis of the deuil. 9 Ilkman that is born of God, i. Joh. v. c. i. Peter i. d.
dois nocht synn; for the seed of God duellis in him,
and he may nocht do synn, for he is born of God.
10 In this thing the sonnis of God ar knawne, and Joh. xiii. b.
the sonnis of the feend. Ilk man that is nocht iust,
is nocht of God, and he that luvis nocht his bruthir
is nocht of God. 11 For this is the telling, that ye
herd at the begynnyng, that ye lufe ilk vthir; 12 Nocht Gene. iiii. b.
as Caym, that was of the euile, and slew his bruthir.
And for quhat thing slew he him? For his werkis
war euile, and his bruthiris iust. ✠ 13 Brethir, will ye Joh. xv. b.

iii. 3. **as he**: *sicut et ille.*

5. **synnis**: so Wy., P., but Vg., *peccata nostra*, without good authority.

6. **seis . . . knew**: *vidit . . . cognovit;* Rh., 'hath not seen him, nor known him.'

7. **richtuisnes**: *justitiam.* Burne (f. 3 *v.*), 'quhasoeuir dois iustice, he is iust.'

8. **In this thing**: *In hoc;* Rh., 'For this.' RV., 'To this end.' **vndo**: *dissolvat.* Burne (f. 2 *v.*), 'Christ hes cummit for the destruction of the vark of the Deuil.'

9. **the seed of God**: *semen ipsius;* Tertullian quotes with *Dei.* **he may nocht do synn**: *non potest peccare.* Burne (f. 151), 'he quha is borne of God, synnis nocht becaus the seid of God remanis in him.'

10. **is nocht of God**: the repetition of the phrase is found only in some MSS. of P., and underlined, as not being in Vg.

11. **telling**: *annunciatio.* **at the begynnyng**: *ab initio.*

12. **of the euile**: *ex maligno;* Rh., 'of the evil one.' **and his bruthiris**: *fratris autem ejus.*

nocht wonndir, gif the warld hatis yov. [14] We wate, that we ar translatit fra dede to lijf, for we lufe brethir.
Math. v. c. Apoc. xxii. b. He that luvis nocht, duellis in dede. [15] Ilkman that haatis his bruthir, is a manslaere; and ye wate, that ilk manslaer has nocht euirlasting lijf duelling in him.
Joh. iii. c. ande xv. b. [16] In this thing we haue knawne the charitee of God, for he puttit his lijf for vs, and we aw to put our
Roma. v. b. Deutro. xv. a. lyues for our brethir. [17] He that has the substance of this warld, and seis that his bruthir has nede, and closis his entralis fra him, how duellis the cheritee
Jaco. ii. b. of God in him? [18] My litil sonnis, lufe we nocht in word, nouthir in toung, bot in werk and treuth. ✠ [19] In this thing we knaw, that we ar of treuth, and in his sicht we monest our hartis. [20] For gif our hart repreues vs, God is (*a*) mare than our hart, and knawis al thingis. [21] Maast dere brethir, gif our hart reprevis nocht vs,

(*a*) *is is* in MS.

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iii. 14. **He that luvis**, &c.: Abp. Ham. (p. 54), 'He that hais nocht the lufe of God and his nychbour, dwellis in dede.'

15. **in him**: so Wy., P., reading *in se* with St., codd. Amiat., Fuld., Demid., Flor., Ziegler's Fragments, the Moz. Brev., the Sarum Miss., Lucifer, Columbanus, Beda. Vg., with slight authority, *in semetipso.*

17. **substance**: Wy., 'substaunse'; P., 'catel,' but one MS. has 'substaunce, *or catel.*' Vg., *substantiam.* **seis . . . closis**: *viderit . . . clauserit.* Abp. Ham. (p. 247), 'He that hes the substance of this warld and seis his brother have necessitie or mister, and closis his hart fra him, quhow can the lufe of God dwel in him?'

18. **in werk**: *opere;* Rh., 'in deed.' Abp. Ham. (p. 73), 'Lat us nocht lufe our nychbour allanerly with word and toung, bot with deid and verite.'

19. **we monest**: so Wy., P., reading *suademus* with codd. Amiat., Demid., Harl. 1772, Ziegler's Fragments, R., S. Aug. Speculum. S. Aug. elsewhere has *persuademus;* cod. Fuld., *suadeamus.* Vg., with cod. Tolet., Flor., has *suadebimus;* Rh., 'we shall persuade.'

20. **repreues**: so P., but Vg., *reprehenderit;* Wy., 'shal reproue us, *or vndernyme,*' and similarly in ver. 21. But Ziegler's Frag. have *reprehendat* here and in ver. 21.

we haue traist to God; [22] And quhat euir we sal ask, we sal resaue of him, for we kepe his comandmentis, and we do tha thingis that ar plesand befoir him. [23] And this is the comandment of God, that we beleue in the name of his sonn Jesu Crist, and that we lufe ilk vthir, as he gaue bidding to vs. [24] And he that kepis his comandementis, duellis in him, and he in him. And in this thing we wate, that he duellis in vs, be the spirit, quham he gaue to vs.

Joh. xvi. c. i. Joh. v. b.

Jaco. iii. a. Joh. xiii. d. ande xv. b.

i. Joh. iiii. b.

Roma. viii. a.

iiij chapter.

Maast dere brethir, will ye nocht beleue to ilk spirit, bot preue ye spiritis, gif thai ar of God; for mony fals prophetis went out in to the warld. [2] In this the spirit of God is knawne; ilk spirit that knawlechis that Jesu Crist has cummin in flesch, is of God; [3] And ilk spirit that fordois Jesu, is nocht of God. And this is antecrist, of quham ye herd, that he cum; and richt now he is in the warld. [4] Ye, litil sonnis, ar of God, and ye haue ouircummin him; for he that is in you is mare, than he that is in the warld. [5] Thai ar of the warld, tharfor thai spek of the warld, and the warld heris thame. [6] We ar of God; he that knawis God, heris vs; he that is nocht of God, heris nocht vs. In this thing we knaw the spirit of treuth, and the spirit of errour. [7] Maast dere brethir, lufe we togiddir, for charitee is of God; and ilk that luvis his bruthir, is bornn of God, and knawis God. [8] He that

iii. Reg. xiii. a.

Math. v. b. i. Joh. ii. b.

ii. Joh. i. b.

F. 204 v.

Joh. viii. b.

Joh. iii. c.

iii. 23. **of God**: so P., but Vg., *ejus;* R. has *Dei.* **bidding**: Wy., 'heest'; P., 'heeste.' Vg., *mandatum.*

24. **be the spirit**: *de Spiritu;* Wy., 'of the spirit.'

iv. 3. **fordois**: *solvit;* Wy., 'dissolueth, *or fordoith.*' **cum**: Wy., P., 'cometh'; *venit.* **richt now**: *nunc jam.*

7. **his bruthir**: so Wy., P., adding *fratrem suum* with cod. Tolet., Ziegler's Fragments, and R. Cod. Demid. has *fratrem.* Vg., *qui diligit.*

luvis nocht, knawis nocht God; for God is charitee.
Roma. v. a. [9] In this thing the charitee of God apperit in us, for God send his aan begottin sonn into the warld, that
ii. Cor. v. c. Coll. i. b. we leeue be him. [10] In this thing is charitee, nocht as we had luvit God, bot for he first luvit us, and send his sonn forgeuenes for our synnys. [11] Ye maast dere brethir, gif God luvit vs, we aw to luve ilk vthir.
Exod. xxxiii. d. Deut. xl. b. [12] Na man saw euir God; gif we luve togiddir, God duellis in vs, and the charitee of him is perfite in vs.
Joh. i. b. [13] In this thing we knaw, that we dùell in him, and
i. Timo. vi. c. he in us; for of his spirit he gaue to us. [14] And we
i. Joh. iii. c. saw, and witness, that the fadir send his sonn saluatour
Joh. vi. f. of the warld. [15] Quha euir knawlechis, that Jesus is the sonn of God, God duellis in him, and he in God. [16] And we haue knawne, and beleues to the charitee, that God has in us. ✠ God is charitee, and he that duellis in charitee, duellis in God, and God in him. [17] In this thing is the perfite charitee of God with

iv. 8. **knawis nocht God**: so P., with Vg., *non novit Deum*. But Wy., 'hath not charite, nether knew God,' with cod. Memmianus, *non habet caritatem et non novit Deum*.

10. **forgeuenes**: so P., but Wy., 'helpinge.' Vg., *propitiationem*. Vv. 9, 10: Abp. Ham. (p. 44), 'In this apperit the greit lufe of God towart us, that he hes send his only natural sone in this warld that we mycht leive be him . . . In this standis the greit lufe of God quhilk he hais schawin to us, that we prevenit nocht God with our lufe, luffand him first, bot he prevenit us first with his lufe, schawand his infinite lufe first of all to us, in that, that he hais send his awin sone our salviour, Jesus Christ to us, to mak ane perfite mendis, and just satisfaction for all our synnis.'

11. **gif God luvit vs**: so Wy., P., omitting *sic* with codd. Demid., Harl. 1772, Gigas, the Moz. Miss., and R. Vg., *si sic Deus dilexit nos*. **we aw**: *et nos debemus*, without recorded variant.

15. **knawlechis**: *confessus fuerit*.

16. **beleues**: Wy., P., 'bileuen,' reading *credimus* with codd. Amiat., Tolet., R., S. Aug. Speculum, and the Moz. Miss. Vg., *credidimus*. J. Ham. (Fac. Traict., p. 372), 'God is charitie, and wha remaines in charitie, remaines in God, and God in him.'

17. **In this thing**, &c.: *In hoc perfecta est charitas Dei nobiscum*. There is but slight authority for *Dei*, which Hent. omits. Rh., 'In this is charity perfected with us.'

us, that we haue traist in the day of dome; for as he is, alsa we ar in this warld. [18] ‡Dreed is nocht in charite, bot perfijt cheritee puttis out drede; for drede has payn. Bot he that dredis, is nocht perfijt in charitee. [19] Tharfor luve we God, for he luvit vs befoire. [20] Gif ony man sais that I luve God, and hatis his bruthir, he is a lear. For he that luvis nocht his bruthir, quhilk he seis, how may he luve God, quham he seis nocht? [21] And we haue this comandment of God, that he that luvis God, luve alsa his bruther. Ephe. iii. b.

‡ Dreid is nocht.) The scriptur makis mentioun of twa feeris. The anne is quhen a mann fearis God as anne child fearis his fader; and blyssed ar thai that hes this dreid, Psal. cxxvii., for it is the begynnyng of wysdomme, Prouerb. i., Ecclesi. i., Psal. cx. The other dreid is quhan a seruand dreidis his maister, or quhan a mann is affrayed of his enemy; and sic feer thar was in the Israelites quhen thai hard the thunddyr and fyrflawcht at the giffin of the law, Exod. xix. Bot thai that be lufferis of the law of Gode hess na

The v chapture.

Ilk man that beleues that Jesus is Crist, is born of God; and ilkman that luvis him that generit, luvis him that is born of him. [2] In this thing we knaw, that we lufe the childir of God, quhen we luve God, and dois his comandmentis. [3] For this is the charitee of God, that we kepe his comandmentis; and his comandmentis ar nocht havy. ✠ [4] For all thing that is born of God, ouircummis the warld; and this is the victorie that ouircummis the warld, our faith. [5] And quha is he that ouircummis the warld, bot he that beleues that Jesus is the sonn of God? [6] This Math. xvi. c. Joh. i. a. Joh. xiiii. b. Math. xi. c. Joh. xvi. d. i. Cor. xv. f. F. 805 r.

iv. 18. **payn**: *poenam.*

20. **Gif ony man**, &c.: Abp. Ham. (p. 77), 'Gyf ony man will say I lufe God, and hettis his nychbour, he is ane lear.'

v. 1. **luvis him that is born**: *diligit et eum qui natus est;* but cod. Amiat., Ziegler's Fragments, S. Aug. Speculum, and the Miss. Moz. omit *et.*

3. **havy**: P., 'heuy'; Wy., 'greuouse'; *gravia.* King (f. 30), 'This is the trew loue of God, that we obserwe his commandiments, and his commandiments ar nocht hawie.'

4. **the victorie**, &c.: Abp. Ham. (p. 128), 'Faith is the vertew, quhair throch ye get victorie and ouercummis the warld.'

5. **And quha is he**: so P., and similarly Wy., both reading *Quis est autem* with St., codd. Tolet., Demid., Ziegler's Frag., the Gloss, and Corpus Miss.; but Vg. omits *autem.* Gau (p. 37), 'quhay ouercumis the vardil bot he that trowis that Iesus is the sone of God?'

Math. iii. b. ande xvii. a. is Jesus Crist, that com be watir and blude; nocht in watir aanly, bot in watir and blude. And the

Joh. i. d. ande xii. d. spirit is he that witnessis, that Crist is treuth. [7] For thre ar, that gevis witnessing in heuen, the Fader, and the Sonn, and the Haligaast; and thir thre ar aan. [8] And iii ar, that gevis witnessing in erd, the

Joh. v. d. Joh. iii. c. Roma. viii. b. spirit, watir, and blude; and thir iii ar aan. [9] Gif we resaue the witnessing of men, the witnessing of God is mare; for this is the witnessing of God,

Gall. iiii. a. that is mare, for he witnessit of his sonn. [10] He that beleues in the sonn of God, has the witnessing of God in him. ☙ He that beleues nocht to the sonn, makis him a lear; for he beleues nocht in the witnessing, that God witnessit of his sonn. [11] And this is the witnessing, for God gaue to you euirlasting

sic fearfulness in them, for thai tak God for thair mercyful father, ande nocht for a cruell tyrann.

v. 6. **This is Jesus Crist**, &c.: the same order in Wy., P., but Vg., *Hic est, qui venit per aquam et sanguinem, Jesus Christus.*

7. **and the Sonn**: P., 'the Sone'; Wy., 'the Word, *or Sone.*' The 'and' is an unwarranted addition by Nisbet: the codices and editions have uniformly *pater verbum et spiritus sanctus*, with the exception of cod. Memmianus, which reads *Pater et Filius et Spiritus sanctus*, and Ziegler's Frag., *Pater et.* Gau (p. 54), 'thair is iii thingis quhilk beris witnes in the hewine the fader, the sone, and the halie spreit and thir iii ar ane thing.'

8. **watir**: so Wy., P. Vg., *et aqua*, but *et* is omitted by St., Hent., with codd. Demid., Memm., R., the Speculum, Beda, and the Corpus Missal. Wy., P. translate this famous passage (vv. 7, 8) in the current form of the xivth century, which was practically that adopted in the Vg. For the readings, see Westcott, The Epistles of St John, pp. 202–209. Burne (f. 10), 'Thair be thre thingis quhilk geuis vitnes in earh, the spreit, the valter, and the blude, and thir thre ar bot ane thing.'

10. **in the sonn**: so P., reading *in Filio* with codd. Amiat., Fuld., Tolet., Harl. 1772, Ziegler's Frag., and the Speculum. But Vg., *in Filium*; Wy., 'in to the sone.' **in him**: *in se.* **in the witnessing**: so Wy., P., reading *in testimonio* with codd. Amiat., Fuld., Tolet., Demid., Harl. 1772, and R. Vg., *in testimonium.* The Speculum has *testimonio.*

11. **to you**: so P., probably by inadvertence, for there is no authority for *vobis.* Vg., *nobis.*

lijf, and this lijf is in his sonn. [12] He that has the sonn of God, has alsa lijf; he that has nocht the sonn of God, has nocht lijf. [13] I write to you thir thingis, that ye wit, that ye haue euirlasting lijf, quhilkis beleues in the name of Goddis sonn. [14] And this is the traist quhilk we haue to God, that quhat euir thing we ask eftir his will, he sal here vs. [15] And we wate, that he heres vs, quhat euir thing we ask; we wate, that we haue the askingis, quhilkis we ask of him. [16] He that wate that his bruthir synnis a synn nocht to the dede, ask he, and lijf salbe gevin to him that synnis nocht to the dede. ‡ Thar is a synn to the dede; I say, that ony man pray nocht for it. [17] Ilk wickitnes is synn, and thar is synn to dede. [18] We wate, that ilkman that is born of God, synnis nocht; bot the generatioun of God kepis him, and the wickit tuiches him nocht. [19] We wate, that we ar of God, and al the warld is set in euile. [20] And we wate, that the sonn of God com in flesch,

Joh. i. a.

Joh. vi. d. ande xvi. c.

Mat. xii. c. i. Joh. i. c.

‡ Thair is a synn.) This is the synn aganiss the Haly Gaist quhair of thou reiddis, Math. xii.

Jere. vii. b.

Math. xii. c.

Joh. viii. b.

v. 12. **He that has the sonn of God**: so P., but with the last two words in italics. St., Sixt., with cod. Tolet. and Ziegler's Frag., add *Dei*. **has alsa lijf**: so P., and Wy., 'hath and lijf,' both reading *habet et vitam*, not in any authority. Vg., *habet vitam*. **of God**: Wy., P., on the second occasion of their occurrence in this verse, put these words in italics; but *Dei* is added by St., Sixt., Hent., codd. Fuld., Tolet., Harl. 1772, Ziegler's Frag., the Léon palimpsest (Berger, p. 10), R., and Beda. Clem. omits it.

14. **to God**: so Wy., P., translating *ad Deum* as in St., Sixt.; but Hent., Clem. read *ad eum* with the best authorities. **we ask**: *petierimus;* Wy., 'we shulen axe,' and similarly in ver. 15. **he sal here**: so Wy., P., reading *audiet* as in R., but Vg., *audit* with the codices and other authorities.

16. **I say**, &c.: so three MSS. of P., but others have 'not for it Y seie, that ony man preie.' Vg., *non pro illo dico ut roget quis*.

18. **the wickit**: *maligmus;* Rh., 'the wicked one.'

19. **is set in euile**: *in maligno positus est;* RV., 'lieth in the evil one.' Abp. Ham. (p. 193), 'All the warld is gevin to evil.'

20. **com in flesch**: so P., but Vg. has *venit* merely. Wy., 'cam, and clothide flesch for cause of us, and suffride, and roos ayen fro deede men, and toke us to,' translating the interpolation in cod.

and gaue to vs witt, that we knaw verray God, and
Luc. xxiiii. d. be in the verray sonn of him. 21 This is verray God, and euirlasting lijf. My litil sonnis, kepe you fra mawmentis.

Sanger. 15 and cod. Regius (Berger, p. 99), *et carnem induit nostri causa et passus est et resurrexit a mortuis et adsumpsit nos*, which is also in cod. Tolet. and the Speculum, but with omission of *et* after *mortuis*. Hilarius quotes *et concarnatus est propter nos & passus est & resurgens de mortuis assumpsit nos*, and Faustinus similarly, but with *incarnatus*.

v. 21. **mawmentis**: P., 'maumetis.' Vg., *simulacris;* Wy., 'simulacris, *or coueytise*,' the latter being explained by Bede's comment, 'Custodite vos a philargyria, quae est simulacrorum seruitus.'

The Secund Epistil of Jhonne.

THE elderman to the chosen lady and to hir childir, quhilkis I luve in treuth; and nocht I alaan, bot alsa almen that knawis treuth, [2] For the treuth that duellis in you, and with you salbe withoutin end. F. 205 v. [3] Grace be with you, mercy, and pece of Gode the fader, and of Jesu Crist, the sonn of the fader, in treuth and charitee. [4] I ioyit full mekile, for I fand Math. xvii. a. of thi sonnis gangand in treuth, as we resauet comandment of the fader. [5] And now I pray thee, lady, nocht i. Joh. ii. a. as writing a new comandment to thee, bot that that we had fra the begynning, that we luve ilk vthir. [6] And this is charitee, that we walk eftir his comandmentis. For this is the comandment, that as ye herd at the begynnyng, walk ye in him. [7] For mony desaueris went out into the warld, the quhilkis knawlechis nocht i. Joh. ii. c. ande iiii. a. that Jesus Crist has cummin in flesch; this is a desauer

1. **knawis**: *cognoverunt;* Wy., 'knewen.'

2. **in you, and with you**: so Wy., P., reading *in vobis et vobiscum*, with St., V.; but Vg., with the authorities generally, *in nobis et nobiscum.*

3. **and pece**: so Wy., P., but with no authority for the conjunction. Vg., *gratia, misericordia, pax.* **and of Jesu Crist**: so Wy., P., but Vg., *et a Christo Jesu.* Cod. Demid. and R. have *et Jesu Christo;* Tolet., *et a Domino Jesu Christo.*

6. **walk ye in him**: so P., Wy., 'in him walke ȝe.' Vg., *ut quemadmodum audistis ab initio, in eo ambuletis.*

7. **in flesch**: so Wy., P., with the reading *in carne*, as in codd. Demid., Harl. 1772, R., and Beda. Codd. Amiat., Fuld. have *venientem in carne.* Vg., *in carnem.*

and antecrist. [8] Se ye yow self, that ye tyne nocht the thingis that ye haue wroucht, that ye resaue full
Joh. xiiii. c. mede; [9] Witting that ilkman that gais befoir, and duellis nocht in the teching of Crist, has nocht God. He that duellis in the teching, has baath the sonn
i. Tessa. iii. b. and the fadir. [10] Gif ony man cummis to yow, and bringis nocht this teching, will ye nocht resaue him in to hous, nouthir say ye to him, Haile. [11] For he that sais to him, Haile, comonis with his euile werkis. Lo! I befoir said to you, that ye be nocht confonndit in the day of our Lord Jesu Crist. [12] I haue ma thingis to write to you, and I wald nocht be perchemynn and jnk; for I hope that I sal cum to you, and speke
Joh. iii. b. mouth to mouth, that your ioy be full. [13] The sonnis of thi chosen sistir greetis thee wele. The grace of God be with thee. Amen.

8. **tyne**: P., 'lesen'; Wy., 'leese.'

9. **Witting that**: so Wy., P., translating *Scientes quia* as prefixed in R. to the Vg., *Omnis qui*. **gais befoir**: so P., reading *præcedit* as in codd. Amiat., Fuld., Harl. 1772, S. Aug. Speculum. RV. 'goeth onward.' But Wy. has 'goith awey' with Vg., *recedit*; Rh., 'revolteth.' Cod. Tolet. reads *credit*. **He that duellis . . . has**: *qui permanet . . . hic . . . habet*; Rh., 'He that persisteth . . . the same has.' **baath the sonn and the fadir**: this order is in codd. Amiat., Fuld., Harl. 1772, R., and S. Aug. Speculum. Vg., *et Patrem et Filium*.

11. **Lo! I befoir said**, &c.: so Wy., P., translating the interpolation found in St., Sixt., R., the Speculum, and V., *Ecce prædixi vobis, ut in die Domini non confundamini*. R. adds after *Domini*, *nostri Jhesu Christi*; the Speculum varies by *ne . . . condemnemini*.

12. **I haue ma thingis**: *Plura habens*. **that I sal cum to you**: *me futurum apud vos*.

13. **The sonnis**: so P.; but Wy., 'The sones, *or doȝtres*.' Vg., *filii*; cod. Gigas, *filie*; in R., *filii* has been changed into *filie*. **of thi chosen sistir**: *sororis tuæ Electæ*. **The grace of God**, &c.: so Wy., P.; R. has *Gracia tecum*; but the sentence is not in Vg. or the codices.

The Thred Epistill of Sanct Jhonne.

THE eldar man to Gayus, maast dere bruthir, quham I luve in treuth. [2] Maast dere bruthir, of althingis I mak prayer, that thou entir, and fair weelfully, as thi saule dois weelfully. [3] I ioyit gretlie, for brethir com and bair witnessing to thi treuth, as thou walkis in treuth. [4] I haue nocht mare grace of thir thingis, than (*a*) that I here that my sonnis walk in treuth. [5] Maast dere bruthir, thou dois faithfully, quhat euir thou wirkis in brethir, and that into pilgrimes, [6] Quhilkis yeldit witnessing to thi charitee, in the sicht of the kirk; quhilkis thou led furth, and dois wele worthilie to

Hebre. xiii. a.

(*a*) Before *than*, *that* deleted.

1. **The eldar**, &c.: *Senior Gaio charissimo;* P. supplies '*man*' and '*brother*.'

2. **entir**: *ingredi;* Rh., 'proceed.'

4. **mare grace of thir thingis**: *majorem horum . . . gratiam;* Rh., 'Greater thank have I not of them.' Cod. Tolet. reads *maius autem horum non habeo gaudium*, and some later MSS. have *his* for *horum*. Mammotrectus, 'horum ·i· his grecismus est.' RV., 'Greater joy have I none than this.'

5. **and that into pilgrimes**: *et hoc in peregrinos;* RV., 'and strangers withal.'

6. **quhilkis thou led furth**, &c.: so P., with 'leddist,' pointing to a reading *benefaciens deduxisti*, not recorded. Wy., 'whom thou wel doyng ledist forth,' answering to *quos benefaciens deducis* in R., but without support. Vg., *quos benefaciens deduces*. Codd. Demid., Tolet. have *benefacis, deduces*. Hent., with cod. Fuld. and S. Aug. Speculum, reads *bene facies deducens;* Rh., 'thou shalt do well, bringing on their way.' Cod. Amiat., similarly, *bene facies ducens*.

i. Cor. ix. b. [ii.] Cor. xi. a. Math. x. e.

God. [7] For thai went furth for his name, and tuke nathing of hethinmen. [8] Tharfor we aw to resaue sic manir men, that we be euen wirkaris of treuth. [9] I

F. 206 r.

had writin perauenture to the kirk, bot this Diotrepes, that luvis to bere primacie in thame, resaues (*a*) nocht vs. [10] For this thing, gif I sal cum, I sal monest his werkis, quhilkis he dois, chiding aganes vs with euile wordis. And as gif thir thingis sufficis nocht to him, nouthir he resaues brethir, and forbiddis thame that resaues, and puttis out (*b*) of the kirk. [11] Maast dere bruthir, will thou nocht follow euile thing, bot that that is gude thing. He that dois wele, is of God; he that dois euile, seis nocht God. [12] Witnessing is yoldin to Demetrie of almen, and of treuth it self; but alsa we bere witnessing, and thou knawis, that our witnessing

iii. Joh. b.

is trew. [13] I had mony thingis to write to thee, bot I wald nocht write to thee be jnk and penn. [14] For I hope sone for to see thee, and we sal speke mouth to mouth. Pece be to thee. Freendis greetis thee wele. Greet thou wele freendis be name.

The ende.

(*a*) *resaues* corrected out of *resauet*.
(*b*) Before *out*, *of* deleted.

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8. **sic manir men**: *hujusmodi*; P., 'siche,' but three MSS. have 'suche *maner men*.' **euen wirkaris**: *cooperatores*.

9. **resaues**: *recipit*. Cod. Fuld. has *recepit*.

10. **chiding**: *garriens*; Wy., 'garringe, *or chidinge*.' AV., 'prating.'

11. **seis nocht**: *non vidit*; Rh., 'hath not seen.' But St., with cod. Amiat., R., and V., has *videt*.

14. **For I hope**: *Spero autem*; comp. ver. 12 of the Second Epistle. **Pece be to thee**: *Pax tibi*. **Greet thou**: *Salutа*; but St. adds *tu* with codd. Tolet., Gigas, and R.

The Epistill of the Apostill Sanct Jude.

IVDAS, the seruand of Jesu Crist, and bruthir of James, to thir that ar luvit, that ar in God the fader, and to thame that ar callit and kepit of Jesu Crist, [2] Mercy, and pece, and charitee be fulfillit to yov. [3] Maast dere brethir, I doing al besynes to write to yow of your comoun (*a*) hele, had nede to write to you, and pray to stryue stranglie for the faith that is aanys betakin to sanctis.

(*a*) *comoun* written above *cummin* deleted.

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1. **to thir —— fader**: *his, qui sunt in Deo patre dilectis.* **and to thame —— Crist**: *et Christo Iesu conservatis et vocatis.* Codd. Amiat., Fuld. read *Iesu Christo;* Tolet., Demid., and Lucifer, *in Iesu Christo;* Rh., 'in Jesus Christ.' Cassiodorus has *vocatis atque servatis* in Purvey's order, but Wy., with Vg., 'kept and clepid.' Codd. Amiat., Fuld., Tolet., and Lucifer have *conseruatis vocatis* without *et.* RV., 'to them that are called, beloved in God the Father, and kept for Jesus Christ.'

2. **be fulfillit**: P., 'be fillid'; Wy., 'be fulfillid'; *adimpleatur.*

3. **Maast dere brethir**: *Charissimi.* **doing al besynes to write**: *omnem solicitudinem faciens scribendi.* **had nede**: *necesse habui;* Rh., 'thought it necessary.' **to stryue stranglie for the faith**: *supercertari . . . fidei.* Wy., 'to stryue vpon the feith.' Mammotrectus, 'Supercertari idest super fundamento sancte fidei certari usque ad mortem.' **that is aanys betakin to sanctis**: so P., 'that is onys takun to seyntis,' for Vg., *semel tradita sanctis.* But Wy., 'oonys bitakun of seyntis,' represents the unsupported reading of R., *semel tradite a sanctis fidei.* Cod. Demid. reads *supercertari traditae sanctae fidei;* Lucifer, *ut perlaboretis semel traditae societati.* J. Ham. (Fac. Traict., p. 14), 'praying to contend for the faith aines gevvin be tradition to the Saincts.'

ii. Peter ii. a. [4] For sum vnfaithfulmen priualie entrit, that sum tyme war befoir writin in to this dome, and ouerturnis the grace of our God in to licherie, and denyis him that is aanly a Lord, our Lord Jesu Crist. [5] Bot
Psal. xiii. a. I wil monest you aanys, that wate althingis, that
Nu. xiiii. d. Jesus saluit his pepile fra the land of Egipt, and the
Esaie xiiii. b. Joh. iiii. b. secund tyme lost thame that beleuet nocht. [6] And he
Apoca. xx. a. reseruit vndir mirknessis angelis, that kepit nocht thar princehede, bot forsuke thar hous, into the dome of the gret God, in to euirlastingis bandis. [7] As Sodom,
Gene. xix. e. and Gommorre, and the nere coostit citeis, that in like manir did fornicatioun, and yede away eftir vthir flesch, and ar made exempile, suffring payne of euirlasting fier. [8] In like manir alsa thir that defoulis the flesch, and despisis lordschip, and blasphemis maiestee.
Zacharie . . . [9] Quhen Michael, archangel, disputit with the deuile, and straue of Moyses body, he was nocht hardy for
F. 206 v. to bring in dome of blasphemye, bot said, The Lord

4. **vnfaithfulmen**: *impii;* Wy., 'vnpitous men'; the word is transferred by P. from its place after 'dome.' Cod. Tolet. omits *impii.* **befoir writin**: *præscripti.* **and ouerturnis**: *transferentes.* **him that is aanly a Lord**: *solum Dominatorem;* RV., 'our only Master.' **our Lord**: so P., but Vg., *et Dominum nostrum;* Wy., 'and oure Lord.' Codd. Amiat., Fuld., omit *et;* but it is added *s.m.* in the former.

5. **aanys**: so P., with faulty collocation. Vg., *scientes semel omnia;* Wy., 'witynge oonys alle thinges.' Cod. Tolet. and Lucifer omit *semel.* **saluit**: *salvans.* **and the secund tyme**: *secundo;* AV., 'afterward.' **lost**: *perdidit.*

6. **vndir mirknessis**: P., 'vndur derknesse'; *sub caligine.* Lucifer and the Speculum have *sub tenebras.* **thar princehede**: *suum principatum.* Wy., 'his princehed.' **God**: so Wy., P., reading *Dei* with St., cod. Fuld., R., Lucifer, Beda, the Speculum; but Vg., *diei.* The Lect. Luxov. reads *judicium diei magni Dei.* **euirlastingis**: Wy., 'euerelastinge'; P., 'euerlastynge'; the termination appears to be an inadvertence of Nisbet's.

7. **nere coostit**: *finitimæ.*

8. **thir that defoulis**: so Wy., P.; but Vg. *hi . . . maculant;* Rh., 'these also defile.'

9. **straue of**: *altercaretur de.*

comandit to thee. [10] Bot thir men blasphemys, quhat euir thingis thai knaw nocht. For quhat euir thingis thai knaw kyndelie as dombe beestis, in thir thai ar corruptit.

[11] Va (*a*) to thame that went the way of Caym, and that ar sched out be errour of Balaam for mede, and perysit in the aganesaying of Chore. [12] Thir ar in thar metis, feestand togiddir to filth, without drede feding thame self. Thir ar cloudis without watir, that ar born about of the windis; heruist treis without fruit, twijse dede, drawn out be the rute; [13] Wawis of the wod see, faamand out thare confusiounns; errand sternis, to quhilkis the tempest of mirknessis is kepit without end. [14] Bot Enok, the sevint man fra Adam, prophecijt

Gene. iiii. a. Nu. xxiiii. a. Nu. xvi. c.

i. Peter ii. c.

(*a*) The rubricator was directed to put *w*.

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9. **comandit**: Wy., P., 'comaunde'; *Imperet;* but some MSS. of both have 'comaundide.' R. has *imperat.*

10. **For quhat euir thingis**: *quæcumque autem;* Wy., 'Sotheli what euere thinges.' **kyndelie**: *naturaliter.*

11. **Va**: for **Wa**; *Væ.* Here most MSS. of Wy., P., begin chapter ii. R. has a rubricated capital, but no separate heading. **that went**: so Wy., P., reading *qui . . . abierunt,* as in St., Sixt., Hent., codd. Fuld., Tolet., Demid., Lect. Luxov., R., Beda, but Clem., with cod. Amiat., *quia.* Lucifer has *quoniam.* **the way**: so Wy., P., reading *viam* with cod. Tolet.; codd. Amiat., Fuld., Demid., and Lect. Luxov. have *via;* Vg., with Beda and R., *in via;* Lucifer, *in viam.*

12. **Thir ar**, &c.: so P., but Vg., *Hi sunt in epulis suis maculæ, convivantes sine timore, semetipsos pascentes.* Wy., 'Thes ben in her metys filthes, *or defoulinges,* feestinge to gydere, with outen dreede fedynge hem silf.' RV., 'These are they who are hidden rocks (AV., 'spots') in your love-feasts when they feast with you, shepherds that without fear feed themselves.' **Thir ar cloudis**: so P., breaking up the long sentence by inserting '*These ben.*' Vg., *nubes.* **heruist treis**: *arbores autumnales.*

13. **of the wod see**: *feri maris;* Wy., 'of the wijlde, *or woode,* se.' **thare**: *suas.*

14. **Bot Enok . . . prophecijt**: *Prophetavit autem et . . . Enoch.* But Hent., with codd. Amiat., Tolet., R., omits *et.* **the sevint man**: *septimus;* five MSS. of P. supply '*man.*'

Esaie iii. c. Apo. i. a.

of thir, and said, Lo! the Lord cummys with his haly thousandis, [15] To do dome aganes almen, and to repreue al vnfaithfulmen of al the werkis of the wickitnes of thame, be quhilkis thai did wickitlie, and al the hard wordis, that wickit synnaris haue spokin aganes God. [16] Thir ar grucheris full of plaintis, wandring eftir thar desires; and the mouth of thame spekis pride, wirschipping personnis, because of wynnyng. [17] And ye, maast dere brethir, be myndful of the wordis, quhilkis ar befoirsaid of apostilis of our Lord Jesu Crist; [18] Quhilkis said to you, that in the last tymes thar sal cum gylouris, wandring eftir thar awne desires, nocht in pitee. [19] Thir ar, quhilkis departis thame self, beestlie men, nocht having spirit. [20] Bot ye, maast dere brethir, abone big you self on your maast haly faith, and pray ye in the Haligaast, [21] And

Act. xx. d. i. Timo. iiii. a. ii. Timo. iii. a. ii. Peter iii. a.

14. **of thir**: *de his:* cod. Fuld. has *his*, with the Greek. **with**: *in.*

15. **vnfaithfulmen**: *impios;* but *impietatis* is presently translated 'wickitnes.' **and al the hard wordis**: P., 'and of alle the harde wordis.' Vg., *et de omnibus duris*, but Beda has *et de omnibus duris verbis.*

16. **grucheris**: *murmuratores.* **pride**: so Wy., P., reading *superbiam* as in St., Hent., Sixt., codd. Amiat., Demid., Tolet., R. Vg., *superba;* cod. Fuld., *superbia.* Comp. 2 Peter ii. 18. **wirschipping**: *mirantes;* Wy., 'wondringe, *or worschipinge.*' Mammotrectus, 'idest mirando honorantes.' RV., 'shewing respect of persons.'

17. **ar befoirsaid**: *prædicti sunt.*

18. **in the last tymes**: so Wy., P., reading *in novissimis temporibus* with St., Sixt., R.; but Hent., Clem., *in novissimo tempore* with the authorities generally. S. Aug. Speculum omits *in.* **gylouris**: P., 'gilours'; Wy., 'scorners.' Vg., *illusores;* Lucifer has *irrisores.* **wandring**: *ambulantes.* **nocht in pitee**: so Wy., P., translating *non in pietate*, the reading of R. Vg., *in impietatibus;* codd. Amiat., Fuld., S. Aug. Speculum have *impietatum;* cod. Tolet., *in impietatem;* cod. Demid., *impie.*

19. **departis**: *segregant.* **beestlie men**: *animales;* Rh., 'sensual.'

20. **abone big**: *superædificantes.* **and pray ye**: *orantes.*

kepe yov self in the luve of God, and abide ye the mercy of our Lord Jesu Crist in to lijf euirlasting. [22] And repreue ye thir men that ar deemyt, [23] Bot salue ye thame, and tak ye thaim fra the fire. And do ye mercy to vthirmen, in the drede of God, and hate ye alsa the ilk defoulit coot, quhilk is fleschlie. [24] Bot to him that is mychtj to kepe you without synn, and to ordane befoir the sicht of his glorie you vnwemmyt in full out ioy, in the cummyng of our Lord Jesu Crist, [25] To God allaan, (*a*) our saluatour, be Jesu Crist our Lord, be glorie, and magnifying, empire, and power, befoir all warldis, and now and into all warldis of warldis. Amen.

The ende.

(*a*) After *allaan*, *of* deleted.

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21. **and abide ye**: *expectantes.*

22. **thir men that ar deemyt**: *hos quidem . . . judicatos.*

23. **Bot salue ye thame**: *Illos vero salvate.* **and tak ye**: *rapientes.* **in the drede of God**: Wy., P. add *Dei* with R., but it rests on no authority. **and hate ye**: *odientes.*

24. **in full out ioy**: *in exultatione.* **in the cummyng of our Lord Jesu Crist**: *in adventu Domini nostri Jesu Christi;* not in the four codices or Lect. Luxov.

25. **magnifying**: *magnificentia.* **befoir all warldis**: *ante omne sæculum;* but R. and Beda read *ante omnia secula.*

THE PROLOUG OF THE APOCALYPSIS, OR REUELATIOUNN OF S. JHONNE. (*a*)

F. 207 r. ALL men that willis to leeue meeklie (*b*) in Crist, as the apostile sais, suffris (*c*) persecutioun. Eftir that, thow sonn that neris to the seruice of God, stand thou in richtuisnes and (*d*) in drede, and mak reddy thi saule to temptatioun; for temptatioun is a mannis lijf on the erd. Bot that faithfulmen failye nocht in thame, the Lord confortis thame, and confermis, sayand, I am with yov on to the end of the warld; and, litil flok, will ye nocht drede. Tharfor God the fader, seand the tribulati[onns] quhilkis haly kirk was to suffir, that was fonndit of the apostilis on Crist the staan, disposit with the sonn and the Haligaast to schaw thame, that men drede thame the

(*a*) The Apocalypse is without preface in cod. Amiat. and R., while codd. Tolet. and Cavens. have one peculiar to themselves. The short prologue beginning *Iohannes apostolus et euangelista a Domino Christo electus et dilectus*, found in codd. Demid., Fuld., Gigas, Lips. 4, 5, 6, and the Gloss, and printed by Thomasius in whole or part from three other MSS., is that which is translated in MSS. of Wy. only. The longer prologue, here copied by Nis., is peculiar to P.; the still longer Latin original is ascribed to Gilbertus Pictaviensis (Gilbert de la Porrée, born at Poitiers, A.D. 1070) in the folio Bible printed by Rusch at Strasburg in 1480. The first portion of it, as translated by P., is also in some other early Bibles, as that printed at Rome by Sweynheym and Pannartz in 1471, and that of Frisner and Sensenschmidt at Nuremberg in 1475, the Complutensian Polyglot, and V.

In addition to these prologues, there is a brief *Argumentum*, not translated by Wy. or P.

(*b*) **meeklie**: *pie;* some MSS. of P. have 'feithfulli.'

(*c*) **suffris**: *patientur;* the MSS. of P. have 'suffren,' and 'schuln suffre.'

(*d*) **in richtuisnes and**: not in V.; but Rusch, *in iusticia et timore.*

lesse. And al the Trinitee schewit (*a*) to Crist in his manhede, and Crist to Johnne be ane angel, and Johnne to hali kirk, (*b*) of quhilk reuelatioun Johnne made this buke: quharfor this buke is said apocalipsis, that is to say, reuelatioun. For here it is contenit that God schew to Johnne, and Johnne to hali kirk, how gret thingis hali kirk suffrit in the first tyme, and now suffris, and sal suffir in the last tymes (*c*) of antecrist, quhen tribulatioun salbe sa gret, that gif it may be, thai that ar chosen be mouet. And quhilk medis scho sal resaue for thir tribulatiounis, now and in tyme to cum, that medes that beis behecht mak thame glaid quham the tribulatiounis that ar tald makis afferit. Tharfor this buke, amang vthir scripturis of the New Testament, is callit (*d*) be the name of prophecie. And it is mare excellent than prophetis (*e*); for as the New Testament is worthiar than the Ald, and the evangele than the law, sa this prophecie passis the prophecijs of the Ald Testament, for it schawis sacramentis, that beis now a party (*f*) fulfillit of Crist and of hali kirk. Or ellis, for to vthir is aan manir prophecie, bot to this is iij manir prophecie gevin togiddir, that is, of that that is passit, and of that that is present, and of that that is to cum. And to conferme the autoritee of it, thar cummis the autorite of him that sendis, and of him that beris, and of him that resaues. He that sendis is the Trinitee; he that beris, the angel; and he that resaues, Johnne. Bot quhen thir thingis ar schawit to Johnn in visioun, and thar ar iij kyndis of visiounis, it is to se vndir quhilk kynd this is contenit. For sum visioun is bodilie, as quhen we se ony thing with bodilie een. Sum is spirituale, F. 207 v. or ymaginarie, as quhen we se (*g*) sleping, or ellis waking we behald the ymages of thingis be quhilk sum vthir

(*a*) **schewit**, &c.: P., 'schewide it Crist in his manhed.' V., *Reuelauit autem tota trinitas Christo secundum humanitatem.*

(*b*) **and Johnne to hali kirk**: *Johannes ecclesie.*

(*c*) **in the last tymes**: *novissime temporibus*, V., but *nouissimis temporibus* in Rusch.

(*d*) **is callit**: *censetur.*

(*e*) Before *prophetis*, *prophecie* deleted. Some MSS. of P. have 'prophecies.' V., *prophetijs.*

(*f*) **a party**: *ex parte.*

(*g*) **we se . . . we behald**: *cernimus.*

thing is signifijt, as Pharao sleping (*a*) saw eeris of corn, and as Moyses waking saw the busse birn. Ane vthir visioun is of vndirstanding, as quhen (*b*) throw reuelatioun of the Haligaast, throuche vndirstanding of thoucht, ony consavis the treuth of mysterijs, as Johnne saw tha thingis that beis contenit in this buke; for nocht aanly he saw in spirit the figuris, bot alsa he vndirstude in thoucht the thingis that war signifijt be thame. Johnne saw and wrate in the ile of Pathmos, quhen he was exilet of Domician, the maast wickit prince. And a cause compellit (*c*) him to write. For quhile he was haldin in outlawrie of Domician in the ile of Pathmos, in the kirkis that he had gouernit thar war sprungin (*d*) mony vices and diuerse heresijs; for sum heretikis war thare that said that Crist was nocht befoir Marie, for alsmekile as he was in tyme born of hir. Quhilkis heretikis Johnne, in the begynnyng of his vangele, reprevis, sayand, (*e*) In the begynnyng was the Sonn. (*f*) And in this buke, quhen he sais, I am alpha and oo, that is, the begynnyng and the end. Sum alsa said, that halikirk suld end befoir the end of the warlde, for charge of tribulatiounis; and that it suld nocht vndirfang for the trauale (*g*) euirlasting mede. Tharfor Johnne, willand to destroy the (*h*) errouris of thir, schawis that Crist was beginning and end. Quharfor Esaie sais, Befoir me was na God formit, and eftir me thar sal nocht be. And that halikirk throv exercise of tribulatiounis sal nocht be endit, bot sal proffite, and for thame resaue ane euirlasting mede, Johnne writis to the vij kirkis of Asie, and to thar vij bischopis, of the foirsaid thingis, enformand and techand be thame (*i*) all the generale halikirk. And sa the matir of

(*a*) **sleping . . . waking**: *ille dormiens, iste vigilans.*

(*b*) **as quhen**, &c.: *quando videlicet spiritu sancto reuelante intellectui* (*intellectu* in Rusch) *mentis veritatem mysteriorum sicut est capimus.* P. has 'we conseyuen.'

(*c*) **And a cause compellit**: *hac . . . compellente causa.* P. probably read *ac.*

(*d*) **thar war sprungin**: *pullularunt atque inoleuerunt.*

(*e*) **reprevis, sayand**: P., 'vndurnymmeth, and seith'; *redarguit dicens.*

(*f*) **Sonn**: so P., but V., *Verbum.*

(*g*) **for the trauale**: P., 'for her traueile,' and in one MS., 'his,' but the original has *pro labore* merely.

(*h*) *the* added above the line.

(*i*) **be thame**: *in eis per eam.*

Johnne in this werk is specialie of the kirk of Asie, and alsa of all halikirk, quhat scho sal suffir in this present tyme, and quhat scho sal vndirfang in tyme to cum. And his intent is to stere to pacience quhilk is to be kepit, for the trauale is schort and the mede gret. The manir of this treting is sic: first, he set befoir a proloug and a salutatioun, quhair he makis the heraris benigne and taking wele tent. And quhen he has set it befoire, he cummis to the telling. Bot befoir his telling, he schawis that Crist is euir without beginnyng and without ending, rehersand him that spekis, (*a*) I am alpha and oo, begynnyng and end. Eftirwart he cummis to his telling, and departis it into vij visionnis. And quhen thai ar endit, this buke is endit. He puttis befoire a prolog, and sais, The apocalips of Jesu Crist. Vndirstand (*b*) that this is, as it is vthir, (*c*) the visioun (*d*) of Esaie and alsa the parabilis of Salomon. F. 208 *r*.

Apocalipsis the first chaptur.

APOCALIPSIS of Jesu Crist, quhilk God gaue to him to mak opin to his seruandis, the quhilk thingis it behuvis to be made sone. ✠ And he signifijt, sendand be his angele to his seruand Johnne, [2] Quhilk bare witnessing to the word of God, and witnessing of Joh. xvi. b. Joh. xix. d. and xxi. d.

(*a*) **rehersand him that spekis**: *Inducens ipsum loquentem.*

(*b*) **Vndirstand**, &c.: P. misses the meaning. V., *Subaudis, hic est.*

(*c*) **as it is vthir**: P., 'as it is in other'; *sicut in aliis; i.e.*, as in the case of similar titles.

(*d*) **the visioun**, &c.: *visio Esaie hec est, et parabole Salomonis sunt hec.*

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i. 1. **Apocalipsis**: Wy., P., 'Apocalips,' but one MS. of Wy. has 'Apocalipsis.' **to be made**: *fieri.*

Jesu Crist, in thir thingis, quhat euir thingis he saw.
Apoc. xxii. a. [3] Blessit is he that redis, and he that heris the wordis of this prophecie, and kepis tha thingis that ar writtin in it; for the tyme is nere. [4] Johnne to the vij kirkis, that ar in Asie, grace and pece to yov, of him that is, and that was, and that is tocummand; and of the sevin spiritis, that ar in the sicht of his throne; [5] And
i. Cor. xv. c. Collo. i. b. Heb. ix. b. i. Peter i. c. of Jesu Crist, that is a faithful witnes, the first begottin of dedemen, and prince of kingis of the erde; quhilk luvit vs, and weschit vs fra our synnis in his blude,
i. Joh. i. b. Apo. v. b. [6] And made vs a kingdom, and preestis to God and to his fader; to him be glorie and empire into warldis
Math. xxiiii. c. Jude c. Zacha. xii. c. Joh. xix. d. of warldis. Amen. ℣ [7] Lo! he cummis with cloudis, and ilk ee sal se him, and thai that prickit him; and al the kinredis of the erd sall bewaile thame self
Esa. xliiii. b. Apoc. xxii. c. on him. Ye, Amen! [8] I am alpha and o, the begynnyng and the end, sais the Lord God, that is, and that was, and that is tocumming, almychtj. [9] I, Johnne, your bruthir, and part takar in tribulatioun,
F. 208 *v.* and kingdom, and pacience in Crist Jesu, was in ane ile, that is callit Pathmos, for the word of God,

i. 2. **in thir thingis**, &c.: so Wy., P., reading *in his quæcumque vidit*, as in cod. Lips. 4, the Sarum Missal and Breviary. The Gloss has *in his quæ vidit*; Prim., *ea quæ vidit*. Vg., *quæcumque vidit*.

3. **and he that**: so Wy., P., reading *et qui* with the four codices and Flor., Harl. 1772, Gigas, Lips. 4, 5, 6, and Primasius. Vg., *qui legit, et audit*.

4. **grace and pece to yov**: *Gratia vobis, et pax*.

5. **quhilk luvit vs**: Abp. Ham. (p. 153), 'He has luffit us and hes weschit us fra our synnis with his blude.' Vv. 4, 5: J. Ham. (Cath. Traict., sig. R, *v.*), 'Grace to zou and paice from him quha vas, and quha sall cum, and fra the seuin spreitis quha ar in sicht of his throne, and fra Iesus Christ quha is ane faithfull vitnes.'

6. **be**: supplied by P., and underlined.

7. **kinredis**: *tribus*.

8. **o**: Wy., P., 'oo.'

9. **part takar**: P., 'partener'; Wy., 'parcener'; *particeps*.

and for the witnessing of Jesu. [10] I was in spirit in the Lordis day, and I herd behind me a gret voce, as of a trumpet, [11] Sayand to me, write thou in a buke that thing that thou seis, and send to the sevin kirkis that ar in Asie; to Ephesus, to Smyrma, and to Pargamus, and to Tyatyra, and to Sardis, and to Philadelphia, and to Laodicia. [12] And I turnit, that I suld se the voce that spak with me; and I turnit, and saw vij chandlaris of gold, [13] And in the myddis of the vij goldin chandlaris aan like to the sonn of man, clethit with a lang garment, beltit at the pappis with a goldin belt. [14] And the hede of him and his hairis war quhite, as quhite woll, and as snaw; and the een of him as flawm of fire, [15] And his feet like to latoun, as in a birnand chymnay; and the voce of him as the voce of mony watris. [16] And he had in his richt hand vij sternis, and a swerd scharp on euirilk side went out of his mouth; and his face as the sonn schynes in his virtu. [17] And quhen I had seen him, I fell doun at his feet, as dede. And he puttit his richt hand on me, and said, Will thou nocht drede; I am the first and the last;

Daniel vii. b. ande x. a.

Apoc. ii. c. ande xix. c.

Apoca. xix. c. Math. xvii. a.

Esaie xliiii. b. Roma. vi. b.

i. 9. **for the witnessing**: so P., translating *propter testimonium*, as in cod. Flor. Wy., 'and witnessing'; *et testimonium*.

11. **Sayand to me**: P. adds '*to me*,' but cod. Flor., Prim., and Haymo actually have *mihi*. Vg., *dicentis*, and so Wy. **to Smyrma**: so P., but Vg., *et Smyrnæ;* Wy., 'and Smyrma.'

12. **I turnit, and saw**: *conversus vidi*. **chandlaris**: P., 'candelstikis.'

13. **garment**: P., 'garnement'; Wy., 'prestly clooth'; *podere*. One MS. of P. has the gloss, '*ether an awbe*.' Mammotrectus, 'hec poderis sacerdotalis linea uestis corpori penitus astricta.' **beltit at the pappis**: P., 'and gird at the tetis'; *et præcinctum ad mamillas*. Cod. Flor. and Prim. read *et erat præcinctus*. **belt**: P., 'girdil.'

14. **his hairis**: *capilli*.

15. **to latoun**: *aurichalco*; Wy., 'to drosse of gold, *or latoun*.' **chymnay**: *camino*.

16. **euirilk**: P., 'euer ethir'; Wy., 'bothe'; *utraque*.

Joh. xii. b. Esaie xxii. b. 18 And I am on lyue, and I was dede; and lo! I am leevand into warldis of warldis, and I haue the
Apoca. iii. b. keyis of dede and of hell. 19 Tharfor write thou quhilk thingis thou has sene, and quhilk ar, and quhilk it behuvis to be (*a*) done eftir thir thingis. 20 The sacrait (*b*) of the vij sternis, quhilk thou seis in my richthand, and the vij goldin chandlaris; the vij sternis ar angelis of the vij kirkis, and the vij chandelaris ar seuen kirkis.

The Secunnd chaptur.

Malachias ii. b. i. Cor. xi. b. And to the angele of the kirk of Ephesus write thou, Thir thingis sais he, that haldis the vij sternis in his richthand, quhilk walkis in the middis of seuen goldin
Apoc. iii. a. chandlaris. 2 I wate thi werkis, and labour, and thi pacience, and that thou may nocht suffir euil men; and thou has assayit thame that sais that thai ar apostilis, and ar nocht, and thou has fundin thame learis; 3 And thou has pacience, and thou has suffrit for my name, and failyeis nocht. 4 Bot I haue aganes thee a few thingis, that thou has left thi first charitee. 5 Tharfor be thou myndful fra quhens thou has fallin, and do

(*a*) *be* added above the line.
(*b*) *sacrait* corrected out of *sacrament* in darker ink.

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i. 18. **And I am on lyue**: *Et vivus.*

20. **sacrait**: P., 'sacrament'; Wy., 'mysterie, *or priuytee.*' Vg., *Sacramentum;* cod. Harl. 1772 has *misterium.* **seis**: Nis. misunderstood Purvey's 'seiȝest'; *vidisti.* Wy., 'siȝe.'

ii. 1. **And to the angele**: so Wy., P., reading *Et angelo* with St., Hent., Sixt., codd. Tolet., Gigas, Lips. 4, 5, 6, Prim., Beda, the Speculum, the Sarum Breviary, and R. Clem. omits *Et.*

2. **labour**: *laborem.* Wy., P., 'trauel.'

3. **failyeis**: P., 'failidist'; Wy., 'fayledist'; *defecisti.* Rh., 'hast not fainted.'

4. **a few thingis**: so Wy., P., adding *pauca* with St., Hent., Sixt., codd. Lips. 5, 6, Gigas, and R. Cod. Harl. 1772 has *aliquid.* Clem., *Sed habeo adversum te.*

penance, and do the first werkis; or ellis, I cum sone Luc. xiii. a.
to thee, and I sall moue thi chandilar fra his place,
bot thou do penance. [6] Bot thou has this gude thing, Actu. vi. a.
that thou hatit the dedis of Nycolaitis, the quhilkis F. 209 r.
alsa I hate. [7] He that has eris, here he, quhat the
spirit sais to the kirkis. To him that ouircummis I Gene. ii. b.
sal geue to ete of the tre of lijf, that is in the paradise
of my God. [8] And to the angel of the kirk of Smyrma
write thou, Thir thingis sais the first and the last, that Esaie xli. a.
was dede, and leevis. [9] I wate thi tribulatioun, and
thi pouert, bot thou art riche; and thou art blasphemit
of thame, that sais, that thai ar Jewis, and ar nocht,
bot ar the synagog of Sathanas. [10] Drede thou na
thingis of thir thingis, quhilk thou sal suffir. Lo! the
deuile sal send sum of you into prisoun, that ye be
tempit; and ye sal haue tribulatioun ten dais. Be
thou faithful to the dede, and I sal geue to thee a
croun of lijf. [11] He that has eris, here he, quhat the Tobie. iii. d. ii. Timo. ii.
spirit sais to the kirkis. He that ouircummis, sal nocht a.
be hurt of the secund dede. [12] And to the angel of Hebrues iiii. c.
the kirk of Pergamus write thou, Thir thingis sais he,

ii. 5. **or ellis**: P., 'ether ellis'; Wy., 'if not.' Vg., *sin autem;* Canones Hibernici have *alioquin.* **sone**: so Wy., P., adding *cito* with St., cod. Harl. 1772, and Prim.; not in Vg. or the best authorities. Comp. ii. 16. Abp. Ham. (p. 217), 'Remember fra quhat stait thow art fallin and do pennance, and also do the first werkis agane.'

6. **this gude thing**: so Wy., P., reading *hoc bonum*, as in codd. Harl. 1772, Lips. 4, 5, 6, Lect. Luxov., the Sarum Breviary, and the Gloss. Vg., *hoc* merely; Haymo, 'Sed hoc habes, bonum subaudis.' **hatit**: P., 'hatidist'; Wy., 'hatedist.' Vg., *odisti;* Rh., 'hatest.' **I hate**: so P., but Wy., 'I hatede.' Vg., *odi.*

7. **eris**: so Wy., P., with the plural regularly in this recurrent phrase. Vg., *aurem;* but codd. Harl. 1772, Demid., Lips. 4, 5, 6, Prim., and R. have *aures*, and so generally in the other places, with cod. Fuld., twice, and the Sarum Breviary. **sais**: *dicat;* but Wy., 'shal seie,' here and elsewhere, without authority for *dicet.*

10. **na thingis of thir thingis**: P., 'no thing of these thingis'; Wy., 'no thing of thes'; *Nihil horum.* **sal send**: *missurus est.*

that has the swerd scharp on ilkside. [13] I wate quhar thou duellis,(*a*) quhare the sete of Sathanas is; and thou haldis my name, and denyis nocht my faith. And in tha dais was Antiphas, my faithful witnes, that was slane at you, quhare Sathanas duellis. [14] Bot I haue aganes thee a few thingis; for thou has men thare halding the teching of Balaam, quhilk taucht Balaac for to send sclandir befoir the sonnis of Jsrael, to ete of sacrificis of ydolis, and to do fornicatioun; [15] Sa alsa thou has men halding the teching of Nycolaitis. [16] Alsa do thou penance; gif ony thing lesse, I sal cum sone to thee, and I sal fecht with thame with the swerd of my mouthe. [17] He that has eris, here he, quhat the spirit sais to the kirkis. To him that ouircummis I sal geue angel mete hid; and I sal geue to him a quhite staan, and in the staan a new name writin, quhilk na man knawis, bot he that takis. [18] And to the angel of the kirk of Tyatira write thou, Thir thingis sais the sonn of God, that has een as flawm of fire, and his fete like latoun. [19] I knaw thi werkis, and faith, and charitee, and thi seruice, and thi pacience, and thi last werkis

Nu. xxv. a. and xxxi. c.

Esaie lxii. a. Joh. i. a.

Apoca. i. c. ande xix. c.

(*a*) In MS., *duell*, with ligature on *ll*.

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ii. 12. **the swerd**: *rhomphæam*.

13. **denyis**: P., 'denyedist,' but one MS., 'denyest'; Wy., 'denyest.' Vg., *negasti*, with all authorities. **was Antiphas**: *Antipas*; P. supplies '*was*.' **at you**: *apud vos*.

14. **sclandir**: *scandalum*. **to ete of sacrificis of ydolis**: so Wy., P., but Vg., *edere* merely, with the four Vg. codices, Harl. 1772, and R. The interpolation comes from ver. 20. Prim. reads here *edere de sacrificiis*; cod. Gigas and S. Ambrose, *manducare immolata*.

16. **gif ony thing lesse**: *si quo minus*; Wy., 'if not.' **with the swerd**: *in gladio*; Wy., 'in swerd.'

17. **angel mete hid**: *manna absconditum*; Wy., 'manna hid, *or aungel mete*.'

19. **and charitee, and thi seruice**: *et charitatem tuam et ministerium*, but codd. Fuld., Demid., Harl. 1772, Lips. 4, 5, 6 omit *tuam*. Wy., 'and charite, and mynisterie, *or seruice*.' Cod. Amiat., with the Moz. Miss. and Brev., has *et caritatem et fidem et ministerium et patientiam tuam*.

ma than the foirmar. [20] Bot I haue aganes thee a few thingis; for thou suffris the woman Jesabel, quhilk sais that scho is a prophetes, to teche and desaue my seruandis, to do fornicatioun, and to ete of thingis offrit to ydolis. [21] And I gaue to hir tyme, that scho suld do penance, and scho wald nocht do penance of hir fornicatioun. [22] And lo! I send hir into a bed, and thai that dois licherie with hir salbe in maast tribulatioun, bot gif thai do penance of thar werkis. [23] And I sal sla thar sonnis into dede, and all kirkis sal wit, that I am serching reynes and hartis; and I sal geue to ilk of you eftir his werkis. And I say to you, [24] And to vthiris that ar at Tyatira, quha euir has nocht this teching, and that knew (*a*) nocht the hienes of Sathanas, how thai say, I sal nocht send on yov ane vthir charge; [25] Neuirtheles hald ye that that ye haue, till I cum. [26] And to him that sal ouircum, and that sal kepe till in to the end my werkis, I sal geue

iii. Reg. xvi. d.
iii. Reg. ix. e.
F. 209 *v.*
Psal. vii. b. Jere. xvii. b.

(*a*) *knew* written over *knawis* deleted.

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ii. 20. **desaue**: *seducere.* **to do fornicatioun**: P., 'to do letcherie.'

21. **wald**: P., 'wolde.' Vg., *vult;* Wy., 'wole.' Prim. and S. Cyprian read *pœnitere noluit.*

22. **I send**: so Wy., P., reading *mitto* with the four Vg. codices and most authorities. Vg., *mittam*, as in cod. Gigas and R. **of**: *ab.*

23. **thar sonnis**: Wy., P., 'hir sones'; *filios ejus.* **into dede**: so P., reading *in mortem* with St., Hent., cod. Amiat., Beda, the Miss. Moz., and R.; but Wy., 'in deeth,' translating *in morte* with Sixt., Clem., and most authorities. Cod. Gigas and Prim. have *morte.* **I am serching**: *ego sum scrutans;* Rh., 'I am he that searcheth.'

24. **has**: *habent.* **hienes**: Wy., P., 'hi3nesse,' reading *altitudinem* with St., Hent., cod. Demid., Tolet., Prim., the Sarum Brev., and R. Rh., 'depth.' Sixt., Clem. read *altitudines.*

26. **and that sal kepe**: so P., reading *et qui custodierit* with codd. Amiat., Fuld., Tolet., the Moz. Missal and Brev.; but Wy., 'and shal kepe,' with Vg., *et custodierit.* Cod. Gigas has *et qui custodit.*

Psal. ii. b. Apoc. xix. c. power on folkis, [27] And he sal gouerne thame in ane irn wand; and thai salbe brokin togiddir, as a veschel of a pottare, [28] As alsa I resauet of my fader; and I sal geue to him a morn stern. [29] He that has eris, here he, quhat the spirit sais to the kirkis.

iij chaptur.

Apo. ii. c. And to the angele of the kirk of Sardis write thou, Thir thingis sais he, that has the vij spiritis of God, and the vij sternis. I wate thi werkis, for thou has a name, that thou leeues, and thou art dede. [2] Be thou wakand, and conferme thou vthir thingis, that war to deand; for I find nocht thi werkis full befoire my God. [3] Tharfor haue thou in mynd, how thou resauet, and herd; and Math. xxiiii. d. kepe, and do penance. Tharfor gif thou wake nocht, I i. Tessa. v. a. ii. Pet. iii. b. sal cum as a nycht theef to thee, and thou sal nocht wit in quhat houre I sal cum to thee. [4] Bot thou has a few names in Sardis, quhilkis has nocht defoulit thar claathis; and thai sal walk with me in quhite claathis, for thai ar worthi. [5] He that ouircummis, salbe clethit Luc. xii. c. thus with quhite clathis; and I sal nocht do away his name fra the buke of lijf, and I sal knawleche his name befoir my fader, and befoir his angelis. [6] He that has Esaie xxii. d. eris, [here] he, quhat the spirit sais to the kirkis. [7] And

ii. 26. **folkis**: *Gentes.*

27. **wand**: Wy., 'ȝerd'; P., 'ȝerde'; *virga.* **thai salbe brokin togiddir**: *confringentur.* Hampole (p. 11), 'Thou sall gouern thaim in wand of yren; and as vessel of the pottere thou sall thaim breke.' Surtees Psalter (p. 132):—

'In yherde irened salt þou stere þa
Als lome ofe erthe breke þam als-swa.'

28. **morn stern**: Wy., P., 'morewe sterre'; *stellam matutinam.*

iii. 2. **to deand**: *moritura.*

3. **how**: *qualiter.* **nycht theef**: *fur.*

5. **He that ouircummis**: so P., probably translating *qui vincit* as read in cod. Gigas. Vg., *Qui vicerit*, which P. translates 'that schal ouercome,' at ver. 12.

to the angele of the kirk of Philadelphie write thou, Thir thingis sais the hali and trew, that has the key of Dauid; quhilk opnis, and na man closis, he closis, and na man opnis. [8] I wate thi werkis, and lo! I gaue befoir thee a dure opnit, the quhilk na man may close; for thou has a litil virtue, and has kepit my word, and denyis nocht my name. [9] Lo! I sal geue to thee of the synagog of Sathanas, quhilkis sais that thai ar Jewis, and ar nocht, bot leis. Lo! I sal mak thame, that thai cum, and wirschip befoire thi feet; and thai sal wit, that I luvit thee, [10] For thou kepit the word of my pacience. And I sal kepe thee fra the hour (*a*) of temptatioun, that is tocummand into all the warld, to temp men that duellis in erd. [11] Lo! I cum sone; hald thou that that thou has, that naman tak thi croun. [12] And him that sal ouircum, I sal mak a pillar in the tempile of my God, and he sal na mare ga out; and I sal write on him the name of my God, and the name of the citee of my God, of the new Jerusalem, that cummis doun fra heuen of my God, and my new name. [13] He that has eris, here he, quhat the spirit sais to the kirkis. [14] And to the angele of the kirk of Laodicie write thou, Thir thingis sais Amen, the faithfull witnes and trew, quhilk is begynnyng of Goddis creature. [15] I

Joh. xii. b. Apoca. i. d.

F. 210 *r.*

Apoca. xxi. a.

(*a*) *hour* written over *word* deleted.

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iii. 7. **quhilk opnis**, &c.: Abp. Ham. (p. 199), 'He oppinnis, and na man closis, he closis and na man oppinnis.'

8. **and lo!** so Wy., P., reading *et ecce* with cod. Tolet. Vg., *Ecce.* **denyis**: so Wy., P., but Vg., *negasti.* Comp. ii. 13. Abp. Ham. (p. 268), 'Behald I have gevin afore the ane oppin dure quhilk na man can clois, because that thow hes bot smale strenth.'

9. **to thee**: so Wy., P., translating *tibi*, as in R. and the Sarum Brev. The Moz. Miss. has *dedi te.* Vg., *dabo.*

12. **of my God**: *a Deo meo.*

14. **Thir thingis sais**, &c.: Burne (f. 138 *v.*), 'This sayis (Amen) the faythful and treu vitnes, the beginning of al thingis created.'

wate thi werkis, for nouthir thou art cald, nouthir thou art haat; I wald thou war cald, or ellis haat; [16] Bot for thou art lew, and nouthir cald nore haat, I sal begynn to cast thee out of my mouth. [17] For thou sais, That I am riche, and full of gudis, and I haue nede of nathing; and thou wate (*a*) nocht, that thou art a wreche, and wrechefull, and pure, and blind, and nakit. [18] I connsale thee to by of me brent gold, and preuit, that thou be made riche, and be clethit with quhite claathis, that the confusioun of thi nakitnes be nocht sene; and anoynt thin een with a collirie, that thou se. [19] I repreue, and chastice quham I luve; tharfor folou thou gude men, and do penance. [20] Lo! I stand at the dure, and knok; gif ony man heris my voce, and opnis the yate to me, I sal entir to him, and soupe with him, and he with me. [21] And I sall geue to him that sal ouircum, to sit with me in my throne, as alsa I ouircom, and sat with my fader in his throne. [22] He that has eris, here he, quhat the spirit sais to the kirkis.

Apoca. xvi. a.

Prouerb. iii. b.

Heb. xii. a.

(*a*) After *wate, thou that* deleted.

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iii. 15. **nouthir thou art haat**: *neque calidus;* P., supplies '*thou art.*' **or ellis**: *aut;* P., 'ethir.'

16. **lew**: *tepidus.* **to cast**: *evomere;* Miss. Moz. has *ejicere.*

17. **full of gudis**: *locupletatus.* **wate**: P., 'wost'; *nescis.*

18. **brent gold, and preuit**: so P., and Wy., 'gold fijrid, and proued,' both reading *aurum ignitum probatumque* as quoted by Haymo. Vg., *aurum ignitum probatum.* Cod. Gigas has *aurum igne probatum.* **that the confusioun**: so Wy., P., reading *ut* with St., Hent., the Speculum, and the Moz. Breviary, but Sixt., Clem. have the much better attested *et.* **collirie**: *collyrio;* Wy., 'with colirie, *that is, medicynal for yȝen, maad of diuerse erbis.*' Rh., 'eye-salve.'

19. **folou thou gude men**: P., 'sue thou *goode men.*' Vg., *Æmulare;* Wy., 'sue, *or loue.*' Mammotrectus, 'idest ama et caritatem habe.'

20. **I stand**, &c.: Burne (f. 6 *v.*), 'I stand knokking at the dur gif onie man vil heir my voce, and opin the zet, I vil enter.'

21. **And I sall geue**: *dabo;* Wy., 'I shal ȝiue.'

iiij chaptur. ✠

Eftir thir thingis I saw, and lo! a dure was opnit in heuen. And the first voce that I herd, was as of a trumpet speking with me, and said, Ascend thou up hiddir, and I sal schaw to thee quhilk thingis it behuvis to be done sone, (*a*) eftir thir thingis. [2] Anon I was in spirit, and lo! a sete was sett in heuen, and vponne the sete aan sittand. [3] And he that satt, was like the sicht of a staan iaspis, and to sardinis; and a raynbow was in cumpas of the sete, like the sicht of smaragdine. [4] And in the cumpas of the sete war foure and tuenty smal setis; and abone the thrones xxiiij eldirmen sitting, keuirit about with quhite claathis, and in the hedis of thame goldin crovnis. [5] And glemis, and voces, and thundringis com out of the throne; and vij lampis birnyng befoir the throne, quhilkis ar the seuen spiritis of

Daniel vii. b. Apoca. xx. b.

(*a*) In MS. *sone: Eftir thir thingis anon.*

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iv. 1. **was opnit**: *apertum.* **and said**: *dicens.* **Ascend thou**: Wy., 'Stiȝe'; P., 'Stye'; *Ascende.* **sone**: so Wy., P., adding *cito* with St., Hent., Sixt., codd. Demid., Lips. 4, 6, the Gloss, the Sarum Miss. and Brev., and R. Clem. omits. **eftir thir thingis**: *post hæc;* Nisbet's arrangement, as recorded in the note, appears to be a lapse on his part.

2. **Anon**: so Wy., P., reading *Statim* with St., Hent., Sixt., codd. Amiat., Fuld., Tolet., Prim., the Gloss, the Moz. Miss., the Sarum Miss. and Breviary. Cod. Gigas has *Confestim fui.* Vg., *Et statim.*

3. **like the sicht**: *similis . . . aspectui;* St., Hent. read *aspectu;* Rh., 'like in sight.' **to sardinis**: Wy., P., 'to sardyn,' reading *sardini* with Hent., codd. Amiat., Fuld.; cod. Demid. has *sardii;* Gigas, *sardino.* Vg., *sardinis* misunderstood seems to be the source of Nisbet's translation.

4. **smal setis**: *sedilia.* **keuirit about**: P., 'hilid aboute'; Wy., 'gyrd aboute.' Vg., *circumamicti.*

5. **glemis**: P., 'leitis'; Wy., 'leytinges'; *fulgura.*

F. 210 v. God. [6] And befoir the sete as a see of glas, lik a cristal, and in the middis of the sete, and in the cumpas of the sete, iiij beestis ful of een befoir and behind. [7] And the first beest like a lioun; and the secund beest like a calf; and the thrid beest having a face as of a man; and the feerd beest like ane egile fleand. [8] And the iiij beestis had euiry of thame sex wingis; and all about and within thai war full of een; and thai had nocht rest day and
Esay vi. a. nycht, sayand, Hali, hali, hali, the Lord God almychtj, that was, and that is, and that is tocumming. [9] And quhen the iiij beestis gaue glorie, and honour, and blessing to him that sat on the throne, that leeues into warldis of warldis, [10] The xxiiij eldermen feldoun befoir him that sat in the throne, and wirschippit him that leeues in to warldis of warldis. (*a*) And thai kest thar crounis befoir the throne, and said, [11] Thou, Lord our God, thou art worthi to tak glorie, and honour, and virtu; for thou made of nocht althingis, and for thi will tha[i] war, and ar made of nocht. ✠

(*a*) *of warldis* added above the line.

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iv. 6. **befoir the sete**: so P., reading *coram sede* as in cod. Gigas; but Wy., 'in the si3t of the seete,' with Vg., *in conspectu sedis.*

8. **and all about**: *et in circuitu;* Wy., 'and in cumpas.' St., Hent., Sixt., omit *et* and connect *in circuitu* with the preceding words. Rh., 'had six wings round about.' **war**: P., 'weren,' reading *erant* as in Prim., Fulgentius; but Vg., *sunt;* Wy., 'ben.' Gau (p. 33), 'halie halie halie is god almichtine the lord the quhilk wesz, and is, and is to cum.'

9. **the iiij beestis**: P., 'tho foure beestis,' and similarly Wy., both reading *illa quatuor animalia* as in codd. Demid., Lips. 4, 5, 6, Harl. *s.m.*, the Sar. Brev., and R. Vg. omits *quatuor.* **to him that sat**: *sedenti,* and similarly in ver. 10; v. 13.

11. **thou art**: so five MSS. of P., but most omit 'thou.'

The v cheptur.

And I saw in the richt hand of the sittar on the throne, a buke writtin within and without, and selit with seuen selis. [2] And I saw a stark angele, preching with a gret voce, Quha is worthie to opin the buke, and to vndo the selis of it? [3] And nane in heuen, nor in erde, nouthir vndir erde, mycht opin the buke, nor behald it. [4] And I wepit mekile, for naan was fundin worthie to opin the buke, nouthir to se it. [5] And aan of the eldermen said to me, Wepe thou nocht; lo! a lioun of the lynage of Juda, the rute of Dauid, has ouircummin to opin the buke, and to vndo the seuen selis of it. [6] And I saw, and lo! in the middis of the throne, and of the iiij beestis, and in the middis of the eldermen, a lambe standing as slane, that had vij hornis, and vij een, quhilkis ar vij spiritis of God, send into al the erd. [7] And he com, and tuke of the richthand of the sittar in the throne the buke. [8] And quhen he had opnit the buke, the iiij beestis and the xxiiij eldermen fell doun befoir the lamb; and had ilk of thame harpis, and goldin phialis full of odouris, quhilkis ar the praieris of sanctis. [9] And thai sang a new sang, and said, Lord our God, thou art worthie to tak the buke, and to opin the selis of it; for thou was slane,

Ezec. ii. b.

Gene. xlix. b. Esai. xxxi. d.

Heb. ix. b.

v. 2. **stark**: Wy., P., 'strong.'

3. **And nane**, &c.: Abp. Ham. (p. 157), 'Nother creatouris dwelland in hevin, nother creatouris dwelland on the erde, nother creatouris dwelland underneth the erd, was abil to oppin the buke.'

6. **that had**: *habentem.*

8. **phialis**: *phialas.* Wy., 'fioles'; P., 'violis.'

9. **Lord our God**: so P., reading *Domine Deus noster* as in the Sarum Missal. Cod. Harl. 1772, the Sar. Brev., the Corpus Missal, and R. have *Domine Deus.* Vg., with cod. Gigas, reads *Domine*, and so Wy., 'Lord'; while codd. Amiat., Tolet., Fuld., Prim., S. Cyprian omit even *Domine.* Comp. iv. 11.

and aganeboucht vs to God in thi blude, of ilk
i. Petir c. i. Jhon i. b. Apoculi. i. a. lynage, and toung, (*a*) and pepile, and natioun; [10] And made vs a kingdome, and preestis to our God; and
Dani. vii. b. we sal regne on erde. [11] And I saw, and herd (*b*) the voce of mony angelis al about the throne, and of
F. 211 *r.* the beestis, and of the eldermen. And the novmir of thame was thousandis of thousandis, [12] Saying with gret voce, The lamb that was slane, is worthi to tak virtu, and godhede, and wisdome, and strenthe, and honour, and glorie, and blessing. [13] And ilk creatur that is in heuen, and that is on erde, and vndir erd, (*c*) and the see, and quhilk thingis ar in it, I herd all saying, To him that sat in the throne, and to the lambe, blessing, and honour, and glorie, and power, into warldis of warldis. [14] And the iiij beestis said, Amen. And the xxiiij eldermen felldoun on thar faces, and wirschippit him that leeues in to warldis of warldis.

The vi chepture.

Zach. i. b. and vi. a. And I saw, that the lamb had opnit aan of the vij selis. And I herd aan of the iiij beestis sayand, as a voce of thundir, Cum, and se. [2] And I saw, and

(*a*) Before *toung*, *tuk* deleted. (*b*) *and herd* added on the margin. (*c*) *erd* added above the line.

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v. 10. **And made vs**: Abp. Ham. (p. 257), 'Thou hes maid us ane kingdome to our God.'

13. **and that is on erde**: *et super terram;* P. supplies '*that is.*' **and the see**, &c.: so Wy., P., reading *et mare et quæ in eo sunt* with codd. Lips. 4, 6. Vg., *et quæ sunt in mari et quæ in eo*, and similarly the Sar. Brev., *et in mari et quæ in eo sunt.* Prim. has *et in mare et quæcumque sunt in eis*, and similarly cod. Gigas, Cassiodorus, and Fulgentius. Of another type is cod. Demid., *et quæ sunt in mari et quæ sunt in aere*, and similarly R. J. Ham. (Fac. Traict., p. 342), 'al creatures in heauin and aboue the earth . . . and vnder the earth sayd, al blissing, and honor, and gloire, and pouar, be to him wha sittis in the throne, and to the lamb for euer and euer.'

lo! a quhite hors; and he that sat on him had a bow, and a croun was gevin to him. And he went out ouircummyng, that he suld ouircum. [8] And quhen he had opnit the secund sele, I herd the secund beest saying, Cum thou, and se. [4] And ane vthir rede hors went out; and it was gevin to him that sat on him, that he suld tak pece fra the erde, and that thai sla togiddir thame self; and a gret suerde was gevin to him. [5] And quhen he had opnit the thrid sele, I herd the thrid beest saying, Cum thou, and se. And lo! a blak hors; and he that sat on him had a balance in his hand. [6] And I herd as a voce in the myddis of the iiij beestis, sayand, A bilibre of quhete for a penny, and iij bilibris of barlie for a peny; and hurt thou nocht wyne, nor oile. [7] And quhen he had opnit the feerd sele, I herd a voce of the iiij beestis, saying, Cum thou, and se. [8] And lo! a pale hors; and the name was Dede to him that sat on him, and hell folowit him. And power was gevin to him on four partis of the erde, for to sla with suerde, and hungir, and with dede, and with beestis of the erd. [9] Ande quhen he had opnit the fijft sele, I saw vndir the altare the saulis of men slane for the word of God, and for the witnessing that thai had. [10] And thai crijt with a gret

vi. 4. **that thai sla togiddir thame self**: *ut invicem se interficiant.*

6. **a voce . . . sayand**: so P., probably reading *vocem . . . dicentem*, with codd. Amiat., Tolet., Harl. 1772, Lips. 5, Prim., the Sarum Brev., and R. Vg., *dicentium*, with codd. Fuld., Demid., Gigas. **bilibre**: *Bilibris;* Rh., 'two pounds.' **nor oile**: *et oleum;* Wy., 'and oyle.'

7. **of the iiij beestis**: so P. but Wy. 'of the fourthe beest,' with two MSS. of P. Vg., *quarti animalis.*.

8. **the name was Dede to him**: *nomen illi Mors;* P. supplies '*was.*' **folowit**: P., 'suede.' **and hungir**: P., 'and with hungur,' reading *et fame* as in codd. Gigas, Lips. 5, 6, the Sar. Brev., and R. Vg., *fame.*

voce, and said, How lang thou, Lord, that art hali and trew, deemis nocht, and vengis nocht our blude
iii. Esdre xv. b. of thir that duellis in erd? [11] And quhite stolis, for
Dani. xii. b. ilk saule a stole, war gevin to thame; and it was said to thame, that thai suld rest yit a litil tyme, till the novmer of thar fallowis and of thar brethir be fulfillit,
Math. xxvii. f. that ar to be slane, as alsa thai. [12] And I saw, quhen he had opnit the sext sele, and lo! a gret erdmoving was made; and the sonn was made blak, as a sack of haire, and al the mone was made as blude. [13] And the sternis of heuen feldoun on erd, as a fig tre
F. 211 v. sendis his vnripe figis, quhen it is mouet of gret wind. [14] And heuen went away, as a buke faldit in; and
Esaie ii. c. al montanis and iles war mouet fra thar places. [15] And kingis of the erde, and princis, and tribunis, and riche, and stark, and ilk boondman, and freman, hid thame
Osee. x. b. Luc. xxiii. c. in dennis and staanis of hillis. [16] And thai say to hillis and to staanis, Fall ye on vs, and hide ye vs fra the face of him that sittis on the throne, and fra
Apoc. ix. b. the jre of the lamb; [17] For the gret day of thar greeff cummis, and quha sal may stande?

vi. 10. **that art hali**: *sanctus*. Vv. 9, 10: J. Ham. (Cath. Traict., sig. R, ij.), 'sau vnder ye alter thair saulis quha var slane for goddis vord, quha cryit vith ane loud voice, saying, hou lang vill thou lord haly and treu, differ to Iuge and reuenge our bluid, vpon yame quha duellis in ye earth?'

11. **quhite stolis, for ilk saule a stole**: *singulæ stolæ albæ;* some authorities read *singulis*. **till the novmer of thar fallowis . . . be fulfillit**: so P., translating *donec impleatur numerus conservorum* as in codd. Tolet., Lips. 5, S. Cyprian, Tichonius, Haymo, and the Sar. Breviary. But Vg., *donec compleantur conservi eorum;* Wy., 'til the euen seruauntes of hem be fulfillid.'

12. **a sack of haire**: *saccus cilicinus;* Rh., 'sackcloth of hair.'

13. **of heuen**: so Wy., P., reading *cæli* as in codd. Amiat., Tolet., Demid., Lips. 4, 5, 6, Haymo, and the Sarum Breviary. But Vg., *de cælo;* cod. Fuld. and Beda, *super terram*. **sendis**: *emittit*. **vnripe figis**: *grossos*.

14. **faldit in**: P., 'wlappid in'; Wy., 'infoldid.' Vg., *involutus*. **al montanis**: so Wy., P. Vg., *omnis mons*.

15. **stark**: Wy., P., 'stronge.'

16. **jre**: Wy., P., 'wrath'; *ira*.

The vij chapture. ✠

Eftir thir thingis I saw foure angelis standing on the iiij corneris (or newkis) of the erd, halding iiij windis of the erd, that thai blew nocht on the erd, nouthir on the see, nor yit on ony tre. [2] And I saw ane vthir angele ascending fra the rijsing of the sonn, that had a signe of the leevand God. And he crijt with gret voce to the iiij angelis, to quhilkis it was gevin to noy the erde, and the see, [3] And said, Will ye nocht noy the erd, and the see, nouthir treis, till we mark the seruandis of our God in the foirhedis of thame. [4] And I herd the nowmir of men that war markit, ane hundreth thousand and xliiii thousand markit, of euiry lynage of the sonnis of Israel; [5] Of the lynage of Juda, tuelue thousand markit; of the lynage of Ruben, xii^{m} markit; of the linage of Gad, xii^{m} markit; [6] Of the linage of Aser, xii^{m} markit; of the linage of Neptalym, xii^{m} markit; of the linage of Manasse, xii^{m} markit; [7] Of the linage of Symeon, xii^{m} markit; of the linage of Leui, xii^{m} markit; of the linage of Ysachar, xii^{m} markit; [8] Of the linage of Zabulon, xii^{m} markit; of the linage of Joseph, xii^{m} markit; of the linage of Beniamyn, xii^{m} markit. [9] Eftir thir thingis I saw a gret peple, quham na man mycht novmir, of al folkis, and linages, and pepilis, and langages, standing befoir the throne, in the sicht of the lamb; and thai war clethit with quhite stolis, and palmes war in the handis of thame. [10] And thai crijt with gret voce, and said, Hele to

Apoca. ix. a.

iiii. Esdre. ii. f.

vii. 1. **(or newkis)**: the gloss is Nisbet's. **nor yit**: P., 'nether'; *neque*, and so in ver. 16. Prim. reads *neve*.

2. **ascending**: P., 'stiynge.'

9. **peple**: *turbam*; Wy., 'company.' **in the sicht**: *et in conspectu*; but codd. Tolet., Demid., Lips. 6, and R. omit *et*. **and thai war clethit**: *amicti*; P. supplies '*and thei weren*.' **war**: P., '*weren*.'

our God, that sittis on the throne, and to the lamb. 11 And al angelis stude al about the throne, and the eldermen, and the iiii beestis. And thai fell doun in the sicht of throne, on thar faces, and wirschippit God, · 12 And said, Amen! ✠ Blessing, and cleirnes, and wisdome, and doing of thankingis, and honour,
F. 212 r. and virtue, and strenth to our God, into warldis of warldis, Amen. 13 And aan of the seniouris ansuerd, and said to me, Quha ar thir, that ar clethit with quhite stoolis? and quharfra com thai? 14 And I said to him, My lord, thou wate. And he said to me, Thir ar thai, that com fra gret tribulatioun, and weschit thar stolis, and made thame quhite in the blude of the lamb. 15 Tharfor thai ar befoir the trone of Gode, and seruis him day and nycht, in his tempile. And he that sittis in the thron, duellis on
Exo. xxix. g. Esaie xlix. c. thame. 16 Thai sal na mare hungir, nor yit threst, nor sonn sal fall on thame, nor ony hete. 17 For the lamb, that is in the myddis of the throne, sal gouerne thame, and sal lede thame furth to the wellis of wattris of lijf; and God sal wipe away ilk tere fra the een of thame.

viij chaptur.

And quhen he had opnit the sevint sele, a silence was made in heuen, as half ane hour. 2 And I saw vij angelis standing in the sicht of God, and vij
Psal. cxl. a. trumpetis war gevin to thame. 3 And ane vthir angel com, and stude befoir the altare, and had a

vii. 12. **cleirnes**: *claritas.* **and honour**: so Wy., P., reading *et honor* with codd. Amiat., Fuld., Tolet., Gigas, Prim., Beda, the Corpus Missal, and other authorities. Vg., *honor.*

15. **seruis**: P., 'seruen to hym.' **duellis**: so Wy., P., reading *habitat* with codd. Tolet., Demid., Lips. 4, 5, 6, Anon. Aug., the Sar. Brev., and R. Vg., *habitabit;* S. Cyprian has *inhabitavit;* cod. Gigas, *habitauit.*

goldin censer; and mony incensis war gevin to him, that he suld geve of the praieris of all sanctis on the goldin altare, that is befoir the throne of God. 4 And the smewk of incensis and the praieris of halimen gais up fra the angelis hand befoir God. 5 And the angel tuke the goldin censer, and fillit it of the fire of the altar, and kest into erde. And thundris, and voces, and glemis war made, and a gret erdmoving. 6 And the vij angelis, that had vij trumpetis, made thame reddi, that thai suld blaw trumpet. 7 And the first angel blew trumpet; and haile was made, and fire mengit togiddir in blude; and it was send into the erde. And the thrid part of the erd was brint, and the thrid part of treis was brint, and al the grene gers was brint. 8 And the secund angel trumpit; and as a gret hill birnand with fire was castin into the see, and the thrid part of the se was made blude, 9 And the thrid part of creature was dede, that had lyues in the see, and the thrid part of schippis perisit. 10 And the thrid angel trumpit; and a gret sternn birnand as a litil brand, fell fra heuen; and it fell into the thrid part of fludis, and into wellis of watris. 11 And the name of

viii. 4. **and the praieris**: P., 'of the preiers,' and similarly Wy.; *de orationibus.* **gais up**: P., 'stiede vp.' Vg., *ascendit.*

5. **goldin censer**: Wy., 'censer'; P., 'censere,' with Hent., Clem., *thuribulum;* but Nis. adds *aureum* with St., Sixt., cod. Lips. 4. Comp. ver. 3. **glemis**: P., 'leityngis'; *fulgura.*

6. **blaw trumpet**: Wy., 'synge in trumpe'; P., 'trumpe'; Vg., *tuba canerent*, and similarly in ver. 7.

8. **trumpit**: P., 'trumpide'; Wy., 'song in trumpe.'

9. **of creature**: so P., reading *creaturæ* with codd. Amiat., Fuld., Tolet., Demid., Harl. 1772, Lips. 4, 5, and R.; but Vg., *creaturæ eorum;* Rh., 'of those creatures.' Wy., 'of creatures,' apparently reading *creaturarum.* Cod. Gigas reads *eorum quæ in mari creata sunt;* Amiat., *creaturæ quæ habent animas;* Flor., [*illorum*] *animalium quæ erat in mari;* Prim., *piscium.*

10. **a litil brand**: *facula;* Rh., 'a torch.'

the stern is said Wormet. And the thrid part of watris was made into wormet; and mony men war dede of the
F. 212 v. watris, for thai war made bittir. 12 And the ferde angel trumpit; and the thrid part of the sonn was strikin, and the thrid part of the mone, and the thrid part of sternis, sa that the thrid part of thame was mirkit, and the thrid part of day schynit nocht, and alsa of the nycht. 13 And I saw, and herd the voce of ane egile fleand be the myddis of heuen, and sayand with gret voce, Wa! wa! wa! to men that duellis in erd, of the vthir voces of thre angelis, that sal trump eftir.

The ix chaptur.

Zacha. ix. b. And the fijft angele trumpit; and I saw, that a stern had fallin doun fra heuen into erd; and the key of the pitt of deepnes was gevin to it. 2 And it opnit the pitt of deepnes, and a smeuk of the pitt yede up, as the
Apoca. xxiiii. c. and xix. a. smeuk of a gret fornace; and the sonn was mirknit, and the aere, of the smeuk of the pit. 3 And locustis went out of the smeuk of the pitt into erd; and power was gevin to thame, as scorpionnis of the erd has powere.
Apoca. vii. a. 4 And it was comandit to thame, that thai suld nocht hurt the gers of erd, nor ony grene thing, nor yit ony tre, bot aanly men, that has nocht the signe of God in thare foirhedis. 5 And it was gevin to thame, that thai suld nocht sla thame, bot that thai suld be turmentit

viii. 11. **Wormet**: P., 'Wormod'; Wy., 'Wermod'; *Absinthium.*

13. **and sayand**: *dicentis.* **that sal trump eftir**: *qui erant tuba canituri.*

ix. 1. **of the pitt of deepnes**: *putei abyssi.* **to it**: *ei*; Wy., 'to him.'

2. **it opnit**: *aperuit*; Wy., 'he openyde.' **yede up**: P., 'stiede vp'; *ascendit.* **mirknit**: Wy., P., 'derkid.'

5. **suld be turmentit**: so Wy., P., reading *cruciarentur* with Hent., codd. Amiat., Fuld., Tolet., Harl. 1772, Lips. 5, 6, Prim., Beda, and R.; but St., Sixt., Clem., *cruciarent.*

v monethis; and the turmenting of thame, as the turmenting of a scorpioun, quhen he smytis a man. [6] And in tha dais men sal seke dede, and thai sal nocht find it; and thai sal desire to dee, and dede sal fle fra thame. [7] And the liknes of locustis ar like horsis made reddi into batale; and on the hedis of thame as crovnis like gold, and the faces of thame as the faces of men. [8] And thai had hairis, as hairis of women; and the teeth of thame war as teeth of lionnis. [9] And thai had habirionnis, as irn habirionnis, and the voce of thar wingis as the voce of cartis of mony horsis rynnand into batale. [10] And thai had tailis like scorpionnis, and prickis war in the tailis of thame; and the mycht of thame was to noy men five monethis. [11] And thai had on thaim a king, the angel of depnes, to quham the name be Hebrew is Abaddon, bot be Grew (*a*) Apollion, and be Latine Exterminans, that is, a destroyar. [12] Aa wa is passit, and yit cummis twa wais. [13] Eftir thir thingis alsa the sext angel trumpit; and I herd a voce fra iiij neukis of the goldin altar, that is befoir the een of God, [14] And said to the sext angel that had a trumpet, Vnbind thou iiij angelis, that ar bundin in the gret flud (*b*) Eufrates. [15] And the iiij angelis war vnbundin, quhilkis war reddi into hour, and day, and moneth, and

Osee. x. b.

Apoc. xi. c.

F. 213 *r.*

(*a*) Before *apollion*, *app* deleted. (*b*) *flude* in catchword.

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ix. 7. **liknes**: *similitudines;* Wy., 'lijknesses.' **ar**: P. supplies '*ben*.'

9. **cartis**: Wy., 'chaaris'; P., 'charis'; *curruum*.

10. **was**: supplied by P., and underlined.

11. **on thaim**: *super se*. **Abaddon**: P., 'Laabadon,' but two MSS., 'Abadon'; Wy., 'Labadon.' **Grew**: P., 'Greek.' **be Latine**, &c.: P., 'bi Latyn he hath a name Extermynans'; *Latine habens nomen Exterminans*.

12. **and yit**: Wy., P., 'and lo! ȝit'; *et ecce . . . adhuc*.

13. **Eftir thir thingis**: so Wy., P., but in Vg. connected with what precedes. **neukis**: P., 'corneris.'

14. **And said**: *Dicentem*.

yere, to sla the thrid part of men. 16 And the nowmir of the hoost of horsmen was twenty thousand sijs ten thousand. And I herd the novmir of thame. 17 And sa I saw horsis in visioun; and thai that sat on thame had firie habirionnis, and of iacinct, and of brintstaan. And the hedis of horsis war as the hedis of lionnis; and fire, and smeuk, and brintstaan, cummis furth of the mouth of thame. 18 Of thir thre plagis the thrid part of men was slane, of the fire, and of the smewk, and of the brintstaan, that cummis furth of the mouth of thame. 19 For the power of the horsis is in the mouth of thame, and in the tailis of thame; for the tailis of thame ar like to serpentis, having hedis, and in thame thai noy. 20 And tha vthir men, that war nocht slane in thir plagis, nor yit did penance of the werkis of thar handis, that thai wirschipit nocht deuilis, and simulachris of gold, and of siluir, and of bras, and of staan, and of tre, quhilkis nouthir may se, nor here, nor gang; 21 And did nocht penance of thar manslaingis, nor of thar wichecraftis, nor yit of thar fornicacioun, nor yit of thar thiftis, (war slane).

ix. 16. **was**: supplied by P., and underlined. **sijs**: Wy., P., 'sithis.' **And I herd**: *Et audivi.* Wy., 'I herde'; P., 'Y herde,' but three MSS. of P. have 'And.'

17. **and of iacinct**, &c.: *et hyacinthinas, et sulphureas;* Wy., 'and iacynctines, and brunstony.'

18. **and of the brintstaan**: *et sulphure.* **cummis furth**: Wy., P., 'camen out'; *procedebant.* Nisbet's mistake is probably due to the verse preceding.

20. **that thai wirschipit nocht**: *ut non adorarent;* Rh., 'not to adore.' **gang**: Wy., P., 'wandre.'

21. **of thar manslaingis**: *ab homicidiis suis.* **(war slane)**: P. adds '*weren slayn.*' Not in Wy., Vg., or R. Lyra, 'Et ceteri homines . . . qui non sunt occisi in his plagis ·i· pro fide Christi: supple sunt occisi morte corporali & eterna.'

x chaptur.

Ande I saw ane vthir strang angele cummand doun fra heuen, clethit with a cloude, and the raynbow on his hede; and the face of him was as the sonn, and the feet of him as a pillar of fire. [2] And he had in his hand a litil buke opnit; and he set his richtfute on the see, and the leftfute on the erd. [3] And he crijt with gret voce, as a lioun quhen he raris; and quhen he had crijt, the vij thundris spak thar voces. [4] And quhen the vij thundris had spokin thar voces, I was to writing. And I herd a voce fra heuen, saying, Mark thou quhat thingis the vij thundris spak, and will thou nocht write thame. [5] And the angel quham I saw standing abone Daniel xii. d. the see, and abone the erd, liftit up his hand to heuen, [6] And swor be him that leeues into warldis of warldis, that mad of (*a*) nocht heuenis, and tha thingis quhilkis ar in it, and the erd, and tha thingis that ar in it, and the see, and tha thingis that ar in it, that tyme sal na mare be. [7] Bot in the dais of the voce of the seuent angel, quhen he sal begynn to trump, the mysterie of God salbe endit, as he prechit be his seruandis prophetis. [8] And I herd a voce fra heuen eftsone speking with me, and saying, Ga thou, and tak the buke that is opnit, fra the hand of the angel, that standis abone the see, and F. 213 *v.* on the land. [9] And I went to the angel, and said to

(*a*) *mad of* added above the line.

x. 1. **a pillar**: so Wy., P., reading *columna*, as in St., Hent., codd. Amiat., Fuld., Tolet., Demid., Lips. 4, 5, 6, and R.; but Sixt., Clem., *columnæ*.

4. **I was to writing**: *ego scripturus eram*. **saying**: so Wy., P., with most authorities; but Vg., *dicentem mihi*, with cod. Demid. **Mark thou**: *Signa;* Wy., 'Signe thou, *or marke*.'

6. **heuenis**: Wy., 'heuen'; P., 'heuene'; *cælum*.

8. **abone the see, and on the land**: so Wy., P.; but Vg., *super mare et super terram;* they appear to have read *supra* in the former

him, that he suld geue me the buke. And he said to me, Tak the buke, and swellie it; and it sal mak thi wamb to be bittire, bot in thi mouth it salbe swete as hony. [10] And I tuke the buke of the angelis hand, and deuourit it, and it was in my mouth as swete hony; and quhen I had deuorit it, my wambe was bittir. [11] And he said to me, It behuvis thee eftsone to prophecie to hethin men, and to pepilis, and langages, and to mony kingis.

Ezeche. iii. a. iiii. Esdre. xiiii. e.

xi chaptur.

And a reed like a wand was gevin to me, and it was said to me, Rijse thou, and met the temple of God, and the altare, and men wirsch[ip]ing in it. [2] Bot cast thou out the foryard, that is without the tempile, and met nocht it; for it is gevin to hethin men, and thai sal defoule the haly citee be xl monethis and ij. [3] And I sal geue my twa witnessis, and thai sal prophecie a thousand dais ij hundreth and sextj, and salbe cleethit with sackis. [4] Thir ar ij olyues, and ij chandlaris, and thai stand in the sicht of the Lord

Ezech. xl., xli., xlii., and xliii.

place. Mammotrectus, 'Supra mare & cetera. Nota differentiam inter super & supra ·v· Res notat amotas supra · super immediatas.' But the authorities have either *supra* in both places as Amiat., Fuld., Tolet., Demid., Gigas, Lips. 4, 5, 6, R., or *super* twice, as Primasius. Comp. ver. 5, where the readings are the same as here.

x. 9. **swellie**: Wy., P., 'deuoure'; *devora.* **wamb**: *ventrem.*

10. **was bittir**: *amaricatus est;* Rh., 'was made bitter.'

xi. 1. **wand**: P., 'ȝerde'; *virgæ.* **met**: *metire.* **men wirsch[ip]ing**: Wy., 'men worschipinge'; P., 'men that worschipen.' Vg., *adorantes.*

2. **foryard**: P., 'forȝerd'; Wy., 'porche.' Vg., *Atrium.* **sal defoule**: *calcabunt.* J. Ham. (Cath. Traict., f. 114 *v.*), 'And yaj sall tred vnder futt the halie citie.'

3. **my twa witnessis**: P., 'to my twey witnessis,' but one MS. omits 'to my.' Vg., *duobus testibus meis.* **and salbe cleethit**, &c.: *amicti saccis.*

4. **chandlaris**: P., 'candilstikis'; *candelabra.*

of the erd. [5] And gif ony man will anoy thame, fire sal ga out of the mouth of thame, and sal deuour thar ennimyis. And gif ony will hurt thame, thus it behuvis him to be slane. [6] Thir has power to close heuen, that it rayn nocht in the dais of thare prophecie; and thai haue power on watris, to turne thame into blude; and to smyte the erd with euiry plag, and als oft as thai will. [7] And quhen thai sal end thar witnessing, the beest that gais up fra depnes, sal mak battale aganes thame, and sal ouircum thame, and sall sla thame. [8] And the bodijs of thaim sal ly in the stretis of the gret citee, that is callit gaastlie Sodome, and Egipt, quhare the Lord of thame was crucifijt. [9] And (*a*) sum of lynages, and of pepilis, and of langages, and of hethin men, sal se the bodiis of thame be thre dais and ane half; and thai sal nocht suffir the bodijs of thame to be putt in graves. [10] And men inhabitand the erd sal haue ioy on thame; and thai sal mak mery, and sal send giftis togiddir, for thir ij prophetis turmentit thame that duellis on erd. [11] And eftir thre dais and ane half, the spirit of lijf of Gode entrit into thame; and thai stude on thar fete, and gret drede fell on thame that saw thame.

Zacha. iiii. a.

Daniel vii. d. Apocalip. xiii. d.

Daniel xii. b.

(*a*) After *And, of* deleted.

xi. 5. **will anoy thame**: *voluerit eos nocere.* **will hurt thame**: *voluerit eos lædere.*

6. **and als oft**: so P., and Wy., 'and hou ofte euer,' but Vg., *quotiescumque.*

7. **gais up**: P., 'stieth vp'; *ascendit.*

8. **gaastlie**: P., 'goostli'; *spiritualiter.* **quhare the Lord**: so Wy., P., but Vg., *ubi et Dominus.* Cod. Gigas has *ubi etiam.*

9. **sum of lynages**: *de tribubus.* **in graves**: Wy., P., 'in biriels'; *in monumentis.*

10. **togiddir**: *invicem.* **duellis**: Wy., P., 'dwellen,' reading *habitant*, as in codd. Gigas, Lips. 5, or *inhabitant*, with codd. Fuld., Lips. 4, and Primasius. Vg., *habitabant*; codd. Demid., Tolet., *inhabitabant*; Amiat. has *habitant* corr. into *habitabant.*

11. **of Gode**: *a Deo.*

[12] And thai herd a gret voce fra heuen, sayand to
Daniel xi. f. thame, Cum up hiddir. And thai yede up into heuen
in a cloude, and the ennimyes of thame saw thame.
[13] And in that houre a gret erdmouing was made, and
the tenpart of the citee feldoun; and the names of
men seuen thousand war slane in the erd moueing;
F. 214 r. and the laaue war send into drede, and gaue glorie
to God of heuen. [14] The secund wa is gaan, and lo!
the thrid wa sal cum sone. [15] And the sevint angel
trumpit, and gret voces war made in heuen, and said,
The realme of this warld is made our Lordis, and
Cristis, his sonn; and he sal regne into warldis of
warldis. Amen. [16] And the xxiiij eldermen, that sat
in thar setis in the sicht of the Lord, fell on thar
faces, and wirschippit God, and said, [17] We do
thankingis to thee, Lord God almychtj, quhilk art, and
quhilk was, and quhilk art tocummand; quhilk has
taan thi gret virtu, and has regnit. [18] And folkis ar
wraithe, and thin ire com, and tyme of dedemen to
be demyt, and to yelde mede to thi seruandis, pro-
phetis, and hallowis, and dreding thi name, to smal
and to gret, and to destroy thame that corrumptit
the erd.

xi. 12. **yede**: P., 'stieden'; *ascenderunt.*

13. **tenpart**: P., 'tenthe part.' **the laaue**: Wy., P., 'the tother'; *reliqui.*

15. **and Cristis, his sonn**: P., 'and of Crist, his sone'; Wy., 'and of Cristis, his sone.' Vg., *et Christi ejus.*

16. **on thar faces**: *in facies suas;* Wy., 'in to her facis.'

17. **quhilk has taan**: so Wy., P., reading *qui accepisti* with codd. Amiat., Tolet., Demid., Beda, and R. Vg., *quia;* Prim., S. Cyprian, *quod.*

18. **folkis**: *Gentes.* **com**: Wy., P., 'cam'; *advenit.* **to thi seruandis, prophetis**: Vg., *servis tuis Prophetis,* but Wy., P., 'to thi seruauntis, and prophetis.' Wy., P. end the chapter with this verse.

xii chaptur.

19 Ande the tempile of God in heuen was opnit, and the ark of his testament was sene in his tempile; and glemis war made, and voces, and thundris, and erd moueing, and gret haile. 1 And a gret signe apperit in heuen; a woman clethit with the sonn, and the mone vndir hir feet, and in the hede of hir a croun of xij sternis. 2 And scho had in wambe, and scho crijs, traualing of child, and is turmentit, that scho bere child. 3 And ane vthir signe was sene in heuen; and lo! a gret rede dragoun, that had vij hedis, and ten hornis, and in the hedis of him (*a*) vij diademis. 4 And the (*b*) taile of him drew the thridpart of the sternis of heuen, and send thame into the erd. And the dragoun stude befoir the woman, that was to bere child, that quhen scho had born child, he suld deuour hir sonn. 5 And scho baire a male childe, that was

(*a*) *him* added above the line.
(*b*) After *the*, *tal* deleted.

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19. **glemis**: P., 'leityngis'; Wy., 'leytinges'; *fulgura*. **and thundris**: so P., translating *et tonitrua* as added in Sixt., codd. Flor., Gigas, Liber Armachanus, Primasius. Not in Vg., Wy., V., or R.

xii. 1. **signe**: so P., but Wy., 'token,' and similarly at ver. 3.

2. **And scho had in wambe**: *Et in utero habens*. Cod. Flor. has *et in utero habebat*. **and scho crijs**: so P., translating *et clamat* as in St., Hent., codd. Tolet., Demid.; cod. Amiat. has *et clamans parturiens*. Sixt., Clem., *clamabat;* but Wy., 'And she hauynge in wombe; and she criede,' with cod. Fuld. and R., *et clamabat;* Primasius, *et exclamabat;* Gigas, *et clamauit*. **is turmentit**: so Wy., P., reading *cruciatur* as in St., Hent., codd. Amiat., Fuld., Tolet., Demid., Lips. 4, 5, 6. Sixt., Clem., *cruciabatur*.

4. **to bere child**: P., 'to berynge child'; *paritura*.

5. **a male childe**: P., 'a knaue child'; Wy., 'a sone male,' and similarly at ver. 13. Vg., *filium masculum*.

to reule al folkis in ane irn wand; and hir sonn was
Apoca. xii. c. rauisit to God, and to his throne. [6] And the woman
fled into wildirnes, quhare scho has a place made
reddi of God, that he fede hir thare a thousand dais
twa hundir and sextj. [7] And a gret batale was made
Daniel xi. f. in heuen, and Michaell and his angelis faucht with
the dragoun, and the dragoun faucht, and his angelis;
[8] And thai had nocht mycht, nouthir the place of
Esaie xiiii. b. Luc. x. b. thame was fundin mare in heuen. [9] And the ilk
dragoun was castin doun, the gret ald serpent, that
is callit the deuile, and Sathanas, that desaues all
the warld; he was castin doun into erd, and his
angelis war send with him. [10] And I herd a gret
voce in heuen, sayand, Now is made hele, and virtue,
and kingdome of our God, and the power of his
Crist; for the accusare of our brethir is castin doun,
quhilk accusit thame befoir the sicht of our God day
and nycht. [11] And thai ouircom him for the blude of
the lambe, and for the word of his witnessing; and
F. 214 v. thai luvit nocht thare lyues till to the dede. [12] Thar-
for, ye heuenis, be ye glaid, and ye that duellis in
thame. Wa to the erd, and to the see; for the feend
is cummin doun to you, and has gret ire, wittand that
he has litil tyme. [13] And eftir that the dragoun saw,
that he was castin doun to the erd, he persewit the

xii. 5. **to reule**: Wy., P., 'to reulinge'; *recturus*.

6. **fled**: Wy., 'fleiȝ'; P., 'flei'; *fugit*. **has**: so Wy., P., translating *habet* as in the four Vg. codices, Harl. 1772, Gigas, Lips. 4, 5, Prim., and R. Vg., *habebat*. **he fede**: so P., reading *pascat* with St., Harl. 1772, Lips. 6. Wy. translates the same, 'she feede.' Vg., *pascant*. Cod. Gigas has *alant*; Prim., *aleret*.

7. **and Michaell**: Wy., P. add 'and' without authority.

8. **mare**: *amplius*.

9. **was castin doun**: *projectus est*, in both places and in the next verse.

11. **till to the dede**: P., 'til to deth,' but two MSS. add 'the.' Wy., 'vnto deeth.' Vg., *usque ad mortem*.

12. **ire**: Wy., P., 'wraththe'; *iram*. **litil**: *modicum*.

woman, thatt bare the male child. [14] And twa wingis of a gret egile war gevin to the woman, that scho suld fle into desert, into hir place, quhare scho is fed be tyme, and tymes, and half a tyme, fra the face of the serpent. [15] And the serpent send out of his mouth eftir the woman watir as a flude, that he suld mak hir to droun of the flude. [16] And the erd helpit the woman, and the erd opnit his mouthe, and suppit up the flude, that the dragoun send of his mouth. [17] And the dragoun was wraath aganes the woman, and he went to mak batale with vthiris of hir sede, that kepis the comandmentis of God, and has the witnessing of Jesu Crist. [18] And he stude on the grauale of the see.

xiii chap.

Ande I saw a beest gangand up of the see, havand vij hedis, and x hornis; and on the hornis ten diademis, and on his hedis the names of blasphemie. [2] And the beest, quham I saw, was like a pard, and his fete as the fete of a bere, and his mouth as the mouth of a lioun; and the dragoun gaue his virtue and gret power to him. [3] And I saw aan of his hedis, as slane into dede; and the wond of his dede was curit. And al erde wonndrit eftir the beest. [4] And thai wirschippit the dragoun, that gaue power to the beest; and thai wirschipit the beest,

Apoca. xvii. c.

Daniel vii. a.

xii. 14. **wingis**: J. Ham. (Cath. Traict., f. 115), 'scho sall tak the vingis of ane eagle, and flee to the vildernes quhair scho salbe nurischit yat space.'

15. **to droun**: P., 'to be drawun'; Wy., 'for to be drawen'; *trahi.*

16. **suppit up**: *absorbuit.*

17. **vthiris**: *reliquis.*

xiii. 1. **gangand**: P., 'stiynge,' and similarly at ver. 11. **the hornis**: Wy., P., 'hise hornes'; *cornua ejus.*

2. **to him**: so P., with Vg., *illi*, but Wy., 'to the ilke.' Prim. reads *ei.*

3. **wonndrit**: *admirata est.*

and said, Quha is like the beest, and quha sal may fecht with it? 5 And a mouth speking gret thingis, and
Apoc. xi. d. blasphemies, was gevin to it; and powere was gevin to it, to do twa and fourty monethis. 6 And it opnit his mouth into blasphemies to God, to blaspheme his name, and his tabernacile, and thame that duellis in heuen. 7 And it was gevin to him to mak batale with sanctis, and to ouircum thame; and power was gevin to him
Daniel xi. f. into ilk lynage, and pepile, and langage, and folk. 8 And almen wirschippit it, that duellis in erd, quhais names ar nocht writtin in (*a*) the buke of lijf of the lamb, that was slane fra the begynnyng of the warld. 9 Gif ony man
Gene. ix. a. Math. xxvi. a. has eris, here he. 10 He that ledis into captiuitee, sal ga into captiuitee; he that slais with swerde, it behuvis
F. 215 r. Apo. xiiii. c. him to be slane with suerd. This is the pacience and the faith of sanctis. 11 And I saw ane vthir beest gang-and up fra the erd, and it had twa hornis, like the lamb, and it spak as the dragoun, 12 And did al the power of the foirmare beest, in his sicht. And it made the erd, and men duelling in it, to wirschip the first beest, quhais wound of dede was curit. 13 And it did gret signis, that alsa it made fire to cum doun fra heuen

(*a*) *in* added above the line.

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xiii. 4. **sal may**: P., 'schal mowe'; *poterit*.

5. **to do**: *facere;* Rh., 'to work.' Cod. Lips. 6 glosses *facere* by *operari*.

7. **ilk**: P., 'ech'; Wy., 'al'; *omnem*.

8. **duellis in**: so Wy., P., with Vg., *inhabitant*, or reading *habitant* with codd. Amiat., Gigas, Beda, and R. But one MS. of Wy. has 'dwelliden'; St. reads *inhabitabant*.

9. **eris**: so P., but Wy., 'eres of heringe,' reading *aures audiendi* as in cod. Lips. 4, Beda, and R.

10. **ledis**: so P., probably reading *ducit* as in cod. Harl. 1772. Vg., *duxerit;* Wy., 'shal lede.' **captiuitee**: P., 'caitifte'; Wy., 'caytifte.' **slais**: *occiderit;* Wy., 'shal slee.' **with swerde**: *in gladio;* but cod. Gigas, Prim., Beda, and R. have *gladio*. **This is the pacience**: so Wy., P., reading *Hæc est* as in cod. Lips. 6 and R. Vg., *Hic est patientia;* comp. xiv. 12.

into erd, in the sicht of almen. [14] And it desaues men, that duellis in erd, for signis quhilk ar gevin to it to do in the sicht of the beest; sayand to men duelling in erd, that thai mak ane ymage of the beest, that has the wound of swerd, and leeuit. [15] And it was gevin to him, that he suld geve spirit to the ymage of the beest, and that the ymage of the beest speke. And he sal mak, that quha euir honouris nocht the 'ymage of the beest, be slanne. [16] And he sal mak all, small and gret, and riche and pure, and fremen and boondmen, to haue a charectar in thar richthand, outhir in thar foirhedis; [17] That na man may by, or sell, bot thai haue the charectar, or the name of the beest, outhir the novmer of his name. [18] Here is wisdome; he that has vndirstanding, commpt the novmer of the beest; for it is the novmer of man, and his novmer is sex hundir sexty and sex.

xiiij chaptur. ✠

And I saw, and lo! a lamb stude on the mont of Syon, and with him ane hundreth thousand and xliiii^{m}, havand his name, and the name of his fader writin in thar foirhedis. [2] And I herd a voce fra heuen, as the voce of mony watris, and as the voce of a gret thundir; and the voce quhilk I herd, was as of mony harperis harping in

xiii. 14. **desaues**: so Wy., P., reading *seducit* with most authorities. Vg., *seduxit*, as in Prim.; cod. Amiat., *seducet*.

15. **And he sal mak, that**: so Wy., P., reading *et faciet ut* with codd. Fuld., Demid., Lips. 6, Beda; but Vg., *et faciat ut*. R. has *ut faciat ut*; Prim., *et faceret ut*. **honouris**: *adoraverint*.

17. **That na man**: so Wy., P., reading *Nequis* with R. and Prim. Vg., *Et nequis*; cod. Gigas, *et ut nemo*; cod. Tolet., *ut nequis*. **bot thai haue**: so P., but Wy., 'no but thei that han.' Vg., *nisi qui habet*.

18. **commpt**: Wy., P., 'acounte'; *computet*; Rh., 'let him count.'

xiv. 2. **quhilk I herd**: so Wy.; P., 'which is herd,' but seven MSS. of P. have 'I.' Vg., *quam audivi*. **was as**: *sicut*; P. supplies '*was*.' **mony harperis**: so P., adding *multorum*, without authority. Vg., *citharoedorum*; Wy., 'of harpers.'

thar harpis. [3] And thai sang as a new sang befoir the sete of God, and befoir the four beestis, and seniouris. And naman mycht say the sang, bot thai ane hundreth thousand and xliiii thousand, that ar boucht fra the erd. [4] Thir ar thai, that ar nocht defoulit with women; for
i. Cor. vi. c. Apo. v. b. thai ar virginis. Thir folowwis the lamb, quhare euir he sal ga; thir ar boucht of almen, the first fruitis to God, and to the lamb; [5] And in the mouth of thame lesing is nocht fundin; for thai ar without wem befoire the throne of God. ℣ [6] And I saw ane vthir angele, fleand be the myddis of heuen, having ane euirlasting evangel, that he suld preche to men sittand on erd, and on ilk folk, and lynage, and langage, and pepile; [7] And said with a gret voce,
F. 215 v. Psal. cxlv. a. Act. xiiii. c. Dreed ye the Lord, and gefe ye to him honour, for the hour of his dome cummis; and wirschip ye him,
Esaie xxi. b. Jere. li. b. that made heuen and erd, and the see, and althingis that ar in thame, and the wellis of watris. [8] And
Apoca. xviii. a. ane vthir angel folowit, sayand, That ilk gret citee Babylon fell doun, fell doun, quhilk gaue drink to

xiv. 3. **befoir the sete of God**: *ante sedem*, but cod. Gigas, the Sarum and Corpus Missals, and R., add *Dei*. **say**: so Wy., P., with Vg. *dicere*, but St. reads *discere*. **bot thai**, &c.: *nisi illa centum quadragintaquatuor milia*.

4. **of almen**: so P., apparently translating *ex omnibus hominibus*, a reading without authority. Wy., 'of alle,' reading *ex omnibus*, as in codd. Amiat., Fuld., Demid., Harl., Lips. 6, Lect. Luxov., Prim., Beda, the Sar. and Moz. Missals. Vg., *ex hominibus*, with cod. Gigas and R.

6. **evangel**: Wy., P., 'gospel'; *Evangelium*.

7. **and the see**: the conjunction is not in Wy., P., or Vg.; but St., codd. Amiat., Tolet., Demid., Gigas, Lips. 6, have *et mare*. **and althingis that ar in thame**: so Wy., P., translating the interpolation *et omnia quæ in eis sunt* found in Hent., codd. Lips. 4, 5, 6, the Liber Armachanus, S. Cyprian, and R. Cod. Harl. 1772 has *et omnia quæ in eo sunt*. The clause is not in Vg., or the four Vg. codices, Gigas, or Primasius.

8. **That ilk gret citee Babylon**: so Wy., but P., 'Thilke greet Babiloyne,' with Vg., *Babylon illa magna*. R. adds *ciuitas*.

al folkis of the wyne of jre of hir fornicatioun. [9] And the thrid angel folowit thame, and said with a gret voce, Gif ony man wirschip the beest, and the ymage of it, and takis the charecter in his foirhede, or in his hand, [10] This sal drink of the wyne of Goddis jre, that is mext with clere wyne in the cup of his wrathe, and salbe turmentit with fire and brintstaan, in the sicht of haly angelis, and befoir the sicht of the lamb. [11] And the smeuk of thare turmentis sal ga up into warldis of warldis; nouthir thai haue rest day and nycht, quhilk wirschipit the beest and his ymage, gif ony man tak the carecter of his name. [12] Here is the pacience of sanctis, quhilkis kepis the comandmentis of God, and the faith of Jesu. [13] And I herd a voce fra heuen, sayand to me, Write thou, Blessit ar dedemen, that deis in the Lord; fra hynfurth now the spirit sais, that thai rest of thar trauales; for the werkis of thame followis thame. [14] And I saw, and lo! a quhite cloud, and abone the cloud a sittare, like the sonn of man, havand in his hede a goldin croun, and in his hand a scharp huke.

Apoca. ix. a. and xix. a.

Apoca. xiii. b.

xiv. 8. **jre**: Wy., P., 'wraththe'; *iræ*. Comp. ver. 10, where Wy., P. have 'wraththe' in both places.

9. **wirschip . . . takis**: so P., but Wy., 'shal worschipe . . . take.' Vg., *adoraverit . . . acceperit;* Prim., S. Cyprian, and the Speculum, *adorat . . . accipit;* cod. Gigas, S. Cyprian (in another passage), and Priscillian, *adorat . . . accepit.*

10. **This**: so P., but Vg., with all authorities, *Et hic;* Wy., 'and this.' Primasius, S. Cyprian, *Bibet et ipse.* **mext**: Wy., P., 'meynd'; *mistum*, and so in xv. 2. **clere wyne**: *mero.* **brintstaan**: Wy., 'brunston'; P., 'brymston.'

11. **ga**: P., 'stie'; Wy., 'stiȝe'; *ascendet.* **gif**: P., 'and yf,' but some MSS. omit 'and.' **carecter**: P., 'carect,' but some MSS. 'carecter.' Wy., 'carecte.' Vg., *characterem.*

12. **Here**, &c.: so P., with Vg., *Hic patientia Sanctorum est*, but Wy., 'This,' reading *Hæc* with Prim. Comp. xiii. 10. **of God**: so P., with Vg., *Dei*, but Wy., 'of him,' without authority for *ejus.*

13. **Blessit ar**: *Beati;* P. supplies '*ben.*'

14. **huke**: Wy., 'sikel'; P., 'sikil'; *falcem*, and so in the verses following.

Joel iii. b. Math. xiii. a.

15 And ane vthir angel went out of the tempile, and crijt with gret voce to him that sat on the cloude, Send thi huke, and schere, for the hour cummis, that it be schorn; for the corn of the erd is ripe. 16 And he that sat on the cloud, send his huke into the erd, and schare the erd. 17 And ane vthir angel went out of the tempile, that is in heuen. And he alsa had a scharp huke. 18 And ane vthir angel went out fra the altare, that had powere on fire and watire; and he crijt with gret voce to him that had the scharp huke, and said, Send thi scharp huke, and cut away the clustris of the wyneyard of the erd, for the grapes of it ar ripe. 19 And the angel send his huke into the erd, and gadrit grapes of the wyneyard of the erd, and send into the gret lake of Goddis ire. 20 And the lake was treddin without the citee, and the blude went out of the lake till to the bridilis of horsis, be furlongis a thousand and sex hundir.

xiv. 15. **schere . . . schorn**: P., 'repe . . . ropun.' **for the corn**, &c.: *quoniam aruit messis terræ;* Wy., 'for the rijpe corn of erthe driede.' Cod. Lips. 6 has on the margin, *uel maturuit.* Mammotrectus, 'Aruit idest maturuit.'

16. **schare the erd**: P., 'rap the erthe,' reading *messuit terram* with codd. Demid., Lips. 4, 5, 6, or *messus est terram* as in cod. Tolet., or *demessus est terram*, the reading of cod. Flor. Wy., 'repide in to erthe' without ancient authority; R. has *messuit in terra.* Hent., Clem., with Prim., *demessa est terra;* codd. Amiat., Gigas, *messa est terra;* St., Sixt., *demessuit eam.*

18. **on fire and watire**: the last two words are a singular addition of P. Vg., *supra ignem;* Wy., 'on fijr.' **cut away**: *vindemia*, but P. translates *vindemiavit* in ver. 19, 'gaderide.'

19. **gadrit grapes of the wyneyard**: *vindemiavit vineam.* **send**: *misit.*

20. **lake**: so Wy., P.; *lacus;* Rh., 'press.' **was treddin**: P., 'was troddun'; *calcatus est.* Wy., strangely translates, is defoulid.' **sex hundir**: *sexcenta*, but Wy., 'two hundrid,' without authority. Cod. Gigas reads *mille quingentis.*

xv chapture.

Ande I saw ane vthir signe in heuen, gret and wondirful; vij angelis having vij the last vengeancis, for the F. 216 r.
ire of God is endit in thame. [2] And I saw as a glasin
see mext with fire, and thame that ouircom the beest, Daniel xi. e.
and his ymage, and the nowmer of his name, standing
abone the glasin see, having the harpis of God; [3] And
singand the sang of Moyses, the seruand of God, and the
sang of the lamb, sayand, Gret and wonndirfull ar thi
werkis, Lord God almychtj; thi wayis ar iust and trew,
Lord, king of warldis. [4] Lord, quha sall nocht drede
thee, and magnify thi name? for thou allane art merci- Jere. x. a.
full; for al folkis sal cum, and wirschip in thi sicht, for
thi domes ar opin. [5] And eftir thir thingis I saw, and
lo! the tempile of the tabernacile of witnessing was
opnit in heuen; [6] And vii angelis havand vij plagis,
went out of the tempile, and war clethit with a staan (*a*)
clene and quhite, and war befoir beltit with goldin
beltis about the breestis. [7] And aan of the iiij beestis

(*a*) *stole* deleted, *staan* added in margin.

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xv. 1. **vengeancis**: P., 'veniauncis': Wy., 'plages.' Vg., *plagas.*

2. **glasin**: P., 'glasun'; Wy., 'glasen.' Vg., *vitreum.* **ouircom**: *vicerunt.*

3. **sayand**: Wy., 'seiynge'; P., 'and seiden'; *dicentes.* **Lord, king of warldis**: so Wy., P., reading with St., Sixt., cod. Lips. 4, *Domine, rex sæculorum;* but Hent., Clem., with the four Vg. codices and R., omit *Domine.* Cod. Gigas and S. Cyprian have *rex gentium;* cod. Flor. and Prim., *rex omnium gentium.*

4. **mercifull**: so P., but Wy., 'piteous, *or merciful.*' Vg., *pius.*

6. **and war clethit**: *vestiti.* **staan**: so Wy., but the MSS. of P. have 'stoon' or 'stoole.' St., Hent., with the four Vg. codices and Lips. 4, 5, 6, read *lapide.* Sixt., Clem. have *lino,* indirectly supported by cod. Flor., *linteamina candida;* Gigas, *lintheamen mundum;* Prim., *linea munda et candida.* **war befoir beltit**: P., 'weren bifor gird'; *præcincti.* **beltis**: P., 'girdlis'; *zonis.*

gaue to the vij angelis vij goldin phialis, full of the ire
Exech. xliiii. a. of God, that leeues into warldis of warldis. 8 And the tempile was fillit with reke of the maiestee of God, and of the virtu of him; and naman mycht entir into the tempile, till the vij plagis of the vij angelis war endit.

xvi chaptur.

Ande I herd [a] gret voce fra heuen, sayand to the vij angelis, Ga ye, and sched out the vij phialis of Goddis wrathe into erd. 2 And the first angel went and sched out his phiale into the erd. And a wound feers and werst was made on al that had the carectar of the beest, and on thame that wirschippit the beest, and his ymage. 3 And the secund angel sched out his phiale into the see, and blude was made, as of a dede thing; and ilkman leevand was made dede in the see. 4 And the thrid angel sched out his phiale on fludis, and on the wellis of watris, (*a*)

(*a*) After *watris, And said, Iust art thou, Lord, that art, and that was haly, that demys thir thingis; For thai sched out the blude of hallowis and prophetis, and thou has gevin to thame blude to drink; for thai ar worthi*, with cross at beginning and end and *vacat* in margin opposite.

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xv. 7. **phialis**: P., 'viols'; Wy., 'violes.' Vg., *phialas.*

8. **reke**: P., 'smooke'; *fumo.* Nis. has usually 'smeuk.' **of the maiestee**: *a majestate.*

xvi. 1. **fra heuen**: so Wy., P., reading *de cælo* as in codd. Demid., Lips. 6; but Vg., *de templo*, with the best authorities.

2. **angel**: so Wy., P., adding *angelus* as in St., Sixt., with small authority. **werst**: *pessimum.* **on al**: Wy., P. translate *in omnes* as read in cod. Lips. 6 and R. Vg., *in homines*, with the best authorities. **the beest, and his ymage**: so Wy., P., reading *bestiam et imaginem ejus*, as in St., Sixt.; but Hent., Clem., with the four Vg. codices and R., have only *imaginem ejus.*

3. **was made dede**: P., 'was deed'; Wy., 'is deed.' Vg., *mortua est.* Nis. has repeated the preceding verb.

4. **the thrid angel**: so P., but Vg. *tertius* only, and so Wy., 'the thridde.' **watris**: the cancelled passage, placed beneath the

And blude was made. [5] And I herd ane angel of watris sayand, Iust art thou, Lord, that art, and that was haly, that deemis thir thingis; [6] For thai sched out the blude of halowis and prophetis, and thou has gevin thame blude to drink; for thai ar worthi. [7] And I herd ane vthir saying, Ye! Lord God almychtj, trew and iust ar thi domes. [8] And the ferd angell sched out his phiale into the sonn, and it was gevin to him to turment men with heet and fire. [9] And men scaldit with gret heet, and blasphemyt the name of God having power on thir plagis, nouthir thai did pennance, that thai suld geue glorie to him. [10] And the fijft angel sched out his phiale on the sete of the beest, and his kingdom was made mirk; and thai ete togiddir thar (*a*) tonngis for sorow, [11] And thai blasphemyt God of F. 216 *v* heuen, for sorowis of thir woundis; and thai did nocht

(*a*) *thar thar* in MS.

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printed text, follows immediately after this word regularly in MSS. of P., at least without exception recorded by FM. But the codices and texts have invariably *super fontes aquarum, et factus est sanguis. Et audivi Angelum aquarum dicentem*, which Wy. translates, 'on welles of watirs, and blood is maad. And I herde the aungel of watirs seiynge.' The omission in Purvey's Latin text has arisen out of the recurrence of *aquarum*. Nisbet's correction is significant. The variant in one MS. of Wy., 'the ferth aungel,' corresponds to *angelum quartum* as read by codd. Fuld., Gigas, Lips. 6, and R.

xvi. 5. **deemis**: so P., but MSS. of Wy. are divided between 'demyst' and 'demedist.' Vg., *judicasti*, and so all authorities.

7. **ane vthir**: so P., with Vg., *alterum;* but Wy., 'an other aungel,' adding *angelum* as in codd. Demid., Lips. 4, 6. Clem. adds *ab altari* with cod. Demid. and some later MSS. (see Berger, pp. 233, 234); but St., Sixt., Hent. with good authority omit, and the phrase is not in Wy., P., or Nis. **ar**: P. supplies '*ben*.'

9. **scaldit**: P., 'swaliden' or 'swelten'; Wy., 'swayleden.' Vg., *æstuaverunt.*

10. **mirk**: Wy., P., 'derk'; *tenebrosum.* **ete togiddir**: *commanducaverunt.* **for sorow**: *præ dolore.*

11. **for sorowis of thir woundis**: so P., diverging without authority from Vg., *præ doloribus et vulneribus suis;* Wy., 'for sorowis and her woundis.'

pennance of thar werkis. [12] And the sext angel sched out his phiale into that ilk gret flude Eufrates, and dryit the watir of it, that way war made reddi to kingis fra the sonn rijsing. [13] And I saw thre vncleen spiritis be the manir of paddokis ga out of the mouth of the dragoun, and of the mouth of the beest, and of the mouth of the fals prophet. [14] For thai ar spiritis of deuilis, makand signis, and thai gang furth to kingis of al erd, to gadir thame into bataile, to the gret day of almychtj God. [15] Lo! I cum as a nycht theef. Blessit is he that wakis, and kepis his claathis, that he wandir nocht nakit, and that thai se nocht the foulnes of him. [16] And he sal gadir thame into a place, that is callit in Hebrew Hermagedon. [17] Ande the sevint angel sched out his phiale in to the aire, and a gret voce went out of heuen fra the throne, and said, It is done. [18] And glemys war made, and voces, and thundris; and a gret erdmoving was made, quhilk manir neuir was, sen men war on erde, sic erdmoving, sa gret. [19] And the gret citee was made into iij partis, and the citeis of hethin men feldoun; and gret Babylone com into mynd befoir God, to geue to it the cup of wyne of the indignatioun of his greeff. [20] And ilk ile fled away, and hillis ar

Math. xxiiii. d. Luc. xii. e.

i. Tessa. v. a. ii. Pet. iii. b. Apoc. iii. d.

xvi. 12. **that ilk**: so P., and Wy., 'the ilke'; but Vg., *illud.*

13. **paddokis**: Wy., P., 'froggis'; *ranarum.* **ga out**: so Wy., P. adding *exire* as in St., Sixt., cod. Demid., and the Gloss. Hent., Clem., with codd. Amiat., Fuld., Gigas, omit. Cod. Lips. 4, Haymo, and R. have *exisse;* cod. Tolet. and Prim., *exeuntes.* Priscillian quotes once with *exeuntes*, and in another place omits.

15. **as a nycht theef**: *sicut fur.* **Blessit is**: *Beatus;* P. supplies '*is.*' **wandir**: *ambulet.* **foulnes**: Wy., P., 'filthhed'; *turpitudinem.*

16. **sal gadir**: *congregabit;* but Wy., 'gederide,' reading *congregavit* with codd. Amiat., Fuld., Gigas, Prim., Anon. Aug. R. has *congregabunt* corr. out of *congregauit.*

17. **of heuen**: so Wy., P., reading *de cælo* with cod. Gigas; but Vg., *de templo*, with the four Vg. codices, Prim., and R.

18. **glemys**: P., 'leityngis'; *fulgura.*

nocht fundin. [21] And gret haile as a talent com doun fra heuen into men; and men blasfemyt God, for the plag of haile, for it was made ful gret.

xvij chaptur.

Ande aan of the vij angelis com, that had vij phialis, and spak with me, and said, Cum thou, and I sal schaw to thee the dampnacioun of the gret hure, that sittis on mony watris, [2] With quham kingis of erd did fornicatioun; and thai that duelle in erd ar made drunkin of the wyne of licherie of hir. [3] And he tuke me into desert in spirit. And I saw a woman sittand on a rede beest, full of names of blasphemy, having vij hedis, and x hornis. [4] And the woman was cumpassit with purpure, and rede, and ouirgilt with gold, and precious staan, and perlis, havand a goldin cup in hir hand, ful of abhominatiounns and vncleenes of hir fornicatioun. [5] And a name writtin in the forhede of hir, Mysterie, Babylon the gret, moder of fornicatiounnis, and of abhominaciouns of erde. [6] And I saw a woman drunkin of the blude of sanctis, and of the blude of martiris of Jesu. And quhen I saw hir, I wonndrit with gret wonndring. [7] And the angel said to me,

xvi. 21. **ful**: *vehementer;* Wy., 'wondirly.'

xvii. 1. **and I sal schaw**: the conjunction is not in P. or Wy., one MS. of the latter excepted. Vg., *ostendam;* but St. adds *et* with cod. Demid.

2. **of licherie of hir**: P., 'of her letcherie'; *prostitutionis ejus.*

3. **rede**: *coccineam.*

4. **cumpassit**: Wy., P., 'enuyround'; *circumdata.* **rede**: *coccino;* Wy., 'coccyn, *that is, reed.*' **ouirgilt with gold**: so P., but Wy., 'engoldid with gold.' St., Hent., Sixt., Clem. i. have *inaurata auro*, with codd. Amiat., Fuld., Tolet., Demid., Gigas; but Clem. ii., iii., *inaurato auro.* **abhominatiounns**: so Wy., P., translating *abominationum* as in codd. Amiat., Demid., and Prim., or *abhominacionibus*, the reading of Gigas. Vg., *abominatione.*

6. **quhen I saw**: so Wy., P., reading *cum viderem*, as in St. and Beda. Vg., *cum vidissem*, with the best authorities.

Quhy wonndris thou? I sal say to thee the sacrait (*a*)
F. 217 *r.* of the woman, and of the beest that beris hir, that
has vij hedis and x hornis. [8] The beest quhilk thou
has seen, was, and is nocht; and scho sal ga up fra
Luc. x. b. Phil. iiii. a. depnes, and scho sal ga into perysing. And men
duelling in erd sal wonndir, quhais names ar nocht
writtin in the buke of lijf fra the making of the warld,
Apoca. xiii. b. seand the beest, that was, and is nocht. [9] And this
is the witt, quha that has wisdom. The vij hedis
ar vij hillis, on quhilkis the woman sittis, and kingis
vij ar. [10] V haue fallin doun, aan is, and ane vthir
cummis nocht yit. And quhen he sal cum, it behuvis
him to duell a schort tyme. [11] And the beest that
was, and is nocht, and scho is the auchtand, and is
of the vij, and sal ga into perysing. [12] And the ten
Daniel vii. b. Apoca. xiii. a. hornis quhilk thou has seen, ar x kingis, that yit haue
nocht takin kingdom; bot thai sal tak power as kingis,
aan hour eftir the beest. [13] Thir has a counsale, and
sal betak thar virtue and power to the beest. [14] Thir
sall fecht with the lamb, and the lamb sal ouircum
i. Thi. vi. c. thame; for he is Lord of lordis, and king of kingis;
and thai that ar with him, ar callit, chosin and faithfull.
Apoc. xix. c. [15] And he said to me, The watris quhilkis thou has seen,

(*a*) *sacrait* corrected in a later hand out of *sacrament*.

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xvii. 7. **sacrait**: Wy., P., 'sacrament'; *sacramentum*. Nis. followed P.; the divergence is due to a later hand.

8. **thou has seen**: P., 'thou seist'; Wy., 'thou siȝe.' Vg., *vidisti*. **depnes**: *abysso*.

9. **this is the witt**: *hic est sensus*; Rh., 'here is understanding.'

11. **and scho**: *et ipsa*; Rh., 'the same also.' **sal ga**: so Wy., P., reading *vadet* with codd. Amiat., Fuld.; but Vg., *vadit*. Prim. and Priscillian have *ibit*.

13. **a counsale**: *unum consilium*. Rh., 'These have one counsel and force,' with faulty collocation.

14. **ar callit**, &c.: *vocati, electi et fideles*; P. supplies '*ben*,' but cod. Gigas and R. have *sunt*. Wy., 'clepid, and chosen,' reading *et electi* as in R. Prim. has *electi et fideles et vocati*.

quhar the hure sittis, ar pepilis, and folkis, and langages. 16 And the ten hornis that thou has seen in the beest, thir sal mak hir desolate and nakit, and sal ete the fleschis of hir, and sal togiddir birn hir with fire. 17 For God gave into the hartis of thame, that thai do that that is plesand to him, that thai geue thar kingdome to the beest, till the wordis of God be endit. 18 And the woman quham thou has seen, is the gret citee, that has kingdom on kingis of the erd.

xviij chaptur.

Ande eftir thir thingis I saw ane vthir angel cumming doun fra heuen, having gret power; and the erd was lichtnit of his glorie. 2 And he crijt with a stark voce, and said, Gret Babylon feldoun, feldoun, and is made the habitatioun of deuilis, and the keping of ilk vncleen spirit, and the keping of ilk vncleen foul, and haatfull. 3 For al folkis drank of the ire of fornicatioun of hir, and kingis of the erd, and merchandis of the erd, did fornicatioun with hir; and thai ar made riche of the

Esaie xxi. Jere. li. b. Apoca. xiiii. b.

xvii. 15. **pepilis, and folkis**: *populi . . . et Gentes;* but Wy., 'puples, folkes,' without good authority. Abp. Ham. (p. 205) quotes from imperfect recollection of this and the first verse of the chapter, 'Mekil wattir betakins mony pepil.'

16. **beest**: here follows in Vg., *hi odient fornicariam* with the authority of the four Vg. codices, Beda, and R., while cod. Gigas has *hi odient meretricem*, and Prim., *odio insectabunt meretricem*. P. and two MSS. of Wy. omit it, but Wy. generally, 'thes shulen haate the fornicarie womman.' **fleschis**: *carnes*. Wy., 'flesch.' **sal togidir birn**: *concremabunt*.

xviii. 1. **lichtnit of his glorie**: *illuminata est a gloria ejus*.

2. **with a stark voce**: P., 'with strong vois,' and similarly Wy., both reading *in forti voce* as in codd. Amiat., Fuld., Demid., Lips. 5, 6, Haymo, and R. Cod. Gigas has *uoce magna;* Prim., *voce magna et forti*. Vg., *in fortitudine;* Rh., 'in force.' **keping**: *custodia*.

3. **and merchandis**, &c.: so Wy., P., with faulty division. Rh., 'and the kings of the earth have fornicated with her; and the merchants of the earth were made rich.'

Gene. xix. e. ii. Cor. vi. c. virtu of delites of hir. 4 And I herd ane vthir voce of heuen, sayand, My pepile, ga ye out of it, and be ye nocht parttakaris of the trespassis of it, and ye sal nocht resaue of the plagis of it. 5 For the synn of it com til to heuen, and the Lord had mynd of the wickitnes of it. 6 Yeeld ye to it, as it yeeldit to you;
F. 217 v. and doubile ye doubile thingis, eftir hir werkis; in the drink that scho mengit to yow, mex ye doubile to hir. 7 Als mekile as scho glorifijt hir self, and was in delites,
Esaie xlvii. a. sa mekile torment geue to hir, and wailing; for in hir
Daniel vii. b. hart scho sais, I sit a queen, and I am nocht a wedow,
ii. Tessa. ii. b. and I sal nocht se wailing. 8 And tharfor in aa day hir plagis sal cum, dede, and murnyng, and hungir;
Apoc. xvii. d. and scho salbee brint in fire, for God is strenthie, that sal deme hir. 9 And the kingis of erd sal wepe, and bewaile thame self on hir, quhilk did fornicatioun with hir, and leevit in delitis, quhen thai sal se the smewk
Esaie xxi. b. of the birnyng of it; 10 Standing fer, for drede of the
Jere. li. b. tormentis of it, and saying, Wa! wa! wa! that ilk gret

xviii. 3. **delites**: Wy., 'delicis'; P., 'delices'; *deliciarum;* and similarly in vv. 7, 9.

4. **and be ye nocht**: so Wy., P., reading *et ne . . . sitis* as in codd. Tolet., Demid., Lips. 4, 5, 6, and R. Vg., *ut ne . . . sitis.* **parttakaris**: P., 'parceneris'; Wy., 'parceners'; *participes.* **ye sal nocht resaue**: so Wy., P., reading *accipietis* with no good authority, but Vg., *accipiatis.* **plagis**: so Wy., but P., 'woundis.' Vg., *plagis.*

5. **synn**: Wy., P., 'synnes'; *peccata.* But one MS. of P. has 'synne.' **wickitnes**: so P., but Vg., *iniquitatum;* Wy., 'wickidnessis.'

6. **as it yeeldit**: P., 'as sche ȝeldide,' reading *sicut ipsa reddidit,* with codd. Fuld., Tolet., Lips. 5, and R. But Vg., *sicut et ipsa;* Wy., 'as and she.' **mengit**: P., 'meddlid'; Wy., 'medlide'; *miscuit.* **to yow**: so Wy., P., adding *vobis* with St., Sixt., codd. Lips. 5, 6, and R. Not in Hent., Clem., or the best authorities. **mex**: Wy., 'menge'; P., 'mynge'; *miscete.*

8. **plagis**: P., 'woundis'; Wy., 'plages.' Vg., *plagæ.* **in fire**: so Wy., P., but Vg., *igne.* **strenthie**: Wy., P., 'strong'; *fortis.*

10. **and saying**: so P., but Vg., *dicentes.*

citee Babylon, and that ilk strang citee; for in aan hour thi dome cummis. [11] And marchandis of the erd sal wepe on it, and murn, for naman sal by mare the merchandise of thame; [12] The merchandise of gold, and of siluir, and of precious staan, and of perle, and of bijsse, and of purpur, and of silk, and cottin, and ilk tre tynus, and al veschelis of evor, and al veschelis of precious staan, and of bras, and of irn, and of marbil, [13] And cannale, and amonum, and of swete smelling thingis, and anoyntmentis, and of incense, and of wyne, and of oile, and of flour, and of quhete, and of werk beestis, and of schepe, and of horsis, and of cartis, and of seruandis, and of lyues of men. [14] And thin applis of the desire of thi lijf went away fra thee, and al fatt thingis, and ful clene perysit fra Apoca. xiiii. b.

xviii. 11. **merchandise**: so Wy., P., for *merces:* in the next verse, Wy. has 'marchaundises'; P., 'marchaundies.'

12. **bijsse**: P., 'bies'; *byssi.* **cottin**: P., 'coctyn'; Wy., 'coccyn.' Vg., *cocci.* **tre tynus**: P., 'tre tymus'; Wy., 'tre thyme.' Vg., *lignum thyinum;* Rh., 'Thyne wood.' Cod. Fuld. reads *thynum;* R., *thinum.*

13. **cannale**: Wy., P., 'canel'; *cinamomum.* **and amonum**: P., 'and amonye'; Wy., 'amome, *that is, a swete saueringe tree.*' St., Sixt. insert *et amomum* with codd. Amiat., Fuld., Tolet., Lips. 4, 5, 6, and R. Hent., Clem. omit it, with cod. Demid. **of swete smelling thingis**: *odoramentorum;* Wy., 'of odoramentis.' **anoyntmentis**: Wy., P., 'oynementis,' reading *unguentorum* as in codd. Lips. 4, 6. But Vg., *unguenti.* **and of incense**: P., 'and encense,' but one MS. adds 'of.' **werk beestis**: *jumentorum.* **and of lyues of men**: P., 'and other lyues of men,' but three MSS. insert 'of' after 'and'; apparently he read *et aliarum animarum hominum,* which is not in any good authority. Prim. has *mancipia et diuersi generis animalia.* Vg., *et animarum hominum;* Wy., 'and of soulis, *or lijfis,* of men.'

14. **And thin applis**: so Wy., P., reading *Et poma tua,* as in codd. Amiat., Tolet., Fuld., and R.; but Vg., with cod. Demid. omits *tua.* **of the desire of thi lijf**: *desiderii animæ tuæ,* but Wy., 'the desijres of thi lijf,' translating *desideria* as in R. Cod. Gigas reads, *et hora desiderii animæ tuæ discessit a te.* **ful clene**: P., 'ful clere'; *præclara.*

thee. 15 And merchandis of thir thingis sall namare find tha thingis. Thai that ar made riche of it, sal stand fer, for dreed of tormentis of it, wepand, and
Jere. li. b. murnand, 16 And sayand, Wa! wa! that ilk gret citee that was clethit with bijs, and purpur, and red scarlet, and was ouirgilt with gold, and precious staan, and margaritis, 17 For in aan hour sa mony richessis ar destitute. And ilk gouernour, and al that sailis be schip into place, and maryneris, and that wirkis (*a*) in the see, stude fer, 18 And crijt, seand the place of the birnyng of it, and sayand, Quhat is like this gret citee? 19 And thai kest poudir on thar hedis, and crijt, weping, and murnyng, and saying, Wa! wa! that ilk gret citee, in quhilk al that haue schippis in the see ar made riche of prices of it; for in aan hour it is desolate. 20 Heuen, and hali apostilis, and pro-

(*a*) After *wirkis*, *be see* deleted.

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xviii. 15. **And merchandis**, &c.: so P., 'And marchaundis of these thingis schulen no more fynde,' but Wy., 'And marchauntes of thes men.' All three have faulty collocation. Vg., *et amplius illa jam non invenient. Mercatores horum, qui divites facti sunt, ab ea longe stabunt.* Wy. read *mercatores horum hominum*, as in Lips. 4, 6; R. has *horum* written above *hominum* deleted; St., *mercatores hominum.*

16. **red scarlet**: so P., but Wy., 'cocke.' Vg., *cocco.* **ouirgilt**: *deaurata.*

17. **al that sailis**: so P., and Wy., 'alle that shippen,' reading *omnes, qui . . . navigant*, as in cod. Lips. 5. R. has *omnis qui . . . navigant.* Vg., with most authorities, *omnis, qui . . . navigat;* Prim. has *omnis super mare navigans.* **into place**: so Wy., P., reading *in locum* with codd. Amiat., Fuld., Demid., Lips. 6, Gigas; but Vg., *in lacum.*

18. **and sayand**: *dicentes;* Wy., P., 'seiynge.' **Quhat is like**: *Quæ similis;* P. supplies '*is.*'

19. **and saying**: so Wy., P., reading *et dicentes* with codd. Amiat., Lips. 5, 6, and R.; but Vg., *dicentes.* **haue**: Wy., P., 'han,' reading *habent* as in codd. Amiat., Fuld., Lips. 4, 5, 6, Prim., and R. Vg., *habebant.* **ar made**: *facti sunt.*

phetis, mak ye full out ioy on it, for God has deemyt your dome on it. [21] And aan stark angel tuke up a staan, as a gret mylnne staan, and kest into the see, and said, In this birr, that ilk gret citee Babylon salbe send, and now it sal na mare be fundin. [22] And the voce of harpis, and of men of music, and singing with pipe and trumpet, sal na mare be herd in it. And ilk craftis man, and ilk craft, sal na mare be fundin in it. And the voce of mylnstaan sal na mare be herd in thee, [23] And the licht of lantern sal na mare schyne to thee, and the voce of the husband and of the wijf sal na mare yit be herd in thee; for thi merchandis war princis of the erd. For in thi wichecraftis al folkis errit. [24] And the blude of prophetis and sanctis is fundin in it, and of almen that ar slayn in erd.

Jere. li. b.

F. 218 r.

Jere. xvi. and xxv.

xviii. 20. **mak ye full out ioy**: so P., and similarly Wy., both reading *Exultate* with codd. Demid., Lips. 4, 6, and the Gloss; but Vg., *Exulta*. **on it**: P., 'of it,' but four MSS. read 'on.' Vg., *de illa*.

21. **stark**: Wy., P., 'stronge.' **birr**: Wy., P., 'bire'; *impetu*. **na mare**: *ultra*; Wy., 'ouer.'

22. **of harpis**: so P., but Vg., *citharoedorum*, without variant. Wy., 'of harpers,' but one MS., 'harpis.' **and singing with pipe**: *et tibia canentium*. **in it**: so Wy., P., reading *in ea* with codd. Fuld., Tolet., Lips. 4, 5, 6, Gigas, and R. Vg., *in te*. **craftis man**: P., 'crafti man.' **and ilk craft**: so Wy., P., reading *et omnis ars* as in cod. Lips. 4 and R. Codd. Lips. 5, 6 have *omnisque ars*. Vg., with most authorities, *omnis artis*; Gigas has *uniuersæ artis*; Prim., *neque ullus artifex ullius artis*. **in it**: so Wy., P., reading *in ea* with codd. Fuld., Tolet., Lips. 4, 6, and R.; but Vg., *in te*.

23. **to thee**: so Wy., P., reading *tibi* with the four Vg. codices, Lips. 4, 5, 6, Prim., and R. Vg., *in te*; one MS. of P. has 'in thee.' **na mare yit**: so P.; Wy., 'not ȝit more'; *non . . . adhuc*. **wichecraftis**: *veneficiis*; Wy., 'venemous dedis.'

The xix chaptur.

Eftir thir thingis I herd as a gret voce of mony trumpetis in heuen, sayand, Alleluya; loving, and glorie, and virtu is to our God; [2] For trew and iust ar the domes of him, quhilk deemyt of the gret hure, that defoulit the erd in hir licherie, and vengeit the blude of his (*a*) seruandis, of the handis of hir. [3] And agane thai said, Alleluya. And the smeuk of it gais up, into warldis of warldis. [4] And the xxiiij seniouris and iiij beestis feldoun, and adournit God sitting on the throne, and said, Amen, Alleluya. [5] And a voce went out of the throne, and said, Al the seruandis of our God, say ye loving to our God, and ye that dredis God, smal and gret. [6] And I herd a voce of a gret trumpet, as the voce of mony watris, and as the voce of gret thundris, saying, Alleluya; for our Lord God almychtj

Apoc. xix. a. and xiiii. c.

(*a*) After *his*, *sanctis* deleted.

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xix. 1. **a gret voce**: so Wy., P., reading *vocem magnam* with the four Vg. codices, Lips. 4, 5, 6, Gigas, and R. Vg., *vocem*, without adjective. **trumpetis**: Wy., P., 'trumpis,' reading *tubarum* as in St., codd. Amiat., Lips. 4, 5, 6, Beda, and R. Vg. *turbarum*, with the other authorities and the Greek. **loving**: Wy., 'heriyng'; P., 'heriynge,' reading *Laus* as in St., Hent., Sixt., cod. Amiat., Lips. 4, 5, 6, Beda, and R. But Clem., *Salus*. **virtu**: Wy., P., 'vertu'; *virtus*. Rh., 'power.'

2. **defoulit**: P., 'defoulide'; Wy., 'corrumpide'; *corrupit*.

4. **adournit**: Wy., P., 'worschipiden'; *adoraverunt*.

5. **Al the seruandis**, &c.: *Laudem dicite Deo nostro omnes servi ejus*. **loving**: Wy., 'heriyng'; P., 'heriyngus,' as though reading *Laudes*.

6. **a voce**: *quasi vocem*; Wy., 'a voys as.' **trumpet**: Wy., P., 'trumpe,' reading *tubæ* with St., codd. Amiat., Fuld., Lips. 5, 6, and R., while Prim. has *vocem tubarum magnarum*. But Sixt., Hent., Clem. have correctly *turbæ*. **as the voce**, &c.: *et sicut vocem aquarum multarum*; the phrase is not translated by Wy., but it is in all the authorities.

has regnit. [7] Ioy we, and mak we mirth, and geue glorie to him; for weddingis of the lambe com, and the spouses of him made reddi hir self. [8] And it is gevin to hir, that sche keuir hir with quhite bissyn schynyng; forquhy bissyn is iustifijng of sanctis. [9] And he said to me, Write thou, Blessit be thai that ar callit to the souper of weddingis of the lamb. And he said to me, Thir wordis of God ar trew. [10] And I feldoun befoir his feet, to wirschip him. And he said to me, Se thou, that thou do nocht; I am a seruand with thee, and of thi brethir, having the witnessing of Jesu; wirschip thou God. For the witnessing of Jesu is spirit of prophecie. [11] And I saw heuen opnit, and lo! a quhite hors, and he that sat on him was callit faithfull and suthfast; and with richtuisnes he deemis, and fechtis. [12] And the een of him war as flawm of fire, and in his hede mony diademis; and he had a name writtin, quhilk naman knew, bot he. [13] And he was clethit with a claath spreyngit with blude; and the name of him was callit The sonn of God. [14] And the oostis that ar in heuen,

Math. xxii. a. Luc. xiiii. b. Act. x. c. and xiiii. e. Apoc. xxii. c. Apoc. i. e. ande ii. c. Esaie lxiii. a. F. 218 *v.*

xix. 7. **mak we mirth**: *exultemus;* Wy., 'glade we with oute forth.' **spouses**: Wy., P., 'wijf'; *uxor.*

8. **with quhite bissyn schynyng**: so Wy., P., with cod. Demid., *byssino splendenti candido;* but Vg., *et candido.* Anon. Aug. has *byssino splendido mundo;* codd. Amiat., Fuld., Lips. 4 (on margin), and R., *byssinum splendens candidum.* **iustifijng**: Wy., 'iustifiynges'; P., 'iustifiyngis,' but four MSS. have the singular. Vg., *justificationes.*

9. **Blessit be thai**: *Beati;* P. supplies '*ben.*'

10. **he said**: so Wy., P., reading *dixit* with codd. Demid., Lips. 4, 5, 6; R. has *dixit* corrected out of *dicit*, which is the reading of Vg. **a seruand with thee**: *conservus tuus;* Wy., 'thin euen seruaunt.'

12. **war as**: *sicut;* P. supplies '*weren.*'

13. **with a claath**: P., 'in a cloth'; Wy., 'in a clooth,' but Vg. *veste.* **spreyngit**: Wy., 'spreynd'; P., 'spreynt'; *aspersa.* **was callit**: Wy., P., 'was clepid,' reading *vocabatur* with St., Sixt., codd. Fuld., Demid., Lips. 4, 6, Priscillian, and R. Hent., Clem., *vocatur;* Prim., *dicitur.*

14. **oostis**: *exercitus.*

folowit him on quhite horsis, clethit with bissyn, quhite and clene. 15 And a suerd scharp on ilk side com furth of his mouth, that with it he smyte folkis; and he sal reule thame with ane irn wand. And he treddis the pressour of wyne of strang vengeance of the ire of almychtj God. 16 And he has writtin in his claath, and in the hem, King of kingis and Lord of lordis. 17 Ande I saw ane angel, standing in the sonn; and he crijt with gret voce, and said to al birdis that flew be the myddis of heuen, Cum ye, and be ye gaderit to the gret souper of God, 18 That ye ete the fleschis of kingis, and flesch of tribunis, and flesch of strang men, and flesch of horsis, and of tha that sittis on thame, and the flesch of al fremen and bondmen, and of smal and of gret. 19 And I saw the beest, and the kingis of the erd, and the oostis of thame gaderit, to mak battale with him, that sat on the hors, and with his oost. 20 And the beest was taan, and with hir the fals prophet, that made signis befoir hir; in quhilkis he desauet thame that tuke the charect of the beest, and that wirschippit the ymage of it. Thir twa war send quick into the pule of fire, birnand with brintstaan. 21 And the vthiris war slayne with the suerd of him that sat on the hors, that cummis furth of the mouth of him; and al birdis war fillit with the flesch of thaim.

Apoca. i. c. Psal. ii. b. Danie. xii. a.

i. Timo. vi. c. Apoc. xvii. c.

Ezech. xxxix. d.

Daniel vii. c. Math. xxv. d. Apoca. xx. c.

Hebre. iiii. c.

xix. 15. **com furth**: Wy., P., 'cam forth'; reading *procedebat* with cod. Lips. 4 and the Moz. Missal. Prim. has *exiebat*. Vg., with the authorities, *procedit*. **with it**: *in ipso;* Wy., 'in it.' **folkis**: *Gentes;* Rh., 'the Gentiles.' **of strang vengeance**: so P., for *furoris;* Wy., 'of woodnesse.'

16. **in the hem**: so Wy., P., but Vg., *in femore suo*. In Wy., P., 'hemme' usually translates *fimbria*, and 'hipe,' *femur*.

18. **fleschis**: Wy., 'flesches'; P., 'fleisch,' and so four times besides in this verse. Vg., *carnes* throughout.

20. **was taan**: P., 'was cauȝt'; Wy., 'is cauȝt'; *apprehensa est*. **desauet**: *seduxit*, and similarly at xx. 3, 7, 9. **charect**: Wy., P., 'carect'; *characterem*. **quick**: *Vivi*.

21. **with the suerd**: *in gladio*, but cod. Gigas and Prim. have *gladio*. **flesch**: *carnibus;* Wy., 'fleschis.'

xx chapt.

Ande I saw ane angel cumming doun fra heuen, having the key of depnes, and a gret chenye in his hand. [2] And he tuke the dragoun, the ald serpent, that is the deuile and Sathanas; and he band him be a thousand yeris. [3] And he send him into depnes, and closit on him, and merkit that he desaue namare the folkis, till a thousand yeris be fillit; eftir thir thingis it behuvis him to be vnbundin a litil tyme. [4] Ande I saw seetis, and thai sat on thame, and dome was gevin to thame. And the saulis of hedit men for the witnessing of Jesu, and for the word of God, and thame that wirschipit nocht the beest, nor the ymage of it, nouthir tuke the carect of it in thar forhedis, nor in thar handis, and thai leevit, and regnit with Crist a thousand yeris. [5] Vthir of dedemen levit nocht, till a thousand yeris be endit. This is the first aganrijsing. [6] Blessit and haly is he, that has part in the first aganrijsing. In thir men the secund dede (*a*) has nocht power; bot thai salbe preestis of God, and of Crist, and thai sal regne

Joh. iiii. b. ii. Pet. ii. b.

Daniel viii. b. Apoca. iiii. a.

(*a*) After *dede*, *men* deleted.

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xx. 1. **of depnes**: *abyssi*; and so in ver. 3.

2. **tuke**: Wy., P., 'cauȝte'; *apprehendit.*

3. **closit on him, and merkit**: P. has only 'closide on hym,' but one MS., 'closide and markide on hym.' Vg., *clausit, et signavit super illum*; Wy., 'closide, and signede, *or selide*, on him.' **eftir**: so Wy., P., reading *post* with codd. Amiat., Fuld., Tolet., Gigas, S. Aug., Beda; but Vg., with small authority, *et post.* J. Ham. (Cath. Traict., f. 114), 'efter ane thousand zeris, it behuuit ye deuill to be lousit a litill tyme.'

4. **of hedit men**: P., 'of men biheedid'; Wy., 'of bihedid men.' Vg., *decollatorum.* **and thame that**: *et qui.*

6. **Blessit and haly is he**: *Beatus et sanctus qui.* P. supplies '*is*,' but cod. Demid. actually has *est.* Abp. Ham. (p. 161), 'Happy or blissit is that man or woman, quhilk hes ony part in the first resurrectioun.'

with him i[m] yeris. [7] And quhen i[m] yeris salbe endit,
Esech. xxxviii. a. ande xxxix. d. Sathanas salbe vnbundin of his presoun; and he sal
ga out, and sal desaue folkis, that ar on iiij newkis of
F. 219 r. the erd, Gog and Magog. And he sal gader thame into
battaile, quhais novmir is as the grauale of the see.
Daniel vii. b. Apoc. xix. d. [8] And thai yede up on the braadnes of erd, and cum-
passit the castelis of sanctis, and the luvit citee. [9] And
fire com doun of God fra heuen, and deuorit thame.
Math. xxv. d. And the deuile, that desauet thame, was send into the
pule of fire and of brintstaan, [10] Quhare bathe the
beest and fals prophetis salbe tormentit day and nycht,
into warldis of warldis. Amen. [11] And I saw a gret
quhite throne, and aan sitting on it, fra quhais sicht
erd fled and heuen; and the place is nocht fundin of
Daniel xi. a. thame. [12] And I saw (*a*) dedemen, gret and smal, stand-
ing in the sicht of the throne; and bukis war opnit, and
ane vthir buke was opnit, quhilk is the buke of lijf;
and dedemen war demyt of thir thingis that war writtin
in the bukis, eftir the werkis of thame. [13] And the se
gaue his dedemen, that war in it; and dede and hell
gaue thar dedemen, that war in thame. And it was
demyt of ilk, eftir the werkis of thame. [14] And hell and

(*a*) After *saw*, *gret and* deleted.

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xx. 7. **newkis**: Wy., P., 'corners.'

8. **yede up**: P., 'stieden vp'; *ascenderunt.* **cumpassit**: P., 'enuyrounede'; Wy., 'enuyrounden'; *circuierunt.*

10. **fals prophetis**: so Wy., P., reading *pseudoprophetæ* as in codd. Fuld., Lips. 5, 6, Haymo, and R.; cod. Amiat., *pseudoprophetis.* Vg., *pseudopropheta.*

11. **of thame**: so Wy., P., apparently reading *ab eis* as in codd. Amiat., Fuld., Demid., and R. Vg., *eis;* S. Aug., *eorum;* Gigas, *in illis.*

12. **and ane vthir buke—lijf**: this sentence is found in a few MSS. of P., but it occurs regularly in Wy. Vg., *et alius Liber apertus est, qui est vitæ.*

13. **his dedemen**: so Wy., P., reading *mortuos suos* as in codd. Demid., Lips. 4, Haymo. Vg. has not *suos.*

dede war send into the pule of fire. This is the secund dede. 15 And he that was nocht fundin in the buke of lijf, was send into the pule of fire. Apoc. xiii. b.

xxi.

Ande I saw new heuen and new erd; for the first heuen and the first erd went away, and the see is nocht now. 2 And I Iohnne saw the hali cite Jerusalem, new, cummyng doun fra heuen, made reddi of God, as a spouses ournit to hir husband. 3 And I herd a gret voce fra the throne, sayand, Lo! the tabernacile of God is with men, and he sal duell with thame; and thai salbe his pepile and he God with thame salbe thar God. 4 And God sal wipe away ilk tere fra the een of thame; and dede sal na mare be, nouthir murning, nouthir crying, nor sorow salbe ouir; quhilkis first thingis went away. 5 And he said, that sat in the throne, Lo! I mak al thingis new. And he said to me, Write thou, for thir wordis ar maast faithful and trew. 6 And he said to me, It is done; I am alpha and oo, the begynnyng and end. I sal geue frelie of the well of quick watir to him that thristis. 7 He that sal ouircum, sal weeld thir

Esaie lxv. c. ii. Peter iii. b. Eze. xliii. a. Esaie xxv. b. Apoca. vii. c. Esaie lxv. c. ii. Cor. v. c. ii. Pet. iii. b. Esaie xliiii. b. Apo. i. b. ande xxii. c.

xx. 15. **nocht fundin**: P., 'not foundun writun,' but two MSS. omit 'writun.' Vg., *non inventus . . . scriptus.*

xxi. 2. **made reddi of God**: so P., but Wy., correctly, 'comynge doun fro heuen of God, maad redy'; *descendentem de cælo a Deo, paratam.* **spouses**: Wy., P., 'wijf'; *sponsam.*

3. **is with men**: *cum hominibus;* P. supplies '*is*.' Abp. Ham. (p. 171), 'Lo the dwelling place of God with men, and he sal dwell with thame, thai sal be his pepil, and God him self sal be with thame and be thair God.'

4. **fra the een of thame**: *ab oculis eorum;* but Wy., 'fro i3en of seyntis,' reading *ab oculis sanctorum*, as in cod. Lips. 4. **sal na mare be**: *ultra non erit.* **salbe ouir**: *erit ultra.* **quhilkis first thingis**: so Wy., P., reading *quæ prima* with St., Hent., codd. Amiat., Fuld., Lips. 4, 5, 6. But Sixt., Clem. have *quia prima;* S. Aug., *quia priora abierunt;* Gigas, *pristina enim abierunt.*

Zacha. viii. b. Heb. viii. c. Apo. xx. c. F. 219 v. Zach. ii. a.

thingis; and I salbe God to him, and he salbe sonn to me. 8 Bot to ferdful men, and vnbeleeful, and cursit, and manquellaris, and fornicatouris, and to wiches, and wirschiparis of ydolis, and to al learis, the part of thame salbe in the pule birnand with fire and brintstaan, that is the secund dede. 9 And aan com to me (*a*) of the vij angelis, having (*b*) phiales full of vij the last vengeances. And he spak with me, and said, Cum thou, and I sal schaw to thee the spouses, the wijf of the lamb. 10 And he tuke me up in spirit into a gret hill and hie; and he schewit me the hali citee Jerusalem, cummand doun fra heuen of God, 11 Having the cleertee of God; and the licht of it like a precious staan, as the staan iaspis, as cristall. 12 And it had a wall gret and hie, having xij yettis, and in the yettis of it xij angelis, and names writtin in, that ar the names of xij lynages of the sonnis of Israel; 13 Fra the east iij yettis, and fra the north iij yettis, fra the west thre yettis, and fra the south thre yettis. 14 And the wall of the citee had xij fonndmentis, and in thame the xij names of xij apostilis, and of the lamb. 15 And he that spak with me, had

(*a*) *com to me* added above the line.
(*b*) After *having*, *vii* deleted.

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xxi. 8. **to ferdful men**: *Timidis;* Prim. and the Speculum have *Dubiis*. Wy., 'Forsothe to proude men,' possibly reading *Tumidis*.

9. **com to me**: Wy., P., 'cam' only, with Vg., *venit*. The words are interlined, and may be a later addition. Tyndal has 'And there cam vnto me.' **vengeances**: P., 'veniaunces'; Wy., 'plagis.' Vg., *plagis*. **spouses**: P., 'spousesse,' Wy., 'spouse'; *sponsam*.

11. **as the staan**, &c.: *tanquam lapidi iaspidis, sicut crystallum;* Rh., 'as it were to the jasper stone, even as crystal.'

12. **in the yettis of it**: so Wy., P.; but Vg., with all authorities, *in portis* merely.

14. **had**: *habens;* Wy., 'hauynge.' **and of the lamb**: so Wy., P., reading *et Agni* with cod. Fuld., Prim., and R. But Vg., *Apostolorum Agni*.

a goldin mesure of a reede, that he suld met the citee, and the yettis of it, and the wall. [16] And the citee was sett in square; and the lenthe of it is samekile, alsmekile as is the breed. And he mettit the citee with the reede, be furlongis xij thousandis. And the heicht, and lenthe, and breed of it ar euen. [17] And he mettit the wallis of it, of ane hundreth and xliiij cubitis, be mesure of man, that is, of ane angel. [18] And the bigging of the wall tharof was of the staan iaspis. And the citee itself was clene gold, like clene glas. [19] And the fonndementis of the wall of the citee war ournit with al precious staan. The first fonndment, iaspis; the secund, saphyrus; the thrid, calcedonius; the ferd, smaragdus; [20] The fijft, sardonice; the sext, sardius; the vij, crisolitus; the viij, berillus; the nynt, thopasius; the tent, crisopassus; the elleuenit, iacinctus; the tuelft, amethistus. [21] And xij yettis ar xij margaritis, be ilk; and ilk yet was of ilk margarite.

xxi. 16. **samekile**, &c.: *tanta est quanta et latitudo;* Wy., 'is so miche, hou miche and the breede.' P. supplies '*is*.' **with the reede**: so P., reading *arundine* with cod. Gigas, Prim., and R.; and Wy., 'of the reed,' reading *de arundine* as in Hent., codd. Amiat., Fuld., Demid., Lips. 5.; but cod. Tolet., *in arundinem*. Vg. adds *aurea*. **And the heicht, and lenthe**: Wy., P. have the same order, but Vg., *et longitudo et altitudo et latitudo*. The codices vary, but no one of them corresponds to the text of Wy., P.

17. **the wallis**: so Wy., P., reading *muros* as in codd. Tolet., Demid., Lips. 4, 5, 6, and R. Codd. Amiat., Fuld. have *murus*. Vg., *murum*.

18. **bigging**: Wy., P., 'bildyng'; *structura*. **was clene gold**: *aurum mundum*. Wy., 'was of cleene gold,' reading *ex auro mundo* as in cod. Demid.

19. **war ournit**: *ornata;* P. supplies '*weren*.'

20. **sardonice**: P., 'sardony'; Wy., 'sardonix.' **crisolitus**: so Wy., P., adopting the form in cod. Amiat. and R. Vg. *chrysolithus;* Hent., *crysolytus*. **thopasius**: P., 'topacius'; *topasius*. **crisopassus**: so Wy., P.; but Vg., *chrysoprasus*. **iacinctus**: so Wy., P. Vg., *hyacinthus*. **amethistus**: Wy., P., 'ametistus.' Vg., *amethystus*.

21. **be ilk**: *per singulas;* Rh., 'one to every one.' **ilk yet was of ilk margarite**: *singulæ portæ erant ex singulis margaritis*.

And the stretis of the citee war clene gold, as of glas ful schynyng. [22] And I saw na tempile in it, for the Lord God almychtj and the lamb, is the tempile of it. [23] And the citee has na nede of sonn, nor mone, that thai schyne in it; for the cleertee of God sal lichtin it; and the lamb is the lanterne of it. [24] And folkis sal walk in the licht of it; and the kingis of erd sal bring thare glorie and honour into it. [25] And the yettis of it sal nocht be closit be day; and nycht sal nocht be thare. [26] And thai sal bring the glorie and honour of folkis into it. [27] Nouthir ony man defoulit, and doand abhominatioun and lesing, sal entir in it; bot thai that ar writtin in the buke of lijf of the lamb.

Esaie lx. b. F. 220 r.

xxi. 21. **stretis**: so Wy., P., reading *plateæ* with codd. Fuld., Demid., Lips. 4, 6; but Vg., *platea*. **war clene gold**: *aurum mundum;* P. supplies '*weren.*' **as of glas**: so P., possibly reading *tanquam vitreum* as in Prim., but Vg., *tanquam vitrum;* Wy., 'as glas.' **ful schynyng**: *perlucidum.*

22. **for the Lord**, &c.: *Dominus enim . . . templum illius est, et Agnus.* Gau (p. 33), 'the almichtine god is thair tempil and lamme.'

23. **sal lichtin it**: so Wy., P., translating *illuminabit* as in St., Sixt., codd. Lips. 4, 6, and R. Hent., Clem., with codd. Amiat., Fuld., Tolet., Demid., Gigas, *illuminavit;* Lips. 5 and Primasius have *illuminat.*

25. **and nycht**: so P., and Wy., 'sotheli niȝt'; but Vg., with all authorities, *nox enim.*

27. **Nouthir ony man**, &c.: so P., but with 'in to' for Nisbet's 'in.' Vg., *Non intrabit in eam aliquod coinquinatum, aut abominationem faciens, et mendacium.* Wy. has 'ony thing,' but otherwise agrees with P. Codd. Demid., Lips. 4, 5, S. Aug. Speculum, Beda, and R. have *Nec intrabit;* codd. Amiat., Fuld., *Nec intravit.* **of the lamb**: *Agni;* but Wy., P., 'and of the lomb,' reading *vitæ et agni* as in cod. Lips. 4 and R. One MS. of P. has 'and' corrected out. J. Ham. (Fac. Traict., p. 161), 'Na thing defylit with sinne sal entre in the kingdome of heauin.'

xxii chap.

And he schewit to me a flude of quick watir, schynyng as cristall, cummyng furth of the sete of God, and of the lamb, in the myddis of the strete of it. [2] And on ilk side of the flude, the tre of lijf, bringing furth tuelue fruitis, yeelding his fruit be ilk moneth; and the leves of the tre ar to hele of folkis. [3] And ilk cursit thing sal namare bee; bot the setis of God and of the lamb salbe in it. And the seruandis of him sal serue to him. [4] And thai sal se his face, and his name in thar forhedis. [5] And nycht sal na mare be, and thai sal nocht haue nede to the licht of lanternne, nouthir to the licht of sonn; for the Lord God sal lichtin thame, and thai sal regnne into warldis of warldis. [6] And he said to me, Thir wordis ar maast faithfull and trew. And the Lord God of spiritis and of prophetis (*a*) send his angel, to schaw to his seruandis, quhat thingis behuvis to be done sone. [7] And lo! I cum swiftlie. Blessit is he, that kepis the wordis of prophecie of this buke. [8] And I am Johnne, that herd and saw thir thingis. And eftirwart that I had herde and sene, I feldoun, to wirschip befoir the fete of the angel, that schewit to me thir thingis. [9] And

Zacha. xiii. a. and xiiii. b.

(*a*) *and of prophetis* added above the line.

xxii. 1. **of quick watir**: so Wy., P., reading *aquæ vivæ* as in St., Hent., Sixt., codd. Amiat., Fuld., Tolet., Lips. 4, 5, Gigas, Moz. Miss., and R.; but Vg., *aquæ vitæ*.

2. **ar to hele**: *ad sanitatem;* P. supplies '*ben*.'

3. **cursit thing**: *maledictum;* Rh., 'curse.'

6. **of spiritis and of prophetis**: P., 'of spiritis of prophetis,' translating Vg., *spirituum prophetarum*, which has the support of the authorities generally. Cod. Amiat. omits *spirituum*. Wy. has 'of spiritis prophetis'; Tyndal, 'And the lorde god of saynctes and prophettes.'

7. **Blessit is he, that**: *Beatus qui.*

8. **And I am Johnne**: *Et ego Joannes;* P. supplies '*am*.'

he said to me, Se thou, that thou do nocht; for I am seruand with thee, and of thi brethir, prophetis, and of thame that kepis the wordis of prophecie of this buke; wirschip thou God. 10 And he said to me, Signe (or sele) thou nocht the wordis of prophecie of this buke; for the tyme is nere. 11 He that noyis, noy he yit; and he that is in filthis, wax foul yit; and a iustman, be iustifijt yit; and the haly, be hallowit yit. 12 Lo! I cum sone, and my mede with me, to yeeld to ilkman eftir his werkis. 13 I am alpha and oo, the first and the last, begynnyng and end. 14 Blessit ar thai, that weschis thar stolis (*a*) in the blude of the lamb, that the power of thame be in the tre of lijf, and entir be the yettis into the citee. 15 For without furth hundis, and witches, and

(*a*) After *stolis*, the clause *that the power——citee* deleted.

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xxii. 9. **seruand with thee**: *conservus . . . tuus.*

10. **And he said**: so Wy., P., reading *dixit* with codd. Tolet., Demid., Lips. 4, 6, the Moz. Miss., and R. Vg., *dicit.* **Signe (or sele) thou nocht**: P., 'Signe, *ether seele*, thou not'; *Ne signaveris.*

11. **wax foul yit**: *sordescat adhuc.* **and a iustman**, &c.: so P., translating the reading of cod. Lips. 5 and Miss. Moz. *et justus justificetur adhuc.* Wy., 'and he that is iust, be he ȝit iustified,' with Vg., *et qui justus est, justificetur adhuc.* The four Vg. codices and Lips. 5 read *et justus justitiam faciat adhuc.* Burne (f. 2), 'he that is iust, let him be zit iustefeit.'

12. **with me**: *mecum est;* but Wy., P. omit *est* with cod. Gigas. J. Ham. (Cath. Traict., sig. T, v.), 'Behald I cum in haist & my reuaird is vith me, to gif to euerie ane, according to yair varkis.'

14. **Blessit ar thai**: *Beati, qui;* P. supplies '*be.*' **in the blude of the lamb**: so Wy., translating the interpolated *in sanguine Agni*, which is not in Hent., the four Vg. codices, Lips. 6, S. Aug. Speculum, and other authorities. R. adds it on the margin. P. does not translate it, and it is significant that Nis. cancelled a long passage in order to insert it. **and entir**: *et . . . intrent;* Rh., 'and they may enter.'

15. **For without furth hundis**: so P., but Wy., 'Forsothe,' reading *Foris autem canes* as in cod. Lips. 5 and Beda. Prim. has *foris autem remanebunt canes.* Vg., *Foris canes*, with most authorities. **witches**: *venefici;* Wy., 'venym doers, *or poyseners.*'

vnchastmen, and manquellaris, and serving to ydolis, and ilk that luvis and makis lesing. [16] I Jesus send myn angel, to witnes (*a*) to yow thir thingis in kirkis. I am the rute and kynn of Dauid, and the schynyng F. 220 *v.* mornstern. [17] And the spirit and the spouses sais, Cum thow. And he that heris, sais, Cum thow; and he that threstis, cum; and he that will, tak he frelie the watir of lijf. [18] And I witnes to ilkman herand the wordis of prophecie of this buke, gif ony man put to thir thingis, God sal put on him the vengeancis writtin in this buke. [19] And gif ony man do away of the wordis of the buke of this prophecie, God sal tak away the part of him fra the buke of lijf, and fra the haly citee, and fra thir thingis that ar writtin in this buke. [20] He sais, that beris witnessing of thir thingis, Ye, Amen. I cum sone. Amen. Cum thou, Lord Jesu. [21] The grace of our Lord Jesu Crist be with yow all. Amen.

(*a*) Before *witnes*, *witnesse* deleted.

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xxii. 16. **send**: *misi*. **and the schynyng mornstern**: P., 'and the schynynge morewe sterre.' Vg., *stella splendida et matutina*; Wy., 'a shynynge moru sterre.' Prim. omits *et*.

17. **And he that heris, sais**: so Wy., and one MS. of P., 'seith,' as though translating *dicit*. But P. mostly 'seie,' with Vg., *dicat*, as in the authorities generally.

18. **And I witnes**: so P., and Wy., 'Forsothe Y witnesse.' Vg., *Contestor enim*; but codd. Amiat., Fuld., Demid., Lips. 5, Gigas have *Contestor ego*, and Prim., *Testor ego*. Burne (f. 160 *v.*), 'gif onie man eik or pare from thir vordis, God sal bring on him al the plagis quhilk ar vryttin in this buke.'

19. **do away of**: *diminuerit de*.

20. **Ye, Amen. I cum sone**: so Wy., P., reading with cod. Demid., *Etiam amen. Venio cito*. Vg. omits *amen* with the other authorities.

21. **be**: supplied by P. and underlined.

Heir followis the Epistles of the Auld Testament quhilk ar red in the Kyrk aponne certane dayes of the Yeir. (*a*)

[i]

The first Friday pistle in Aduent. Esaie the li chapiter.

A (THE Lord God sais thir thingis) Heris me, ye that followis that that is iust, and sekis the Lord. Tak ye hede to the staan quharfra ye ar fallin

(*a*) FM. describe twenty-four MSS. containing the whole or part of Purvey's New Testament and two of the earlier version, which have appended a collection of the Old Testament passages, read either for *Epistolæ* or as *Lectiones* in the celebration of the Mass according to the Use of Sarum. These collections were generally compiled from Purvey's version; rarely from Wy.; occasionally, as in Nisbet's original, both versions were drawn upon. The compiler conformed the extracts to the text of the Sarum Missal by small internal changes, and by adding a translation of the formal phrases which usually preface and conclude the lections in the Service Books. Where the lection is an adaptation from the Vulgate, as in xv., xx., xxv., the translation was made directly from the text of the Missal.

As these collections were not included in their critical material by FM., Nisbet's transcript is here compared throughout with the

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i. **Hebdomada prima Aduentus Domini feria sexta. Lectio Esaiae prophetae.**

1. **The Lord—thingis**): SM. adds *Hæc dicit Dominus Deus.* **quharfra ye ar fallin doun**: w., 'fro whennes ghe ben fallen doun.' SM., Vg., *unde excisi estis;* Wy., 'whenus ȝee ben kut out'; P., 'fro whennys ȝe ben hewun doun'; D., 'the rocke whence you are hewen out.' S. Jerome reads *quam excidistis.*

doun, and to the caue of the lake fra quhilk ye ar cuttit doun. [2] Tak ye hede to Abraham your fader, and to Sara that childit yow, for I callit him aan, and I blessit him, and I multiplijt him. [3] Tharfor the Lord sal confort Syon, and he sal confort all the fallingis tharof; and he sall set the desert tharof as delitis, and the wildirnes tharof as a gardyn of the Lord; ioy and glaidnes (*a*) salbe fundin tharin, the doing of thankingis, and the voce of loving. [4] My pepile, tak ye hede (to me); and my lynage, here ye me: forquhy a law sal ga out fra me, and my dome sal rest into the licht of pepilis. [5] My iustman is nere, my saluatour is gaan out, and myn armes F. 221 r. sal deme pepilis; iles sal abide me, and sal suffir

compilation in R. 3 (FM. 157; formerly Ashburnham MS. 2), of which the first leaf is wanting, and with w., the fragment of another, printed in Baber from the Pepys MS. (FM. 125), as well as with Wy., P. The Sarum Missal in various editions is specially quoted, as representing the Latin original, and incidental use is also made of such scanty materials as are available for the criticism of the Latin text of the Old Testament. The notes on each passage are headed by the date and title of the lection in the Sarum Missal. Wherever Nisbet's original does not derive directly from Purvey, its source is given.

The black letters placed in the margin at the beginning of many of the pieces were doubtless copied from Nisbet's original. They occur with greater regularity in R. 3, and point to a division of the Vulgate text into sections much shorter than those in the early printed bibles.

(*a*) *nes* added above the line.

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i. 1. **cuttit doun**: so w. and P.; Vg., *præcisi*; Wy., 'kut of.'

2. **aan**: *unum*; D., 'alone.'

3. **fallingis**: *ruinas.* **set . . . as delitis**: *ponet . . . quasi delicias.* **loving**: Wy., 'preising'; P., 'heriyng.' Vg., *laudis.*

4. **(to me)**: underlined in Nisbet's original, but not in Wy., P., w. Vg., with SM., Moz. Miss., and R. 2, has *ad me*, but Morton and L. 4 omit. **my dome**, &c.: *judicium meum in lucem populorum requiescet.*

5. **My iustman**: *justus meus*; Wy., 'my riȝtwis.' P. supplies '*man*,' and so in ver. 7. **sal suffir**: *sustinebunt.*

myn arm. [6] Raase ye your een to heuen, and se ye vndir erd benethe; forquhy heuenis sal melt away as smewk, and the erd salbe alto brokin as a claath, and the duellaris tharof sal perische as thir thingis; bot my hele salbe withoutin end, and my richtfulnes sal nocht failye. [7] Ye pepile that knawis the iustman, here me, my law is in the hart of thame; will ye nocht dreed the repreef of men, and dreed ye nocht the blasphemies of thame. [8] Forquhy a worm sal ete thame sa as a claathe, and a (*a*) mowre sal deuour thame sa as woll; bot my hele salbe into generatiounis of generatiouns.

[ii]

The secund Wednesday pistile in Aduent. Zacharie the viij chapiter.

℣ [8] The Lord God of oostis sais thir thingis: I am turnit agane to Sion, and I sal duelle in the myddis of Jerusalem; and Jerusalem salbe callit a citee of treuth; and the hill of the Lord (salbe callit) ane

(*a*) *a* added above the line.

i. 6. **salbe alto brokin**: so P., w.; but Wy., 'shal be to-trede.' Vg., *atteretur;* D., 'shal be worne away.' S. Jerome has *veterascet.* **hele**: P., 'helthe'; *salus.*

7. **is in the hart**, &c.: *in corde eorum.* P. supplies '*is*'; but *est* is read by SS. Ambrose, Augustine. **repreef**: P., 'schenschipe'; Wy., 'repref.' Vg., *opprobrium.*

8. **Forquhy**: *enim.* **mowre**: Wy., 'moȝte'; P., 'mouȝte.' Vg., *tinea.* **bot my hele**, &c.: a compressed ending, as in Sar. Miss. 98, 26, *salus autem mea in generationes generationum*, but SM., Vg., *Salus autem mea in sempiternum erit, et justitia mea in generationes generationum;* w., 'but myn helthe schal be withoute ende, and my rightfulnesse into generacions of generacions.'

ii. **Feria Quarta Hebdomadae Secundae Adventus. Epistola. Lectio Zachariae Prophetae.**

3. **The Lord God**, &c.: Arb., 98, and L. 4 have *Dominus Deus exercituum;* Vg., SM. omit *Deus.* **myddis**: P., 'myddil,' but one MS., 'myddis.' **of the Lord**: so Wy., P., w.; but Vg., SM., Arb., Moz. Brev. have *Domini exercituum.*

hill halowit. 4 The Lord of oostis sais thir thingis, Yit aldmen and aldwomen sal duell in the stretis of Jerusalem, and the staf of man in his hand for the multitude of yeris. 5 And the streetis of the citee salbe fillit with infantis, and maidinis playing in the streetis of it. 6 The Lord of oostis sais thir thingis, Thoche it salbe sene hard befoir the relifis of this pepile in tha dais, sais the Lord of oostis, quhethir befoire myn een it salbe sene hard? sais the Lord of oostis. 7 The Lord of oostis sais thir thingis, Lo! I sal saaf my pepile fra the land of the eest, and fra the land of the gaingdoun of the sonn; 8 And I sal bring thame, and thai sal duelle in the myddis of Jerusalem; and thai salbe to me into a pepile, and I salbe into God to thame, and in treuth and in richtuisnes, (sais the Lord almychtj).

[iii]

The secund Friday pistile of Aduent. Esaie lxij chapiter.

℣ 6 Vponne thi wallis, Jerusalem, I haue ordanit keparis, all day and alnycht withoutin end thai sal nocht be

ii. 5. **infantis**: P., 'ȝonge children,' but Wy., w., and some MSS. of P., 'infauntis.' Vg., *infantibus.*

6. **Thoche it salbe sene**: *Si videbitur;* Wy., 'ȝif it shal be seen.' **befoir the relifis**: *in oculis reliquiarum;* P., 'bifor the iȝen of relifs'; Wy., 'in eeȝen of the relikis'; D., 'in the eyes of the remnant.' **sais**, &c.: Arb., 26, Moz. Brev. add *dicit Dominus exercituum.* **quhethir**, &c.: so w., but Vg. and the Missals, *numquid in oculis meis difficile erit;* P., 'whether bifor myn iȝen it schal be hard,' and similarly Wy.

8. **and in treuth**: so Wy., P., w., reading *et in veritate* with R. 2; but SM., Arb., Moz. Miss. omit *et* with Vg. (**sais**, &c.: SM. adds *dicit Dominus omnipotens.*

iii. **Feria Sexta Hebdomadae Secundae Aduentus. Epistola. Lectio Esaiae Prophetae.**

6. **Vponne**: SM. prefaces *Hæc dicit Dominus Deus*, which w. translates. **thi**: SM. omits *tuos.* **thai sal nocht be still**: *non tacebunt;* D., 'they shal not hold their peace.'

still. Ye that thinkis on the Lord, be nocht still, 7 And geue ye nocht silence to him till he stablise, and till he put Jerusalem praysing in erd. 8 The Lord swore in his richthand, and in the arm of his strenthe, I sal na mare geue thi quhete met to thin ennimyis; and alien sonnis sal nocht drink thi wyne, in quhilk thou has traualit. 9 For thai that sal gader it togiddir sal
F. 221 v. ete it, and sal love the Lord; and (*a*) thai that beris it togiddir sal drink in myn hali foiryerdis (or hallis). 10 Passe ye, passe ye be the yettis; mak ye reddy way to the pepile; mak ye a playn gate, and chese ye staanys; and raase ye a signe to pepilis. 11 Lo! the Lord made herd in the last partis of erd, Say ye to the douchtir of Sion, Lo! thi saluatour cummis; lo! his mede is with him, and his werk is befoir him. 12 And thai sal call thame, The haly pepile, Aganebought of the Lord: forsuthe thou salbe callit, A citee Soucht, and nocht Forsakin.

(*a*) After *and, that* deleted.

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iii. 6. **be nocht still**: *ne taceatis.*

7. **put**: Wy., P., w., 'sette'; *ponat.*

8. **I sal na mare geue**: *Si dedero . . . ultra.* **met**: so P., w., with Vg., *cibum;* but Wy., 'in to mete,' reading *in cibum* with S. Jerome. **and alien sonnis**, &c.: *et si biberint filii alieni* (*alienigenæ* in the Missals).

9. **sal gader . . . togiddir**: so Wy., P., w., reading *congregabunt* with St., Hent., cod. Amiat., R. 2, SM., but Sixt., Clem., *congregant.* S. Jerome has *congregaverint.* **sal ete it**: *comedent;* P. supplies '*it.*' **sal love**: P., 'schulen herie'; Wy., 'preise.' Vg., *laudabunt.* **beris it togiddir**: *comportant;* Wy., 'with bern.' **foiryerdis (or hallis)**: P., 'hallis,' but many MSS., 'forȝerdis'; Wy., 'porches.' Vg., *atriis;* D., 'courtes.'

10. **and chese ye**: so P., w., translating *et eligite,* as read by St., Hent., R. 2, SM., Arb., Morton; but Sixt., Clem. omit *et.* Wy., 'and gedereth awei.'

11. **last partis**: *extremis.* **lo! his mede is**, &c.: *merces ejus cum eo,* but SM., Arb. prefix *ecce.* P. supplies '*is*,' but R. 2 has *est.* **is befoir him**: *coram illo;* P. again supplies '*is.*'

12. **Aganebought**: *redempti.* **A citee Soucht**, &c.: *Quæsita civitas, et non Derelicta.*

[iv]

The thrid Wednesday lessoun of Aduent. Esaie the secund chapiter.

¶ In tha dais Esay the prophet said:) [2] And thar salbe in the last dais, befoir made reddy, the monnt of the (*a*) hous of the Lord in the top of monntanis, and it salbe raasit out uponn hillis; and al hethin men sal flow to him. [3] And mony pepilis sal ga and sal say, Cum ye, go we up to the hill of the Lord, and to the hous of God of Jacob; and he sall teche vs his wayis, and we sal ga in the roddis of him; forquhy the law sal ga out of Sion, and the word of the Lord fra Jerusalem. [4] And he sal deme hethin men,

(*a*) After *the, hill of* deleted.

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iv. **Feria Quarta Quatuor Temporum. Lectio Esaiae Prophetae.**

In tha dais, &c.: SM. prefaces *In diebus illis, Dixit Esaias propheta.*

2. **And — hillis**: these words are from the older version; the rest is from P. **befoir made reddy**, &c.: *præparatus mons.* **top**: Wy., P., w., R. 3, 'cop'; *vertice.* **uponn hillis**: so Wy., w., but P., R. 3, 'aboue litle hillis'; *super colles.* **to him**: so P., R. 3, but Wy., 'to it.' Vg., *ad eum.* J. Ham. (Cath. Traict., sig. Q, iij.), 'the montayne of the lorde salbe the top of ye montanes, or (according to the greik text) salbe manifest.'

3. **go we up**: P., w., R. 3, 'stie we'; Wy., 'steȝe wee vp.' Vg., *et ascendamus*, but St., cod. Tolet., R. 2, SM., Arb., West., Moz. Miss., Sar. Brev., SS. Jerome, Cyprian, omit *et.* **roddis**: P., w., R. 3, 'pathis'; Wy., 'sties, *or pathes.*' Vv. 2, 3: J. Ham. (Fac. Traict., p. 191), '[The trew kirk of Christ Iesus] . . . Is the preparit montane of the hous of the Lord in the tope of the montains: and it is raisit vp . . . aboue the hillis, and al nations sal flow to it, and mony people sal gang and say come lat vs go vp to the montane of the Lord, and to the hous of the God of Iacob, and he sal teache vs his wayes, and we sal walk in his paithes; becaus the law sal come out of Sion, and the word of the Lord of Ierusalem.'

and he sal repreue mony pepilis; and thai sal well togiddir thar suerdis into cultiris, and thar speris into heukis (or sythes): folk sal namare raase suerd aganes folk, and thai sal namare be hanntit to battaile. [5] Cum ye, the hous of Jacob, and (*a*) go we in the licht of the Lord our God.

[v]

Vpon the sammin day a pistil. Esai vij°.

℣ [10] The Lord God spak to Achaz, sayand, [11] Ask thou to thee a signe of thi Lord God, into the depnes of hell, or into the heicht abone. [12] And Achaz said, I sal nocht ask, and I sal nocht tempt the Lord. [13] And Esaie said, Tharfor the hous of Dauid, here ye, Quhethir it is litil to yow for to be diseisful to

(*a*) After *and, god we in the* deleted.

iv. 4. **he sal repreue**: *arguet;* Wy., 'vndernymen.' **thai sal well togiddir**: so P., w., R. 3, but Wy., 'thei shul bete togidere'; *conflabunt.* **cultiris**: Wy., 'shares'; P., 'scharris'; *vomeres.* **heukis (or sythes)**: P., w., R. 3, 'sikelis, *ether sithes*'; Wy., 'sithes'; *falces.* **thai sal . . . be hanntit**: so w., but P., 'thei schulen . . . be exercisid'; Wy., 'thei shul ben enhauntid'; R. 3, 'thei schulen . . . be exercisid, either hauntid.'

5. **of the Lord our God**: so Wy., R. 3, and similarly w., 'of oure lord god,' reading *Domini Dei nostri*, as in SM., West.; but P., 'of the Lord,' with Vg., R. 2, *Domini.* St. has *Dei nostri;* Arb., *in nomine Domini Dei nostri;* Sar. Brev., *in lumine Dei nostri.*

v. **Lectio Esaiae Prophetae.**

10. **The Lord**, &c.: SM. has *In diebus illis, Locutus est Dominus ad Achas*, as also the Moz. and Corpus Missals. R. 3, 'In tho daies the lord spak to achas.' The Moz. Brev. omits the first three words. Vg., *Et adjecit Dominus loqui ad Achas;* P., 'And the Lord addide to speke to Achas.'

11. **depnes**: Wy., P., 'depthe.'

13. **And Esaie said**: SM., *Et dixit;* P., R. 3 supply '*Ysaie.*' **diseisful**: *molestos;* Wy., 'greuous.'

men, for ye ar diseseful alsa to my God? [14] For this thing the Lord him self sal (*a*) geue a signe to yov. Lo! a virgin sal consaue, and sal bere a sonn, and his name salbe callit Emanuel. [15] He sal ete butir and hvny, that he can repreue euile, and chese gud. (*b*)

[vi]

The iij Friday pistil of Aduent. Esai xi°.

A The Lord God sais thir thingis :) A wand sal ga out of the rute of Jesse, and a flour sal ga up of the rute F. 222 r. of it. [2] And the spirit of the Lord sal rest on him, the spirit of wisdome and vndirstanding, the spirit of consale and of strenthe, the spirit of cunnyng and of pitee; [3] And the spirit of the drede of the Lord sal fulfill him: he sal nocht deme be the sicht of een, nouthir he sal (*c*) repreue (or correct) be the hering

(*a*) After *sal*, *gef* deleted. (*b*) *gud* corrected out of *euil*.
(*c*) After *sal*, *nocht* deleted.

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v. 14. **his name salbe callit**: so P., w., R. 3, with Vg., *vocabitur*, which is also the reading of SM. and the other Missals. But Wy., 'thou shalt clepe his name,' reading *vocabis*, as in the Tract of the Corpus Missal and S. Jerome. S. Cyprian has *vocabitis*. Gau (p. 40), 'god sal giff zow ane takine behald ane virgine sal consawe and beir ane sone.' Abp. Ham. (p. 148), 'Behald . . . ane virgin sal consaif and beir ane barne, and his name sal be callit Emanuel.'

15. **that he can**: *ut sciat*.

vi. **Feria Sexta Quatuor Temporum. Lectio Esaiae Prophetae.**

The Lord, &c.: SM. prefaces *Hæc dicit Dominus Deus*. R. 3, 'The lord seith these thingis.'

1. **wand**: Wy., P., R. 3, 'ȝerde,' and so in ver. 4. **sal ga up**: P., 'schal stie'; Wy., 'shal steȝen vp'; *ascendet*.

2. **cunnyng**: *scientiæ*. **pitee**: *pietatis*.

3. **sal fulfill**: P., 'schal fille'; Wy., 'shal fulfille'; *replebit*. **he sal repreue (or correct)**: P., 'he schal repreue,' but several MSS. add '*ether conuicte*.' R. 3, 'repreue, either convicte.' Vg., *arguet*; D., 'rebuke.'

of eris; [4] Bot he sal deme in richtfulnes pure men, and he sal repreue in equitee for the myldmen of erd; and he sal smyte the land with the wand of his mouth, and be the spirit of his lippis he sal sla the wickitman. [5] And richtfulnes salbe the belt of his lendis, and faith (salbe) the belt of his renes (or neres).

[vii]

The iij Settirday lessoun of Aduent. Esai xix°.

℣ In tha dais) [20] Thay sal cry to the Lord fra the face of the trubilare, and he sal send a saluatour to thame, and a foirfechtir, that sal delyuer thame. [21] And the Lord salbe knawne of Egipt, and Egiptianis sal knaw the Lord in that day, and thai sal wirschip him in sacrifices and giftis; and thai sall mak avowis to the Lord, and thai sal pay. [22] And the Lord sal smyte Egipt with a plag, and sal mak it haal; and Egiptianis

vi. 4. **richtfulnes**: *justitia;* Wy., 'riȝtwisnesse.' **myldmen**: *mansuetis;* Wy., 'debonere.'

5. **belt of his lendis**: P., 'girdil of hise leendis'; Wy., 'litil girdil of his lendes'; *cingulum lumborum ejus.* **the belt of his renes (or neres)**: P., 'the girdyng of hise reynes'; Wy., 'the girdil of his reenes,' with which R. 3 agrees. Vg., *cinctorium renum ejus.*

vii. **Sabbato Quatuor Temporum. Lectio Esaiae Prophetae.**

In tha dais): SM. prefaces *In diebus illis.*

20. **Thay sal cry**: *Clamabunt enim,* but the Missals omit *enim.* **foirfechtir**: Wy., P., 'forfiȝtere'; R. 3, 'and for a fiȝter.' Vg., *propugnatorem;* D., 'defender.'

21. **avowis**: so R. 3; P., 'vowis'; Wy., 'vouwes.' J. Ham. (Fac. Traict., p. 327), 'And the lord salbe knauin of Ægypte, and the Ægyptians sal know the lord in that day, & thay sal worschipe him, in sacrifices and giftis, and thay sal vou voues vnto the lord, and sal performe the same.'

22. **plag**: P., R. 3, 'wounde'; Wy., 'veniaunce.' Vg., *plaga.* **Egiptianis**: so Wy., P., R. 3, but without authority in Vg., SM. Three Sarum Missals, 13, 15, L. 4 have, however, *Aegyptii.*

sal turn agane to the Lord, and he salbe plesit in thame, and he sal mak thame haal (the Lord our God).

[viii]

The secund lessoun on the sammin day. Esaie the xxxv chapiter.

¶ (The Lord God sais thir thingis:) The forsakin (Jude) and without way salbe glaid; and wildirnes sal mak full out ioy, and sal flour as a lilie. [2] It burionyng sal burioun, and it glaid and praysand sal mak full out ioy. The glorie of Liban is gevin to it, the fairnes of Carmel and of Saron: thai sal se the glorie of the Lord, and the fairnes of our God. [3] Confort ye laamyt handis, and mak ye stark febile kneis. [4] Say ye, Men of litil confort, be ye confortit, and wil ye nocht drede; lo! our God

vii. 22. **he salbe plesit in thame**: so P., R. 3, but Vg., SM., *placabitur eis;* Wy., 'he shal be plesid to them.' D., 'he shal be pacified towards them.' **(the Lord our God)**: SM. adds *Dominus Deus noster.*

viii. **Lectio Esaiae Prophetae.**

(The Lord, &c.: SM. prefaces *Hæc dicit Dominus;* R. 3, 'The lord seith these thingis.'

1. **The forsakin (Jude)**, &c.: *Lætabitur deserta et invia;* P. supplies '*Judee.*' Wy., 'Gladen shal desert, and the with oute weie.' **sal mak full out ioy**: *exultabit*, and so in ver. 2.

2. **It burionyng**, &c.: *Germinans germinabit.*

3. **laamyt**: P., 'comelid,' but some MSS., 'clumsid'; others, 'clumsid, *ether cumblid.*' R. 3, 'clunsid.' Wy., 'loosid atwynne.' Vg., *dissolutas;* D., 'loose.' **stark**: P., 'strong.'

4. **Men of litil confort**: so P., and Wy. similarly, '3ee of litil corage,' reading *Pusillanimes* as in St., cod. Tolet., R. 2, SM., Moz. Miss., Arb., West. S. Cyprian, *Comfortamini, qui estis pusillanimes.* But R. 3, 'seie 3e to men of litil conforte,' follows Vg., *Dicite pusillanimis;* D., 'say to the faynt harted.' **our God**: so Wy., P., reading *Deus noster* with R. 2, SM., Moz. Miss., Arb., and the Old Latin. Vg., *Deus vester*, as in West.

sal bring the vengeance of yeelding (that is Crist), God him self sal cum, and sal saaf vs. [5] Than the een of blind men salbe opnit, and the eris of deef men salbe opin. [6] Than a crukit man sal skip as ane hart, and the toung of dumb men salbe opnit: forquhy watris ar brokin out in deseert, and stremys in wildirnes. [7] And that that was dry (is made) into a stank, and the thresty into wellis of watris (sais our Lord God almychtj).

[ix]

The iij lesson on the sammin day. Esaie xl c.

℣ The Lord God sais thir thingis:) [9] Thou that prechis to Sion, ascend on ane hie hill: thou that prechis to Jerusalem, vphie thi voce in strenthe; vphie thou, will thou nocht drede; say thou to the citeis of Judee, Lo! your (Lord) God. [10] Lo! the Lord God sal cum in

F. 222 v.

viii. 4. **of yeelding**: *retributionis.* **(that is Crist)**: this gloss is in some MSS. of P., but after 'God,' to which it belongs. R. 3 has '3eldinge · that is crist god him silf · schal come.' **vs**: so Wy., P., R. 3, reading *nos* with R. 2, the Old Latin, SM., Moz. Miss., Arb. Vg., *vos.*

6. **a crukit man**: so P., R. 3, but Wy., 'the halte.' Vg., *claudus.* **forquhy**: *quia.* **ar brokin out**: *scissæ sunt;* Wy., 'kut ben.' D., 'are cut out.' S. Cyprian, *quia rupta est in deserto aqua.*

7. **(is made) into a stank**: P., '*is maad* in to a poond.' Wy., 'And that was drie in to a pond.' Vg., *Et quæ erat arida, erit in stagnum,* but *erit* is omitted in codd. Amiat., Tolet., R. 2, SM., Moz. Miss., Arb., West. **into wellis of watris**: so Wy., but P. again supplies '*is maad.*' Vg., *et sitiens in fontes aquarum.* **(sais our Lord God almychtj)**: SM. adds *ait Dominus omnipotens.* R. 3, 'seith oure lord almy3ti.'

ix. **Lectio Esaiae Prophetae.**

The Lord, &c.: SM. prefaces *Hæc dicit Dominus;* R. 3 has 'The lord god,' as in Nisbet.

9. **ascend**: P., 'stie.' **vphie**: Wy., 'enhaunce'; P., 'enhaunse'; *exalta.* **your (Lord) God**: Wy., P., R. 3, '3oure God,' with Vg., *Deus vester.* Morton and 98 have *noster,* and one MS. of Wy., 'oure.'

strenth, and his arme sal hald lordschip; lo! his mede is with him, and his werk is (*a*) befoir him. [11] As a schephird he sal fede his flok; he sal gadir lambis in his arm, and he sal raase in his bosum, (the Lord our God).

[x]

The iiij lessoun on the sammin day. Esaie xlv c°.

℣ The Lord God sais thir thingis) to my crist, Cyrus, quhais richt hand I tuke, that I mak subiect folkis befoir his face, and turn the backis of kingis; and I sal opin yettis befoir him, and the yettis sal nocht be closit. [2] I sal ga befoir thee, and I sal mak law the gloriousmen of erd; and I sal al to brek brasin yettis, and I sal brek togiddir irn barris. [3] And I sal geue hid tresouris to thee, and the priuee thingis of priueteis, that thou wit that I am the Lord, that callis thi name, God of Israel, [4] For my seruand Jacob, and Israel my

(*a*) *werkis* in MS.

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ix. 10. **sal hald lordschip**: *dominabitur;* Wy., 'shal lordshipen.' **is**: P. supplies '*is*' twice here. **befoir him**: *coram illo.*

11. **lambis**: P., 'lambreen'; R. 3, 'lambren'; Wy., 'lombis.' (**the Lord our God**): SM. adds *Dominus Deus noster*, but R. 3 has 'seith the lord.'

x. **Lectio Esaiae Prophetae.**

1. **The Lord God sais**, &c.: the bracket is a mistake either of Nis. or of his original; the words are in Vg., and not an addition of the Missal. **folkis**: *Gentes;* Wy., 'Jentiles.' **yettis . . . the yettis**: P., 'ȝatis . . . ȝatis,' but Wy., 'the fyrste entrees . . . the ȝates.' Vg., *januas . . . portæ.*

2. **I sal mak law**: *humiliabo;* Wy., 'I shal meeken.' **I sal al to brek**: *conteram;* Wy., 'I shal to-brose.' **I sal brek togiddir**: *confringam;* Wy., 'I shal to-breke.'

3. **priuee thingis**, &c.: *arcana secretorum;* D., 'mysteries of secretes.' SM. adds *revelabo*, but it is not in 13, 15, L. 4, Morton, Arb., West., nor in Vg.

chosen; and I callit the be thi name; I liknit thee, and thou knew nocht me. [5] I am the Lord, and thare is na mare: without me is na God. I haue beltit thee, and thou knew nocht me: [6] That thai that ar at the rijsing of the sonn, and thai that ar at the west, knaw that without me is na God. I am the Lord, and naan vthir God is, [7] Formand licht and makand mirknessis, making pece and formyng euile: (I am) the Lord, doing al thir thingis. [8] Heuenis, send ye out dew fra abone; and cloudis, rayn a iustman; the erd be opnit, and bring furth the saluatour (that is, Crist), and richtwisnes be born togiddir. I the Lord haue made him.

[xi]

The fijft lessoun on the sammin day. Daniel iij°.

℣ In tha dais) [49] Ane angel of the Lord com doun with Azarie and his fallowis into the fornace, and strake out

x. 4. **be thi name**: so P., with Vg., SM., *nomine tuo;* but Wy., 'in thi name,' reading *in nomine tuo* with cod. Tolet. and R. 2. **I liknit**: *assimilavi;* D., 'I haue resembled thee.'

5. **thare is na mare**: *non est amplius.* **without me**: *extra me.* **I haue beltit**: P., 'Y haue gird'; *accinxi.*

6. **without me is na God**: so Wy., P., R. 3, adding *Deus* with Sixt., R. 2, SM., Arb., West. St., Hent., Clem., *absque me non est.* **naan vthir God is**: *non est alter;* P. supplies '*God.*'

7. **mirknessis**: P., 'derknessis.' Vv. 6, 7: Abp. Ham. (p. 137), 'I am the Lord and na uthir bot I, quhilk makis lycht and myrknes, quhilk makis peace and also makis evil.'

8. (**that is, Crist**): this gloss is in R. 3, and some MSS. of P. **be born togiddir**: *oriatur simul;* Wy., 'springe togidere.' **haue made him**: *creavi eum;* P., 'haue maad hym of nou3t'; Wy., 'shop him.'

xi. **Lectio Danielis Prophetae.**

The translation follows P., but borrows occasionally from Wy. It is not systematically adjusted to the text of the Missal.

In tha dais): so R. 3, but there is no preface in the Missals.

49. **Ane angel**: verses 47-50 of the Vg. are rearranged in the Missals as in Nisbet. **strake out**: P., R. 3, 'smoot out'; Wy., 'smote ouere.' Vg., *excussit.*

the flavm of the fire fra the furnace, [50] And made the myddis of the fornace as the wind of dew blawing. [47] And the flawm passit held out (*a*) ouir the fornace be xlix cubitis, [48] And brak out and brint quham of Caldeis it fand beside the fornace; [50] And vtralie the fire tuichet nocht thame, nor made sorowfull, nor yit did ony thing of disese. [51] Than thir thre, as of aan mouth, lovit and glorifijt God, and blessit God in the fornace, and said, [52] Lord God of our fadris, thou art F. 223 *r.* blessit, and worthi to be praisit, and glorious, and abone uphieit (or enhansit) into warldis. Blessit is the name of thi glorie, quhilk is haly, and worthi to be louit

(*a*) *out* added above the line.

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xi. 50. **as the wind**, &c.: *quasi ventum roris flantem.*

47. **passit held out ouir**: R. 3, 'passide heeld out ouer'; but Wy., 'was held out ouer'; P., 'was sched out ouer.' Vg., *effundebatur . . . super.* The Missals have mostly *diffusa est super*, but Moz. agrees with Vg.

48. **And brak out and brint**: so R. 3, '& brak out & brente,' translating *Et erupit, et incendit* of Vg., Moz., and not the reading of the other Missals, which omit *Et erupit.* **quham of Caldeis it fand**: so Wy., R. 3; P., 'hem that it foond of Caldeis.' Vg., *quos reperit . . . de Chaldæis.* The Missals add *ministros regis qui eam incendebant;* R. 3, 'the mynystris of the king which tendide it.'

50. **sorowfull**: so Wy., but P., 'sori.' **nor yit**: Wy., P., 'nether'; R. 3, 'neither.' **did ony thing of disese**: so P., R. 3. Vg., *quidquam molestiæ intulit;* Wy., 'brou3te yn eny thing of heuynesse.' D., 'nor did them anie greuance.'

51. **lovit**, &c.: so R. 3, 'herieden & glorifieden god & blessiden god,' but SM., York read with Vg., *laudabant, et glorificabant, et benedicebant Deum.* Wy. has 'heryeden God, and glorifieden, and blessiden God.' Arb., West. read *hymnum dicebant et magnificabant Deum;* the Old Latin, *hymnum dicebant et glorificabant Deum.*

52. **and abone uphieit (or enhansit)**: Wy., P., 'and aboue enhaunsid'; *et superexaltatus.* The Missals omit. **quhilk is haly**: Wy., 'the whiche is holy'; P., 'which *name* is hooli,' reading as in SM., West., *quod est sanctum.* Arb., with Vg., has *sanctum.* **worthi to be louit**: *laudabile;* Wy., P., 'worthi to be heried.'

and abone enhannsit into warldis. [58] Thou art blessit in the hali tempile of thi glorie, and abone praisabile and glorious into warldis. [54] Thou art blessit in the throne of thi realmme, and abone praisabile and abone enhansit into warldis. [55] Thou art blessit that behaldis the depnes of watris, and sittis on cherubyn; (and art) praisabile and abone enhansit into warldis. (*a*) [56] Thou art blessit in the firmament of heuen, and praisabile and glorious into warldis. [57] All the werkis of the Lord, blesse ye the Lord. [58] Angelis of the Lord, blesse ye the Lord. [59] Heuenis, bless ye the Lord; loue ye, and abone enhanse ye him into warldis. [60] All watris that ar abone heuenis, blesse ye the Lord. [61] All the virtuis of heuenis, blesse ye the Lord. [62] Sonn and moon, blesse ye the Lord; loue ye, and abone enhanse ye him into warldis. [63] Sternis of heuen, blesse ye the Lord. [64] Rayn and

(*a*) After *warldis*, a blank space of half a line.

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xi. 52. **abone enhannsit**: P., 'aboue enhaunsid'; Wy., 'aboue reisid.' Vg., *superexaltatum;* the Missals have *gloriosum.* **into warldis**: SM., York, West. read *in sæcula;* Vg., Arb., *in omnibus sæculis.*

53. **abone praisabile and glorious**: *superlaudabilis et supergloriosus*, but SM., *laudabilis et gloriosus in sæcula*, and so in the three following verses.

54. **in the throne**: Vg., *in throno;* SM., York, *super thronum sanctum.* SM. adds *Benedictus es super sceptrum regni divinitatis tuæ.*

55. **that behaldis**, &c.: again the translation agrees with Vg., *qui intueris abyssos, et sedes super Cherubim*, against SM., *qui sedes super Cherubin intuens abyssos.* **the depnes of watris**: P., 'depthis of watris.' Wy., 'depnessis.' **(and art) praisabile**: *et laudabilis.* Here the Missals conclude the Tract with three verses and a *Gloria* not in Vg., and not translated. Verse 56 is not in SM. The Hymn, verses 57-88, follows the text of the Sarum Breviary, which repeats at intervals, *laudate et superexaltate eum in sæcula*, while Vg. has it at the end of each verse.

64. **Rayn**: so Wy., P., R. 3. St., Hent., Clem., *omnis imber*, but Sar. Brev., with Sixt., MSS. Sorb., Vat. (Sabatier), omits *omnis.*

dew, blesse ye the Lord. [65] Ilk spirit of God, blesse ye the Lord; loue ye, and abone enhance ye him (*a*) into warldis. [66] Fire and heet, blesse ye the Lord. [67] Cald and sommer, blesse ye the Lord. [70] Ices and snawis, blesse ye the Lord. [71] Nychtis and dais, blesse ye the Lord. [72] Licht and mirknes, blesse ye the Lord; loue ye, and abone enhanse ye him into warldis. [73] Gleemis and cloudis, blesse ye the Lord; loue ye, and abone enhanse ye him into warldis. [74] The erd blesse the Lord. [75] Montanis and litil hillis, blesse ye the Lord. [76] Al growand thingis in erd, blesse ye the Lord; loue ye, and abone enhanse ye him into warldis. (*b*) [77] Wellis, blesse ye the Lord. [78] Seeis and fludis, blesse ye the Lord. [79] Quhalis and all that ar mouit in watris, blesse ye the Lord; loue ye, and abone enhanse ye him into warldis. (*b*) [80] Al briddis of the aire, blesse ye the Lord. [81] All wijld beestis and tame beestis, blesse ye the Lord. [82] Sonnis

(*a*) *him* added above the line. (*b*) *wardis* in MS. in both places.

xi. 65. **Ilk spirit**: so Wy., P., R. 3, reading *omnis spiritus* with St., Hent., Sixt., cod. Amiat., MSS. Sanger. 15, Sorb., R. 2, and the Sar. Breviary; but Clem., *omnes spiritus*.

67. **sommer**: so Wy., P., reading *æstas* with St., Hent., Sixt., Sanger. 15; but Clem., R. 2, the Sar. Brev. have *æstus*. Cod. Tolet. reads *cauma*. Vv. 68, 69 are omitted in the Sarum Brev., as in Nisbet.

70. **Ices**: *glacies;* Wy., 'Yss.' P., 'Yces'; R. 3, 'Isis.'

72. **mirknes**: *tenebræ;* P., 'derknesse'; Wy., 'derknesses.'

73. **Gleemis**: Wy., P., 'Leitis'; *fulgura*.

75. **litil hillis**: so R. 3; *colles;* Wy., 'smale hillis.'

76. **growand thingis**: Wy., P., 'buriownynge thingis'; *germinantia*.

77. **Wellis**: *fontes*.

79. **all that ar mouit**: P., 'alle thingis that ben mouyd,' and similarly Wy., R. 3. Vg., *omnia, quæ moventur*.

80. **Al briddis**, &c.: so P., R. 3, but Wy., 'Alle foulis of heuen.' Vg., *omnes volucres cæli*.

81. **wijld beestis**, &c.: so P., R. 3; but Wy., 'Alle beestis and etable.' Vg., *bestiæ et pecora;* O. L., *bestiæ et jumenta*. D., 'Al beasts and cattel.'

of men, blesse ye the Lord; loue ye, and abone enhanse ye him into warldis. [83] Israel, blesse ye the Lord. [84] Preestis of the Lord, blesse ye the Lord. [85] Seruandis of the Lord, blesse ye the Lord; loue ye, and abone enhanse ye him into warldis. [86] Spiritis and saulis of iustmen, blesse ye the Lord. [87] Hali and meke of hart, blesse ye the Lord; loue ye, and
F. 223 v. abone enhanse ye him into warldis. [88] Anany, Azarie, Misael, blesse ye the Lord; loue ye, and abone exalt ye him into warldis.

[xii]

The iiij Wednesday lessoun of Aduent. Joel ij°.

℣ The Lord sais thir thingis:) [23] Ioy, ye sonnis of Sion, and glaid ye in the Lord youre God; for he gaue to yov a techeare of richtuisnes, and he sal mak to cum doun to yov morn rayn and laat rayn, as fra the begynnyng. [24] And feeldis salbe fillit with quhete, and pressouris salbe plenteous in wyne and oile. iii. [17] And ye sal wit for I the Lord your God dwelling in Sion, in my hali hill; and Jerusalem salbe haly, and alienis sal

xi. 88. **Anany**: P., 'Ananye'; R. 3, 'Ananie'; Wy., 'Ananyas.' Vg., *Anania.*

xii. **Feria Quarta Hebdomadae Quartae Aduentus. Lectio Johelis Prophetae.**

The translation is of the older version. SM. prefaces *Hæc dicit Dominus Deus.*

23. **Ioy**: so R. 3. Wy., 'And ioye ȝe'; *Et . . . exultate.* SM. omits *Et.* **morn rayn**, &c.: Wy., 'morewe rayn and late'; R. 3, 'morewe reyn & late reyn'; *imbrem matutinum et serotinum.* **fra the begynnyng**: so Wy., R. 3; S. Jerome has *a principio.* But Vg., SM., *in principio;* P., 'in the bigynnyng.'

24. **feeldis**: so Wy., R. 3, but Vg., SM., *areæ;* P., 'cornflooris'; D., 'floores.' **pressouris salbe plenteous**: *redundabunt torcularia;* P., 'pressours schulen flowe.'

iii. 17. **for**: *quia.* **in my hali hill**: so Wy., P., reading *in monte* with St., Hent., SM., Arb., R. 2, but Sixt., Clem. omit *in.*

namare pas tharby. [18] And it salbe in that day, that montanis sal drop suetnes, and litil hillis sal flow with milk, and be al the reuiris of Jude watris sal ga, and a well sal ga out of the hous of the Lord, and sal moist the rayn streme of thornis. [19] Egipt salbe into desolatioun, and Ydume into desert of perditioun, for that that thai did wickitlie into the sonnis of Juda, and sched out innocent blude in thar land. [20] And withoutin end Jude salbe inhabitit, and Jerusalem into generatioun and into generatioun. [21] And I sal clenge the blude of thame quhilk I clengeit nocht; and the Lord sal duell in Sion fra the warlde and till into the warld.

[xiii]

The iiij Friday pistil of Aduent. Zacharie ij°.

℣ The Lord sais thir thingis:) [10] Douchtir of Sion, here thou, and glaid; for, lo! I cum, and sal duelle in the myddis of thee, sais the Lord. [11] Mony folkis

xii. 17. **tharby**: *per eam.*

18. **well**: *fons.* **rayn streme**: so R. 3; Wy., 'reyny streme'; P., 'stronde.' Vg., *torrentem.* S. Jerome, Comm. in Joel, 'Pro *torrente spinarum* septuaginta transtulerunt *torrentem funiculorum* . . . Pro *torrente funiculorum*, sive *spinarum*, Symmachus interpretatus est, *vallem spinarum.*' AV., 'the valley of Shittim,' to which RV. appends in footnote, 'that is, *the valley of acacias.*'

20. **withoutin end**: so P., R. 3, but Wy., 'in to with oute eende'; *in æternum.* **into generatioun and into**: so P., but Wy. has not the second 'into.' Vg., *in generationem et generationem;* SM., with Sixt., R. 2, S. Jerome, *in generatione et generationem;* Arb., *in generatione et generatione*, with cod. Amiat.

21. **fra the warlde**, &c.: so R. 3; SM. adds, *a sæculo et usque in sæculum.*

xiii. **Feria Sexta Hebdomadae Quartae Aduentus. Lectio Zachariae Prophetae.**

The translation is again from Wy. SM. prefaces *Hæc dicit Dominus.*

10. **here**: R. 3, 'heere'; Wy., 'herye.' Vg., *Lauda.*

11. **Mony**: so R. 3, neglecting *Et*, but Wy., 'And manye.'

salbe applijt to the Lord in that day, and thai salbe to me into a pepile; and I sal duelle in the myddis of thee, and thou sall witt for the Lord of oostis send me to thee. 12 And the Lord sal weeld Juda into his part in the land halowit, and sal (*a*) chese yit Jerusalem. 13 Be ilk flesch still fra the face of the Lord; for he raase fra his haly duelling-place, sais the Lord almychtj.

[xiv]

The lessoun on Cristinmesse Euen. Esaie lxij°.

The Lord sais thir thingis:) For Sion I sal nocht be still, and for Jerusalem I sal nocht rest, till the tyme that the richtwis ga out of him as schynyng, and his saluatour as a lamp be kendlit. 2 And hethin men sal se thi richtuisman, and al kingis thi nobile; and a new name salbe callit to thee, that the mouth of the Lord nemmyt. 3 And thou salbe a croun of glorie in the hand of the Lord, and a dyademe in

(*a*) After *sal*, *chi* deleted.

xiii. 11. **salbe applijt**: *applicabuntur;* D., 'shal be ioyned.'

12. **into his part**: so Wy., P., R. 3, reading *in partem suam*, but Vg., SM. have not *in*.

13. **raase fra**: R. 3 has 'fro'; but Wy., P., 'of.' Vg., SM., *de*. **sais**, &c.: SM. ends with *dicit Dominus omnipotens*.

xiv. **In Vigilia Nativitatis Domini. Lectio Esaiae Prophetae.** The version is that of Wy., but with some admixture of P. SM. prefaces *Hæc dicit Dominus Deus;* but Arb., West., L. 4 omit *Deus*, as in Nis. and R. 3.

1. **I sal nocht be still**: *non tacebo*. **till the tyme**, &c.: so R. 3, but Wy., 'to the tyme that go out as shynyng the riȝtwis of hym'; *donec egrediatur ut splendor justus ejus*. **be kendlit**: Wy., R. 3, 'be tend'; P., 'be teendid'; *accendatur*.

2. **hethin men**: so R. 3, P., but Wy., 'Jentiles'; *Gentes*. **richtuisman**: so R. 3; Wy., 'riȝtwis'; P., 'iust man.' Vg., *justum*. **thi nobile**: *inclytum tuum*. Wy., 'thi noble'; P., 'thi noble *man*'; R. 3, 'thi nobley.' **callit**: Wy., P., 'clepid.'

the realmme in the hand of thi God. 4 Thou sal na mare be callit Forsakin, and thi land salbe callit namare Desolate; bot thou salbe callit my Will in F. 224 r. it, and thi land salbe inhabitit, for it plesit to the Lord in thee.

[xv]

On Cristinmesse Morn the first lessoun at the first messe, quhilk is sungin in the pulpet, the first vers and the last of ij togiddir; bot al the myddil versis aan singis aan, and ane vthir singis ane vthir. The first vers of tha that ar sungin be thame self is of the text of Esaie the prophet, and the ansuer is as it war a glose of the text; and sa it is by and by throw out the lessoun, of quhilk this is the first vers that is sungin of bathe togiddir, in Esaie the ix chapiter.

I sal say praysingis to God throw warldis, the quhilk has formit me with his richthand, and has rannsonnit me in the croce with the blude of his sonn.

This is the first vers of tha that ar sungin of aan be thame self, quhilk is of the text.

The lessoun of Esaie the prophet, in the quhilk the schynyng birth of Crist is prophecijt, (Thir thingis

xiv. 3. **in the realmme**: Wy., P., R. 3, 'of the rewme'; *regni.*

4. **salbe inhabitit**: so Wy., P., R. 3, reading *inhabitabitur* as in Hent., cod. Amiat., R. 2, SM., Arb., West. Vg., *inhabitata.* O. L., *habitata.*

xv. **Ad Missam in Gallicantu.**

The Epistle of the Midnight Mass, consisting of a preface, ll. 9-11, and ending, ll. 45-49, sung by two voices, and a passage from the ninth chapter of Isaiah, sung by one of the cantors in sections, each of which is expanded in a 'farse' or 'glose,' sung by the other. The Sarum Rubric is, 'Duo clerici de secunda forma in capis sericis in pulpito simul cantent lectionem.'

9. **I sal say**, &c.: SM., *Laudes Deo dicam per sæcula, qui me plasmavit in manu dextera atque redemit cruce purpurea sanguine Nati.*

12. **This is the first vers**, &c.: The Sarum Rubric is, 'Hic cantetur alternatim.'

14. **The lessoun**, &c.: **Lectio Esaiae Prophetae.** *In qua Christi lucida vaticinatur nativitas.*

15. **(Thir thingis**, &c.: SM. prefaces, as in xvi., *Hæc dicit Dominus.*

sais the Lord); the Fader, the Sonn, the Haligaast, in quham althingis ar made, bathe hie thingis and law thingis. (The pepile of folk that yede in mirknessis), quham the ennimy with tricherouse gile put out of paradise, and ledd thame with him be thralde into helle, (saw a gret licht). Thar schaan gret licht bathe at mydnycht and on to the hirdmen (to thame wonning in the kingdom of schadow of dede licht). Licht euirlasting, and our verray aganebying (is sprungin to thame). O that wonndirfull birth! (For suthe the litil is born to vs); bot he salbe gret, Jesu the sonn of God, (and the son) of the hie fadir (is gevin to vs) fra the souirane heicht, as it was said befoir. (And his princehede is mad uponn the schuldris of him), for he sal gouirn heuenis and feeldis, (and his name salbe callit) Messias, Sother, Emanuel, Sabaoth, Adonay (Wonndirful), Rute of Dauid, (Consalar) of God the fader, that made al thingis, (Stark God), brekand the starkest closouris of hell, (Fader of the warld that is to cum), King almychtj gouirnyng althingis, (Prince of pece) be the warldis euirlasting (his comanding salbe multiplijt) in Jerusalem and in Jewrie, and Samarie; (and of his pece salbe naan end), here and ellis quhare, (and he sal sit on the sete of Dauid, and on the kingdome

xv. 17. **ar made**: *sunt . . . condita.*

19. **quham**: Nis. has omitted the translation of *Quem creasti;* R. 3, 'which thou hast made of nouȝt.'

22. **bathe . . . and**: so R. 3; but SM. only, *et immania . . . lumina.*

23. **kingdom**: *regione.*

24. **Licht**: the repetition is not in SM.

28. **heicht**: *arce.*

30. **schuldris**: *humerum.* **for he sal gouirn**: *Ut . . . regat.*

34. **brekand**, &c.: *Barathri claustra perimens teterrima.*

36. **be the warldis euirlasting**: *Per sæcula sempiterna:* this phrase has, in Nis. and R. 3, changed places with that in l. 39, 'here and ellis quhare,' *Hic et in ævum.*

40. **on . . . on**: *super . . . super.*

of him). And thar salbe na mark nor na terme of his kingdom, (and he sal mak it stabile) in the wed of beleue, (and he sal strenthe it in dome and in F. 224 v. richtuisnes). Quhen he sal cum domesman to deme
45 the warld, (fra now furth) glorie, and loving, and ioy be yoldin onto him, (and onto withoutin end). Worthie loving be sungin onto the creatour of al creaturis, fra est and west, north and southe. Al creaturis say, Sa be it. Amen.

[xvi]

The secund lessoun at the sammin messe. Esaie ix°.

℣ The Lord sais thir thingis:) [2] The pepile that yede in mirknessis saw gret licht; quhen men duelt in the cuntre of schadow of dede, licht raase up to thame. [6] For suth a litil child is born to vs, and a sonn is gevin to vs; and princehede is made on his schuldir; and his name salbe callit Wonndirfull, and Connsaler, God, Strenthie, a Fader of the warld to-cummand, Prince of pece. [7] His empire salbe multiplijt, and na end salbe of his pece; he sal sitt on

xv. 41. **And thar salbe**, &c.: *Et regni meta sui non erit aliqua.*
42. **in the wed of beleue**: *In fidei pignore.*
45. **loving**: *laus.* **ioy**: *jubilatio.*
46. **be yoldin**: *debetur.* **Worthie loving**, &c.: *Ab ortu solis usque occiduos, ad fines mundi orbis per climata laus Creatori resonet congrua. Amen dicant omnia.*

xvi. **Lectio Esaiae Prophetae.**

Nisbet's 'secund lessoun' is a mistake; the Sarum rubric is, 'Ubi non habetur cantus, legatur'; R. 3, 'If ther ben not tweyne to synge this lesson aforesad, this lesson suynge be rad of oon.'

2. **mirknessis**: P., 'derknessis'; *tenebris.* **quhen men duelt**: *habitantibus.*

6. **Strenthie**: Wy., P., 'Strong.'

7. **of his pece**: *pacis*, and so SM., Arb., West., Sar. Brev. Wy., 'of pes'; P., 'of *his* pees.' But cod. Tolet., the Moz. Brev., and Miss. add *ejus.*

the sete of Dauid, and on the realme of him, that he conferme it, and mak stark in dome and richtfulnes, frahynfurth and till into withoutin end.

[xvii]

The lessoun of the secund messe on Cristinmesse day. Esaie lxi°.

The Lord sais thir thingis:) The spirit of the Lord uponn me; for that he anoyntit me: he send me to preche to pure men, to tell out to debonir men; he send me that I suld leche contrite men in hart, and preche to captiue men forgeuenes, and to closit men opnyng; [2] And to preche a yere (*a*) to the Lord plesabile, and a day of vengeance to our God; that

(*a*) After *yere*, *plenteous* deleted.

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xvi. 7. **mak stark**: P., R. 3, 'make stronge'; Wy., 'strengthe'; *corroboret.* Vv. 6, 7: Gau (p. 40), 'thair is bairne borne to vsz and thair is ane bairne giffine to wsz quhais power is apone his schulders his nayme sal be callit wnderlie consalour stark god fader of the wardil to cum prince of pece his impir sal be multipleit.'

xvii. **Ad Missam In Aurora. Lectio Esaiae Prophetae.**

The version is from Wy., but with some alterations. SM. prefaces *Hæc dicit Dominus.*

1. **for that he anoyntit me**: so R. 3, but Wy., 'for that enoyntede me the Lord,' and similarly P., with Vg., *eo quod unxerit Dominus me.* SM. omits *Dominus* with St., S. Jerome, and the Gloss. **he send me**, &c.: so R. 3, but Vg., *ad annunciandum mansuetis misit me;* Wy., 'to tellen out to debonere men he sente me': there is no authority for the expansion of the sentence, or for the second 'he send me.' **that I suld leche**: *ut mederer.* **to captiue men**: *captivis;* Wy., 'to caitif men.' **to closit men**: *claussis;* P., 'to prisoneris.' Gau (p. 36), 'The spreit of the lord is apone me for he hes vntit me and hes send me to prech to the pwir.'

2. **plesabile**: *placabilem;* D., 'placable.'

I suld confort al murnand; [8] That I suld put confort to the wailand men in Sion, and geue to thame a croun for assis, oile of ioy for murnyng, a mantil of loving for the spirit of murnyng. And thar salbe callit in it stark men of richtuisnes, planting of the Lord to glorifie. lxii. [11] Lo! the Lord made (*a*) hard in the vtermast of erd, say ye to the dochtir of Sion, Lo! thi saluatour cummis; lo! his mede with him, and his werk befoir him. [12] And thai sall call him ane haly pepile, Aganebought of the Lord.

[xviii]

The lessoun at the thrid messe on Cristinmesse day. Esaie lii°.

℣ The Lord sais thir thingis:) [6] For this thing my pepile sall knaw my name in that day; for lo! I my self that spak am present. [7] Ful fair ar the fete

(*a*) After *made*, *her* deleted.

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xvii. 2. **murnand**: Wy., 'weilende men'; R. 3, 'walynge men'; *lugentes;* but Nis. adopts Wyclif's word in the next verse.

3. **That I suld put confort**: so R. 3, and similarly Wy., P. Vg., *ut ponerem lugentibus Sion;* D., 'that I might appoint to the mourners of Sion.' SM. adds *consolationem;* St., Sixt., with Arb., West., Morton, 98, L. 4, *fortitudinem;* S. Jerome, *gloriam.* **assis**: Wy., 'askes,' 'asken'; P., 'aische.' **for murnyng**: P., 'for mourenyng'; Wy., 'for weiling'; *pro luctu.* **of murnyng**: so Wy., but P., 'of weilyng'; *moeroris.* **stark men**: Wy., P., 'stronge men'; *fortes.*

lxii. 11. **hard**: *auditum.*

12. **him**: so R. 3; Wy., P., 'hem'; *eos.* **Aganebought**: *redempti.*

xviii. **In Die Nativitatis Domini Ad Tertiam Missam. Lectio Esaiae Prophetae.**

SM. prefaces *Hæc dicit Dominus.*

7. **Ful fair ar**: so R. 3. Vg., *Quam pulchri*; Wy., 'Hou faire.'

of him that tellis and prechis pece on hillis, of him that tellis gude, of him that prechis hele, and sais, Sion, thi God sal regne. [8] The voce of thi behaldaris; thai raasit the voce, thai sal loue togiddir; for thai sal se with ee to ee, quhen the Lord has conuertit Sion. [9] The desert thingis (or forsakin) of Jerusalem,
F. 225 r. mak ye ioy, and loue ye togiddir; for the Lord has confortit his pepile, he has aganeboucht Jerusalem. [10] The Lord has made reddy his haly arme in the een of al folkis; and all the endis of the erd sal se the heelfulnes of our God.

[xix]

The pistile of Sanct Johannis day. Ecclesiastic. xv°.

A Qvha that dredis God sal do gude thingis, and quha is withhalding of richtuisnes sal tak it, [2] And it sal mete him as a moder honorit. [3] It sal fede him with the brede of lijf and vndirstanding, and with watir of

xviii. 7. **on hillis**: *super montes;* so displaced in P., R. 3. **hele**: Wy., P., 'helthe.'

8. **behaldaris**: so P., R. 3. Vg., *speculatorum;* Wy., 'tooteres'; D., 'watchemen.' **loue**: P., 'herie'; Wy., 'preisen,' and similarly in ver. 9.

9. **desert thingis (or forsakin)**: so R. 3, and many MSS. of P., but some have only 'The forsakun thingis.' Wy., '3ee desertes.'

10. **folkis**: *Gentium;* Wy., 'Jentiles.' **heelfulnes**: *salutare;* P., 'helthe'; Wy., 'helthe 3yuere.'

xix. **In Die Sancti Johannis Evangelistae. Lectio Libri Sapientiae.**

The translation is that of Wy., but with borrowings from P.

1. **Qvha that**: Wy., R. 3, 'Who'; P., 'He that.' **and quha**, &c.: *et qui continens est justitiæ, apprehendet illam;* D., 'and he that hath iustice shal apprehend her.'

2. **honorit**: P., 'onourid'; Wy., 'wrshipid.' After this the Missals omit *et quasi mulier a virginitate suscipiet illum* of the Vulgate.

halsum wisdom it sal geue drink to him; and it salbe festnit in him, and nocht be bowit. 4 And it sal withhald him, and he sal nocht be confoundit; and it sal vphie him anentis his nechbouris. 5 And in the middis of the kirk it sal opin his mouth; and the Lord sall fulfill him with the spirit of wisdom and of vndirstanding, and with the stole of glorie it sal cleth him. 6 Mirth and ful outioying it sal (*a*) tresour uponn him, and in euirlasting name sal heretage him (the Lord our God).

[xx]

The lessoun on Sanct Siluestris day, as on Sanct Nicholas day. Ecclesiastici.

Lo! the gret preest, quhilk pleisit to God in his dais, and was fundin richtuis. And in the tyme of wrath-

(*a*) After *sal, thesaur* deleted.

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xix. 3. **it salbe festnit**: so R. 3, but P., 'it schal be maad stidfast.' Vg., *firmabitur;* Corp. Miss. has *formabitur.*

4. **vphie**: Wy., 'enhaunce'; P., 'enhaunse.' **anentis**: Wy., 'anent'; P., 'at'; *apud.*

5. **and the Lord sall fulfill**: so R. 3, reading *et implebit eum Dominus*, as in SM., West. Wy., 'and shal fulfille'; P., 'and *God* schal fille,' with Vg., *et adimplebit*, or R. 2, *et implebit.* Arb. has *implevit.*

6. **it sal tresour**: *thesaurizabit;* but P. again, '*God* schal tresore.' D., 'she shal heape vpon him.' **in euirlasting name**: so Wy., with SM., *in nomine æterno;* but P., 'with euerlastynge name,' translating *nomine æterno*, as in Vg., R. 2, Arb., West., Morton, 4 L., 98. **sal heretage**: *hereditabit;* D., 'shal make him inherite.' **(the Lord our God)**: SM. adds *Dominus Deus noster.*

xx. **In Natali Unius Confessoris. Lectio Libri Sapientiae.**

The Latin text is an adaptation from Ecclesiasticus xliv. 16, 17, 20, 22, 25-27, xlv. 3, 8, 19, 20; in the West. and Drummond Missals the title is the same as in Sarum, but in York, 'In Natali unius Confessoris et Pontificis,' and similarly in the other Missals. The translation is independent, but with traces of P.

fulnes he was reconnsaland. Thar is naan fundin like to him that kepit the law of the hie God. Tharfor the Lord, throw his gret aath, has made him to wax up into his pepile; he has gevin to him the blessing of al folkis, and he has confermit his testament on (*a*) his hede. He has knawne him in his blessingis; he has kepit his mercy to him, and he has fundin grace befoir the een of the Lord; and he has made him gret in the behalding of kingis, and he has gevin to him the croun of glorie. He has ordanit to him the euirlasting testament, and he has gevin to him the gret preesthede, and has made him blisfull in glorie; to vse preesthede in fredom, and to haue praising in the name of him, and to offir to him the worthie incense into the smell of swetnes.

(*a*) *on* written above *of* deleted.

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xx. 5. **he was reconnsaland**: SM., *factus est reconciliatio;* R. 3, 'he was mad recouncilyng.'

6. **that kepit**: so Wy., P., translating *qui conservavit*, as in Vg., Miss. Roman.; but SM., York, Corpus, Drummond, *qui conservaret.*

7. **throw his gret aath**: *jurejurando.*

12. **and he has made him gret**: *Magnificavit eum.*

16. **has made him blisfull**: *beatificavit illum.* **to vse preesthede in fredom**: R. 3, 'to the vse of presthode in fredom'; SM. and the Missals generally, *Fungi sacerdotio.* Mammotrectus, 'Fungi ·i· vti.'

18. **into the smell of swetnes**: *in odorem suavitatis.*

[xxi]

This pistil is redd bot on ij festis of Sanct Edmund, bischop. Ecclesiastici c°. l°.

Behald, this is the gret preest, [4] That kepit wele his folk in his lijf, and that delyuirit thame fra tynyng; [1] That held up the hous, and strenthit the tempile in his dais; [5] That was mychtj at the full to mak large the citee; that purchasit him glorie in the conuersatioun of folk. [6] As the morn stern in the myddis of a cloud, and as the full mone, sa schaan he in his dais; [7] And as the sonn ful schynyng, F. 225 v.

xxi. **Lectio Libri Sapientiae.**

In SM., under the same title as the preceding, with the rubric, 'Sequens Epistola legatur in utroque festo beati Edmundi archiepiscopi et confessoris.' R. 3, 'Another pistle in feestis of oon confessour & bischop.' The translation of the adapted Missal text is partly independent, partly compiled from Wy. and P.

Behald, this is the gret preest: SM., *Ecce sacerdos magnus.*

4. **kepit wele**: *curavit.* Wy., 'curede'; P., 'helide.' **in his lijf**: *in vita sua*, transferred in the Missals from ver. 1. **thame**: Vg., SM., York, Drummond, *eam;* other Missals and R. 2, *illam;* Wy., P., 'it.' **tynyng**: R. 3, 'lesyng'; Wy., P., 'perdicioun.' Vg., *perditione;* Miss. Moz., *pernitie.*

1. **held up**: *suffulsit;* Wy., 'vndersette'; P., 'vndursettide.'

5. **was mychtj at the full**: so R. 3; P., 'was myȝti'; Wy., 'hadde the maistrie.' Vg., *prævaluit.* **to mak large**: so Wy., P., 'alarge'; R. 3, 'largen.' **purchasit him**: *adeptus est;* Wy., P., 'gat.' **in the conuersatioun**: so P., with Vg., R. 2., 98, Drummond, Moz. Miss., *in conversatione;* but Wy., 'in to the lyuynge,' reading *in conversationem* with cod. Amiat., MS. Corb., and West. SM., York, Arb., *in conversione;* Morton, L. 4, *in conversionem.*

6. **morn stern**: *stella matutina.* Wy., 'morutid sterre'; P., 'dai sterre.' **sa schaan he**: Vg. and the Missals have, *quasi luna plena in diebus suis lucet*, which P., R. 3 translate. The addition is from the following verse; Wy., similarly, 'as the fulle moone in his daȝes he liȝtneth.'

7. **ful schynyng**: *refulgens*, and so in ver. 8. Wy., 'shynende'; P., 'schynynge.'

sa schaan he in the tempile of God. [8] As the raynbow ful schynyng amang the cloudis of glorie, and as the flour of rosis in the dais of sesonnabile somer; as the lilijs that ar in the passing of watir, and as incense ful smelland in the dais of haatest somer. [9] As fire full schynand, and as incense birnand in fire; [10] And as ane haal veschel of gold, ournit with almanir precious staan. [11] As the oliue burionyng, and as the cipres bering itself uponn hie, in taking him the clathe of glorie, and in clething him with the ending of virtu. [12] In ascending of the haly altare, he gaue him glorie, the clething of halynes. [13] And alsa in taking partis of the handis of preestis, and he standing beside the altare,

xxi. 8. **in the dais of sesonnabile somer**: so R. 3; P., 'in the daies of veer'; Wy., 'in the dayes of ver.' Vg., SM., *in diebus vernis.* **as the lilijs**: so R. 3; Vg., *et quasi lilia*, but SM. omits *et.* **passing**: *transitu.* Wy., 'goyngus.' **ful smelland**: *redolens;* Wy., 'smellende'; P., R. 3, 'smellynge.' **of haatest somer**: *æstatis;* Wy., 'of somyr'; P., R. 3, 'of somer.'

9. **full schynand**: so R. 3. Vg., *effulgens;* Wy., 'shynende out'; P., 'schynynge.'

10. **haal**: *solidum;* Wy., 'massee'; P., 'sad.' **ournit**, &c.: so Wy., but with 'enourned'; P., 'ourned with ech preciouse stoon.' Vg., SM., *ornatum omni lapide pretioso.* R. 3 has 'environed.'

11. **burionyng**: so R. 3; Wy., 'buriounende'; P., 'spryngynge forth'; *pullulans.* **and as**: so R. 3; but Vg., SM., *et cypressus*, and so Wy., P. **bering itself**: so R. 3; P., 'reisynge it silf'; Wy., 'puttende out itself'; *se extollens.* **in taking him**: so Wy., R. 3; but P., 'while he took.' Vg., *in accipiendo ipsum;* the Missals have *illum.* **with the ending**: so R. 3, translating *consummatione*, as read by Hent., codd. Sangerm., and 98. Wy., 'in the ful endyng'; P., 'in the perfecciouη,' both reading *in consummatione* as in SM., Drummond. Vg., York, Morton, L. 4 have *in consummationem;* R. 2, Arb., West., *consummationem*, with cod. Amiat.

12. **ascending**: *ascensu.* Wy., 'steȝyng'; P., 'stiyng.' **he gaue**, &c.: Vg., SM., *gloriam dedit sanctitatis amictum.* Wy., 'glorie he ȝaf the amyse of hoelynesse'; but P., 'the clothing of hoolynesse ȝaf glorie,' as though he read *amictus.*

13. **and he standing**: so Wy.; *et ipse stans*, but P., 'and he stood.'

16 Put furth his hand into sacrificedoing. 17 And he sacrifijt the gudelie odour on to the hie prince. 23 And he rehersit his prayer, willand to schaw the virtu of God, 24 Quhilk has done with vs eftir his mercy: 25 That he geue to vs ioifulnes of hart, and pece to be made in our dais in Israel be dais euirlasting.

[xxii]

The lessoun on the xij day. Esaie lx cap°.

1 Rise thou, Jerusalem, and be thou lichtnit; for thi lycht is cummin, and the glorie of the Lord is sprungin upon thee. 2 For lo! the mirknessis sal (*a*) keuir the erd, and myst sal keuir pepilis; bot the Lord sal rijse on thee, and his glorie salbe sene in thee. 3 And hethin men sal ga in thi licht, and kingis sal ga in the schynyng of thi rijsing. 4 Raase thin een in cumpas and se: al

(*a*) After *sal*, *couir* deleted.

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xxi. 16. **Put furth**, &c.: *Porrexit manum suam in libatione.* Wy., 'he straȝte out his hond in the sacrifiyng of likoures'; P., 'And he dresside his hond in moiste sacrifice.' SM., combining and abbreviating this and the following verses, continues, *et libavit odorem divinum excelso principi.*

23. **rehersit**: *iteravit.*

24. **Quhilk has done**: so the Missals, omitting the greater part of the verse and reading *Qui fecit* for Vg. *et fecit.*

25. **That he geue**: Arb., West. read *ut det*; SM., Morton, L. 4, York, *Qui det*; Vg., R. 2, 98, Drummond have *Det*; Wy., P., 'ȝue he.'

xxii. **In Die Epiphaniae. Lectio Esaiae Prophetae.**

1. **and be**: so R. 3, but without authority for 'and.' **sprungin**: Wy., 'sprunge'; P., 'risun.' Vg., *orta.*

2. **keuir the erd**: Wy., 'coueren the erthe'; P., 'hile the erthe.' P. supplies '*schal hile*' the second time. Vg., SM., *et caligo populos.*

3. **kingis sal ga**: P. supplies '*schulen go.*'

4. **in cumpas**: *in circuitu.*

thir men ar gaderit togiddire, thai ar cummin to thee: thy sonnis sal cum fra fer, and thi douchtris sal rijse fra the side. 5 Than thou sal se, and sal flow, and thi hart sal wonndire and salbe alargeit, quhen the multitude of the see is conuertit to thee, the strenth of hethin is cummin to thee. 6 The flowing of camelis sal heele
F. 226 r. (or keuir) thee, the ledaris of dromedarijs of Madian, and of Effa; almen of Saba sal cum, bringand gold and incense, and telland loving to the Lord.

This sammin lessoun writtin befoire is red on the Sonnday within the octauis of Epiphanie.

[xxiii]

In the octauis the xij day a lessoun. Esaie xxv°.

℣ Lord, my God, I sal wirschip thee; I sal geue loving to thi name, quhilk dois merualous thingis. Thyn ald connsale, be it made trew. Lord, thin arme is passing hie. God of oostis, croun of hope, quhilk is cumpassit with glorie, the desert be it wele cherit; and the

xxii. 5. **sal flow**: *affluet.* **and thi hart**: so Wy., P., reading *et mirabitur* with St., Hent., cod. Amiat., and the Missals; but Vg. omits *et.* **hethin**: P., 'hethene men'; Wy., 'Jentiles.'

6. **The flowing**: *Inundatio.* **sal heele (or keuir)**: *operiet;* Wy., 'shal couere'; P., R. 3, 'schal hile.' **the ledaris of dromedarijs**: *dromedarii;* Wy., 'dromedaries'; P., R. 3, 'the lederis of dromedis.' **loving**: *laudem.*

The rubric is not in R. 3: in SM. it occurs under 'Dominica infra Octavas Epiphaniæ.'

xxiii. **In Octavis Epiphaniae. Lectio Esaiae Prophetae.**

R. 3, 'the pistle on vtas of twelthe day.' The lesson is a cento drawn from Isaiah xxv. 1; Psalm lxxxviii. 14; Isaiah xxviii. 5; xxxv. 1, 2, 10; li. 11; xli. 18; lii. 13; xii. 3-5: the translation is independent.

2. **I sal wirschip**: *honorificabo.* **loving**: *laudem.*

4. **passing hie**: *excelsum.*

5. **is cumpassit**: R. 3, 'is enuiround.' SM., York, *ornata est.*

6. **be it wele cherit**: so R. 3; *Exultet.*

wildirnes of Jordan, be thai wele cherit. And my pepile sal se (*a*) the hiecht of the Lord and the maiestee of God; and it salbe gaderit togiddir and ransomit be God. And Sion sal cum with praising, and with euirlasting glaidnes; vponn his hede praising and glaid chere. And I sal opin fludis in montanis, and I sal brest fontanis in the myddis of feldis. And I sal yet in to erd thresting without watris; and my child salbe vphieit. And he salbe liftit vp, and he salbe full hie. Ye sal draw watris in ioy fra the fontane of the saluatour, and ye sal say in that day, Be ye aknawne to the Lord. And incall ye the name of him; mak ye the virtuis of him knawne in pepiles. Sing ye to the Lord, for he has done merualous thingis. Schaw ye thir thingis in al erd (sais the Lord almychtj).

(*a*) *se* written above *be* deleted.

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xxiii. 7. **wildirnes**: *solitudines.*

8. **sal se**: *videbit;* R. 3 has 'schal be,' as originally in Nis.

10. **Sion sal cum**: so R. 3, but SM., York, and the Missa generally, *veniet in Sion.* **praising**: so R. 3. SM., York, *gaudio;* Morton, *gloria;* Arb., Rosslyn, West., *lætitia.*

12. **glaid chere**: *exultatio.*

13. **I sal brest**: *dirumpam.*

14. **I sal yet in to**: R. 3, 'I schal ȝeten into.' SM., *infundam;* York, Rosslyn, *confundam.* **and my child**: *Ecce puer meus.*

16. **fra the fontane**: *de fontibus;* Wy., P., 'of the welles (wellis).'

18. **Be ye aknawne**: *Confitemini;* Wy., 'Knoulecheth'; P., 'Knouleche ȝe.'

19. **virtuis**: SM., *virtutes;* York, Rosslyn, with Vg., *adinventiones.*

[xxiv]

The lessoun upon Assewednesday. Johelis ij°.

℣ The Lord sais thir thingis: [12] Be ye conuertit to me in al your hart in fasting, and weping, and wailing. [13] And kerue ye your hartis, and nocht your claathis, and be ye conuertit to our Lord God; for he is benigne and merciful, pacient and of mekile mercy, and abidand (or forgevand) on malice. [14] Quha wate gif God be conuertit, and forgeue, and lefe blessing eftir him, sacrifice and moist sacrifice to our (*a*) Lord God? [15] Sing ye with trumpet in Sion, halow ye

(*a*) After *our*, *god* deleted.

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xxiv. **Feria Quarta in Capite Jejunii. Lectio Johelis Prophetae.**

SM. begins *Hæc dicit Dominus*, but Vg., *Nunc ergo dicit Dominus.*

12. **and weping, and wailing**: so Wy., P., R. 3, reading *et fletu et planctu*, as in SM., Arb., West., Corpus, Moz. Brev., and R. 2. Vg., *et in fletu, et in planctu.* Burne (f. 78), 'Nou thairfoir sayis the lord turne to me in all zour hairtis, in fasting, in veiping and murnyng.'

13. **kerue**: *scindite.* **our Lord God**: P., 'ȝoure Lord God'; Wy., 'the Lord ȝour God.' Vg., SM., *vestrum*, but Arb., *nostrum.* **abidand (or forgevand)**: P., R. 3, 'abidynge, *ether forȝyuynge*'; Wy., 'abydynge.' Vg., *præstabilis*; D., 'readie to be gracious.' Vv. 12, 13: Abp. Ham. (p. 218), 'Turne to me with al your hart, with fasting, greting and murning, and cut your hartis and not your clayis sais the Lord almychty.' J. Ham. (Fac. Traict., p. 277), 'Returne to me in al zour hart, in fasting, in weiping, in murning or deploring your sinnes, rent zour harts & not zour claithes.'

14. **gif God be conuertit**: so Wy., P., adding *Deus* with the Missals, St., and R. 2 to the Vg. *si convertatur.* **moist sacrifice**: *libamen*; Wy., 'offryng *of fleetynge thingus.*' **to our Lord God**: so P., reading *nostro* with Hent., S. Jerome, and the Missals, except Corpus, which has *libamen deo nostro* only. Wy., 'to the Lord ȝour God,' with Vg., *Domino Deo vestro.*

fasting, and call ye cumpany. [16] Gader ye togiddir the pepile, halow ye the kirk, gader ye togiddir aldmen, gader ye togiddir litil childir, and souking the breestis; a spouse ga out of his bed, and a spouses of hir chalmir. [17] Preestis, the mynistris of the Lord, sal wepe betuix the porche and the altare, and sal say, Lord, spare thou, spare thi pepile; and geue thou nocht thin heretage into confusioun, that nationnis be F. 226 v. lordis of thame. Quhy say thai amang pepilis, Quhare is the God of thame? [18] The Lord luvit jalouslie his land, and sparit his pepile. [19] And the Lord ansuerd and said to his pepile, Lo! I sal send to you quhete, and wyne, and oile, and ye salbe fillit with tha; and I sal na mare geue you confusioun amang hethinmen (sais the Lord almychtj).

[xxv]

The lessoun on Thurisday nixt eftire Asse Wednesday. Esaie the xxxviij chapiter.

¶ In tha dais Ezechie was seek till to the dede, and Esaie the prophet, the sonn of Amos, entrit to him, and said to him, The Lord sais thir thingis, Dispone to thin hous, for thou sal dee, and thou sal nocht leeue. [2] And Ezechie turnit his face to the wall, and

xxiv. 15. **cumpany**: *coetum.* D., 'cal an assemblie.'

16. **spouses**: *sponsa;* Wy., 'wijf.'

17. **confusioun**: P., 'schenschipe,' and similarly Wy., R. 3. Vg., *opprobrium.*

18. **luvit jalouslie**: *Zelatus est.* Wy., 'louede.'

19. **with tha**: so P., R. 3; *eis*, but Wy., 'in hem,' reading *in eis* with SM., Arb., West., Corpus Miss. Cod. Tolet. has *in eo;* cod. Amiat., R. 2, *eo;* S. Jerome, *ex eis.* (**sais**, &c.: SM. adds *dicit Dominus omnipotens.*

xxv. **Feria Quinta Post Cineres. Lectio Esaiae Prophetae.**

1. **In tha dais**: Vg., *In diebus illis.* **Dispone to thin hous**: Wy., 'Dispose to thin house'; P., R. 3, 'Dispose thi hous.' Vg., SM., *Dispone domui tuæ.*

prayit the Lord, and said, [3] Lord, I beseke, haue thou mynde, I beseke, how I yede befoir thee in treuth and in perfijt hart, and I did that that was gude befoir thin een. And Ezechie wepit with gret weping. [4] And the word of the Lord was made to Esaie, and said, [5] Ga thou and say to Ezechie, The Lord God of Dauid thi fader sais thir thingis, I haue herd thi prayer, and I saw thi teris, and lo! I sal eke on thi dais xv yeris; [6] And I sal deliuer thee and this citee fra the hand of the king of Assiriennis, and I sal defend it (sais the Lord almychtj).

[xxvi]

The nixt Friday lessoun eftir. Esaie lviij c.

[1] The Lord God sais thir thingis :) Cri thou, cesse thou nocht, as a trumpet vphie thi voce, and schaw thou to my pepile thar gret trespassis, and to the hous of Jacob thar synnis. [2] For thai seke me fra day into day, and thai will to knaw my wayis, as a folk

xxv. 2. **prayit the Lord**: so P., R. 3, but Vg., SM., West., Arb., R. 2 have *oravit ad Dominum.* Wy., 'honourede the Lord.' But in the parallel passage, 2 (4) Kings xx. 2, Vg. has *oravit Dominum.*

3. **Lord, I beseke**: *Obsecro, Domine.* Wy., 'I ynwardli preȝe.' **haue thou mynde, I beseke**: *memento quæso.* **befoir thin een**: so P., R. 3. Vg., SM., *in oculis tuis;* Wy., 'in thin eȝen.' In 2 Kings Vg. has *coram te.*

5. **and lo!** so R. 3, but Wy., P., 'Lo!' with SM., Arb., West., R. 2, *ecce.* In 2 Kings Vg. has *et ecce.* **I sal eke**: P., R. 3, 'Y schal adde'; *adjiciam;* Wy., 'I shal ley to.'

6. **this citee**: *civitatem istam.* **(sais**, &c.: SM. adds *dicit Dominus omnipotens.*

xxvi. **Feria Sexta in Capite Jejunii. Lectio Esaiae Prophetae.**

SM. prefaces *Hæc dicit Dominus Deus.*

1. **vphie**: P., 'enhaunse'; Wy., 'enhaunce'; *exalta.* **schaw**: *annuncia;* Wy., 'tel out.' **gret trespassis**: *scelera;* Wy., 'hidous giltes.'

that has done richtuisnes, and that has nocht forsakin the dome of thar God; thai pray me domes of richtuisnes, and will nere to God. 3 Quhy fastit we, and thou beheld nocht: we mekit our saulis, and thou knew nocht? Lo! your will is fundin in the day of your fasting, and ye ask al your dettouris. 4 Lo! ye fast to flytingis and stryvingis, and strikis with the neef wickitlie. Will ye nocht fast as till to this day, that your cry be herd on hie. 5 Quhethir sic is the fasting quhilk I chesit: a man to torment his saule be day? quhethir to bind his hede as a circile, and to mak reddy a sack and asse? quhethir gif thou sal call this a fasting, and a day acceptabile to the Lord? 6 Quhethir this is nocht mare the fasting quhilk I chesit? vnbind thou the bindingis F. 227 r. togiddir of vnpitee (or crueltee), relax thou birthingis pressand doun, delyuir thou thame fre that ar brokin, and brek thou ilk birthing. 7 Brek thi brede to ane hungri man, and bring into thin hous mystirfull men and herbriles: quhen thou seis a nakitman,

xxvi. 2. **domes**: *judicia.* **and will nere**: P., 'and wolen neiȝ'; Wy., 'and neȝhen . . . thei wiln.' Vg., *appropinquare volunt.* SM., West., Arb., with St., add *et*, and Arb. reads *nolunt.*

3. **ye ask**: *repetitis;* Wy., 'ȝee pleten.' D., 'you exact of al your detters.'

4. **to flytingis and stryvingis**: P., 'to chidyngis and stryuyngis'; Wy., 'to ples and to striues.' Vg., *ad lites et contentiones;* D., 'to debates and contentions.' **strikis with the neef**: Wy., P., 'smyten with the fist.'

5. **be day**: *per diem.* **to bind**: *contorquere;* Wy., 'to binde togidere.' D., 'to winde his head about like a circle.' **to mak reddy**, &c.: *saccum et cinerem sternere;* Wy., 'sac and asken to araȝen.' **thou sal call**: so P., R. 3, reading *vocabis*, as in Vg., R. 2, Arb., West., Moz. Brev.; but Wy., 'I clepede,' translating *vocavi*, as in St., SM.

6. **bindingis**, &c.: *colligationes impietatis.* **birthingis pressand doun**: *fasciculos deprimentes;* Wy., 'bundeles doun berende.' D., 'the bundels that ouerlode.'

7. **mystirfull men and herbriles**: *egenos vagosque;* P., 'nedi men and herborles.'

keuir thou him, and despise nocht thi flesch (that is bruthir or sistir). [8] Than thi licht sal brek out as the mornyng, and thi hele sal rijse full sone, and thi richtuisnes sal ga befoire thi face, and the glorie of the Lord sal gader thee. [9] Than thou sal call to help, and the Lord sal here; thou sal cry, and he sal say, Lo! I am present; for I am merciful, thi Lord God.

[xxvii]

The nixt Satirday lessoun. Esaie lviij c.

℣ The Lord God sais thir thingis:) [9] Gif thou takis away a chenye fra the myddis of thee, and ceessis to hald furth the fingir, and to speke that that proffittis nocht. [10] Quhen thou scheddis out thi saule to ane hungriman, and fillis a saule tormentit, thi licht sal rijse in mirknessis, and thi mirknessis salbe as mydday. [11] And the Lord thi God sal geue rest to thee, and sal fill thi saule with schynyngis, and sal delyuir thi baanis, and thou salbe as a watry gardynne, and as a well of watris quhais watris sal nocht failye. [12] And the forsakin thingis of warldis salbe biggit in thee; and thou sal raase the foundmentis of generatioun and generatioun; and thou

xxvi. 7. **keuir**: Wy., 'couere'; P., 'hile.' **flesch**: the gloss is in R. 3 and many MSS. of P.

8. **mornyng**: *mane.* P., 'morewtid'; Wy., 'morutid.' **full sone**: *citius;* Wy., 'sunnere.'

9. **for I am merciful, thi Lord God**: so Wy., P., translating *quia misericors sum Dominus Deus tuus*, as in SM., Arb., West. Not in Vg.

xxvii. **Sabbato post Cineres. Lectio Esaiae Prophetae.** A continuation of the preceding. SM. prefaces *Hæc dicit Dominus.*

10. **scheddis**: P., 'schedist'; Wy., 'shalt heelden'; *effuderis.* **mirknessis**: P., 'derknessis,' in both cases.

11. **schynyngis**: *splendoribus.* **watry**: *irriguus.*

12. **the forsakin**, &c.: *deserta sæculorum.*

salbe callit a biggar of heggis, turnyng away the roddis of wickitnes. 13 Gif thou turnis away thi fute fra the saboth, to do thi will in my haly day, and callis the saboth delicate, and haly, the glorious of the Lord, and glorifijs him, quhill thou dois nocht thi wayis, and thi will is nocht fundin, that thou spek a word: 14 Than thou sal delite on the Lord, and I sal raase thee on the hienes of erd, and I sal fede thee with the heretage of Jacob thi fader. Forquhy the mouth of the Lord spak.

[xxviii]

The lessoun on the first Monunday of Lentin. Ezechielis 34.

℣ 11 The Lord God sais thir thingis: Lo! I my self sall seke my schepe, and I sal visite thame. 12 As a schephird visitis his flok, in the day quhen he is in the myddis of his schepe scaterit, sa I sal visite my schepe, and I sall delyuir thame fra all places in quhilk thai war scaterit in the day of cloud and of mirknes. 13 And I sal lede thame out of pepilis, and I sal gader thame fra landis, and I sal bring thame

xxvii. 12. **biggar**: P., 'bildere.' **turnyng away**, &c.: translating *avertens semitas iniquitatis*, as in West.; but Wy., P., R. 3, 'turnynge awei the pathis of wickidnessis,' with SM., Arb., the Gloss, *avertens semitas iniquitatum*. Vg., cod. Amiat., R. 2 have *avertens semitas in quietem;* cod. Tolet., *avertens semitam in æquitatem;* S. Jerome, *et semitas in medio quiescere facies.*

13. **Gif thou turnis away**: *Si averteris.* **and callis**: *et vocaveris.* **delicate**: *delicatum;* AV., 'a delight.' **and glorifijs**: *et glorificaveris.*

14. **hienes**: *altitudines;* Wy., 'heiȝtus.'

xxviii. **Feria Secunda Post Invocavit. Epistola. Lectio Ezechielis Prophetae.**

11. **The Lord God**, &c.: Vg., *Quia hæc dicit Dominus Deus.* SM. omits *Quia.* **sall seke**: *requiram;* Wy., 'shal aȝein seeke,' and so in ver. 16.

F. 227 v. into thar land; and I sal fede thame in the hillis of Jsrael, and in riueris, and in al setis of erd. 14 I sal feed thame in maast plenteous pasturis, and the lesues of thame salbe in the hie hillis of Israel: thare thai sal rest in grene herbis, and in fat lesuis thai salbe fedde on the hillis of Israel. 15 I sal feed my schepe, and I sal mak thame to ly, sais the Lord God. 16 I sal seke that that perysit, and I sal bring agane that that was castin away; and I sal bind that that was þrokin, and I sal mak sad that that was seke, and I sal kepe that that is fat and stark; and I sal feed thame in dome and richtuisnes (sais the Lord almychtj).

[xxix]

The Wednesday lessoun. Esaie lv capitulo.

℣ In tha dais Esaie the prophet spak, saying:) 6 Seke ye the Lord quhill he may be fundin, call ye him to help quhile he is nere. 7 Ane vnfaithfulman forsake his way, and a wickitman forsake his thouchtis, and turn he agane to the Lord, and he sal haué mercy

xxviii. 13. **and in riueris**: R. 3, '& ryuers'; P., 'in ryueris'; Wy., 'in strondis.' Vg., SM., *in rivis.*

14. **lesues**: Wy., P., R. 3, 'lesewis'; *pascua.*

15. **to ly**: P., 'to ligge'; Wy., 'for to reste'; *accubare.*

16. **I sal mak sad**: *consolidabo;* Wy., 'I shal coumforte.' **in dome and richtuisnes**: so R. 3, reading *in judicio et justitia,* with SM., Arb., West.; but Wy., 'in dome,' P., 'in doom,' omitting *et justitia* as in Vg. SM. concludes, *dicit Dominus omnipotens.*

xxix. **Feria Tertia Post Invocavit. Lectio Esaiae Prophetae.** The title in R. 3 is, 'on tewisdai in the firste woke of lente'; Nisbet's 'Wednesday' is a mistake.

In tha dais, &c.: SM. prefaces *In diebus illis, Locutus est Esaias propheta, dicens.*

6. **call ye him to help**: *invocate eum.* Wy., 'inwardli clepeth hym.'

7. **Ane vnfaithfulman**: *impius.* **forsake his thouchtis**: *cogitationes suas;* P. supplies '*forsake.*'

on him, and to our God; for he is mekile to forgeue. [8] Forquhy my thouchtis ar nocht your thouchtis, and my wayis ar nocht your wayis, sais the Lord. [9] For as heuenis ar raasit fra erd, sa my wayis ar raasit fra your wayis, and my thouchtis fra your thouchtis. [10] And as rayn and snaw cummis doun fra heuen, and turnis na mare agane thiddir, bot it fillis the erd, and bescheddis it, and makis it to burioun, and gevis seed to him that sawis, and brede to him that etis, [11] Sa salbe my word that sal ga out of my mouth: it sal nocht turn agane to me void, bot it sal do quhat euir thingis I wald, and it sal haue prosperitee in thir thingis to quhilkis I send it (sais the Lord almychtj).

[xxx]

The Wednesday lessoun. Exody xxiiij capitulo.

℣ In tha dais [12] The Lord said to Moyses: Ascend thou to me into the hill, and be thou thare; and I sal

xxix. 7. **mekile**: Wy., P., 'myche'; R. 3, 'moche'; *multus*. D., 'bountiful.'

8. **ar**: P. in both places supplies '*ben*.'

10. **as**: *quomodo;* Wy., 'what maner.' **fillis**: *inebriat;* Wy., 'drunkneth'; D., 'inebriateth.' The Corpus Miss. has *imbriat*. **bescheddis**: P., R. 3, 'bischedith'; Wy., 'heeldith in to.' Vg., *infundit;* D., 'watereth.' **to burioun**: *germinare*.

11. **send**: *misi;* P., 'sente'; Wy., 'sende.' SM. concludes, *ait Dominus omnipotens*. Vv. 10, 11: Gau (p. 57), 'as ye rayne and snaw fallis dune fra ye heuine and passis noth wp agane bot waters ye zeird and makis it frwitful and giffis seid to thayme yat sawis, and breid to thayme quhilk etis, sua sal ye vord quhilk passis of my mwtht . . . noth cum agane to me without frwit bot it sal dw al yat I wil and sal prosper in al thingis to ye quhilk I send it.'

xxx. **Feria Quarta Quatuor Temporum Quadragesimae. Lectio libri Exodi.**

In tha dais: SM. prefaces *In diebus illis*.

12. **The Lord said**: Vg., *Dixit autem Dominus;* P., 'Forsothe the Lord seide,' but SM., Arb., West. omit *autem*. **Ascend**: P., 'Stie'; Wy., 'Stye.'

geue to thee tabilis of staan, and the law, and comandmentis quhilk I haue writtin, that thou teche the childir of Israel. [18] Moyses, and Josue his mynister raase; and Moyses yede vp into the hill of God, [14] And said to eldermen, Abide ye here till we turn agane to you. Ye haue Aaron and Vr with you: gif ony thing of questioun (*a*) is made, ye sal tell to thame. [15] And quhen Moyses had gaan vp, a cloud keuirit the hill. [16] And the glorie of the Lord duelt on Synay, and keuirit it with a cloude vi dais; forsuthe in the vij day the Lord callit him fra the myddis of the cloude. [17] Forsuthe the liknes of the glorie of the Lord was as fire birnyng on the top of the hill, in the sicht of the sonnis of Israel. [18] And Moyses entrit into the myddis of the cloude, and ascendit into the hill: and he was thar xl dais and xl nychtis.

(*a*) In MS. *questiounis* with *is* deleted.

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xxx. 12. **the childir of Israel**: so P., reading as in St., R., SM., Arb., West., *filios Israel.* Five MSS. of Vercellone have the same reading; he quotes a *Correctorium* of the xivth century, 'In ecclesia dicitur ad Missam, *doceas filios Israel*, ut sit ornata sententia.' R. 3 has, 'the children of Jerusalem.' Vg., R. 2, Brev. Moz., read *eos;* Wy., 'hem.'

13. **yede vp**: *ascendens.*

14. **Vr**: so R. 3, but Wy., P., with Vg., *Hur.* **is made**: so P., R. 3, for *natum fuerit;* Wy., 'were sprongun.'

15. **had gaan vp**: P., 'hadde stied,' but one MS., 'gon vp.' **keuirit**: P., 'hilide'; Wy., 'couerde.'

16. **keuirit**: P., 'kyueride'; Wy., 'couerde.' **the Lord**: so Wy., P., R. 3, adding *Dominus* with St., cod. Amiat. and some late MSS., SM., Arb., West., S. Ambrose. Not in Vg., R., R. 2.

17. **top**: Wy., P., R. 3, 'cop'; *verticem.*

[xxxi]

Vponne the sammin day ane vthir lessoun, of the iij Buke of Kingis, 19° capitulo.

In tha dais [8] Helie com into Bersabe of Juda; and F. 228 r. he left thar his child, [4] And yede into desert the way of aan day. And quhen he com and sat vndir a juniper tre, he askit to his saule that he suld de, and he said, Lord, it sufficis to me, tak my saule; for I am nocht bettir than my fadris. [5] And he kest furth him self, and slepit vndir the schadou of the juniper tre. And lo! the angel of the Lord tuichet him, and said to him, Rijse thou, and ete. [6] And he beheld, and lo! at his hede (was) brede bakin vndir assis, and a veschel of watire: tharfor he ete and drank, and slepit agane. [7] And the angel of the Lord turnit agane the secund tyme, and tuichet him, and said to him, Rijse thou, and ete; for a gret way is to thee. [8] And quhen he had risen, he ete and drank, and he yede in the strenth of that mete xl dais and xl nychtis till to Oreb, the hill of God.

xxxi. **Lectio Libri Regum.**

In tha dais: SM. prefaces *In diebus illis.*

3. **left**: *dimisit.*

4. **juniper tre**: *juniperum;* Wy., 'an yue tree.'

5. **he kest furth**: *Projecit;* Wy., 'threwe hym self doun.' **vndir**: so R. 3, reading *sub* as in Martianay, cod. Cassin. 1, MS. Payne, and others; but Vg., R., R. 2, SM., Arb., West. have *in*, and so Wy., P.

6. **And he beheld**: SM., Arb., West., R. add *Et*, but Vg., R. 2 have only *Respexit*, and so Wy., P. translate. **bakin vndir assis**: *subcinericius.*

7. **and said**: P., 'and the *aungel* seide,' but one MS., 'and he seide.' Vg., SM., *et dixit.* **is to thee**: so P., R. 3. Vg., *tibi restat;* Wy., 'fallith to thee.'

[xxxii]

Vponn Thurisday a lessoun. Ezechielis xviij° capitulo.

1 In tha dais) The word of the Lord was made to me, and he said, 2 Quhat is it, that ye turn a parabile amang you into this prouerb in the land of Israel, and sais, Fadris etis a bittir grape, and the teeth of sonnis ar ane egge (or astonysit)? 3 I leeue, sais the Lord God, this parabile sa[l] na mare be into a prouerbe to you in Israel. 4 Lo! al saulis ar myn; as the saule of the fader, sa and the saule of the sonn is myn: that ilk saule that dois synn sal dee. 5 And gif a man is iust, and dois dome and richtuisnes, 6 He etis nocht in hillis, and raasis nocht his een to the idolis of the hous of Israel, and defoulis nocht the wijf of his nechbour, and neris nocht to a woman defoulit with vnclene blude, 7 And makis nocht a man sary; he yeldis the wed to the dettour, rauisis nathing be violence; he gevis his brede to the hungry, and keuiris the nakitman with a clathe, 8 And lennis nocht to ockir, and takis nocht mare; turnis away his hand fra wickitnes, and makis trew dome betuix man and

xxxii. **Feria Quinta Post Invocavit. Epistola. Lectio Ezechielis Prophetae.**

In tha dais): SM. prefaces *In diebus illis.*

2. **etis**: Wy., P., 'eeten'; *comederunt.* **ar ane egge (or astonysit)**: so P., R. 3, 'ben an egge, *ether astonyed*'; but Wy., 'wexen on egge'; *obstupescunt.*

3. **sa[l] na mare be**: *si erit ultra.*

4. **that ilk saule**, &c.: *anima, quæ peccaverit, ipsa morietur;* Wy., 'The soule that shal synne, the ilk shal die.'

5. **gif a man is**: *vir si fuerit*, and similarly throughout vv. 5-10, 14, 17, P. translates the future perfects after *si* by presents.

7. **makis . . . sary**: *contristaverit.* **wed**: *pignus.* **keuiris**: P., 'hilith'; Wy., 'shal hille.'

8. **ockir**: Wy., P., 'vsure.'

man; [9] And gais in my comandmentis, and kepis my domes, that he do treuth: this is a iustman, he sal leef in lijf, sais the Lord God. [10] That gif he generis a sonn, a theef schedding out blude, and dois aan of thir thingis, [11] And suthlie nocht doand al thir thingis, [13] Quhethir he sall leeue? Quhen he has done al thir abhominabile thingis, he sal de be dede; his blude salbe in him. [14] That gif he generis a sonn, quhilk seis al the synnis of his fader quhilk he did, and dredis and dois naan like tha, [17] And dois my domes, and gais in my biddingis, this sonn sal nocht de in the wickitnes of his fader, bot he sal leeue in lijf. [18] For his fader mad fals challange, F. 228 v. and did violence to his bruther, and wroucht euile in the myddis of his pepile, lo! he is dede in his wickitnes. [19] And ye say, Quhy beris nocht the sonn the wickitnes of the fader? That is to say, for the sonn wroucht dome and richtfulnes, he kepit al my comandmentis and did thame, he sal leeue in lijf (sais the Lord almychtj).

xxxii. 9. **And gais**: R. 3 omits, but Wy., P. agree with Nis., adding *Et* with St., SM. Vg., R. 2, *In præceptis meis ambulaverit*, and so Arb., West., Moz. Brev.

10. **That gif**: *Quod si.*

11. **And suthlie**, &c.: *Et hæc quidem omnia non facientem.* Here SM. omits the rest of ver. 11, ver. 12, and the beginning of ver. 13, as afterwards 15, 16, and a part of 17, being a repetition of vv. 6-8.

13. **Quhethir he sall leeue?** *Numquid vivet?* Vg. adds *non vivet*, which is also in 98, L. 4, Morton, and translated by Wy., P. But SM., Arb., West. omit.

14. **and dredis**: so R. 3, but Vg., SM., *timuerit* only.

17. **And dois**, &c.: Vg., with R. 2, SM., Arb., West., has *judicia mea fecerit*, but St. adds *Et.* **and gais**: St., SM., Arb., West. again add *et*, not in Vg.

18. **For**: *quia;* Arb., SM. have *qui*, but three editions of the latter *quia*, as in Vg. **mad fals challange**: P., 'made fals caleng'; *calumniatus est.* D., 'he did calumniate.'

19. **beris**: Wy., P., 'berith.' Vg., *portavit;* St., Hent., Sixt., R. 2, SM., Arb., *portabit.* **That is to say**: *Videlicet;* D., 'Verely.' (**sais**, &c.: SM. adds *ait Dominus omnipotens.*

[xxxiii]

The Friday lessoun. Ezechielis xviij capitulo.

The Lord God sais (*a*) thir thingis:) [20] The saule that dois syn, sal dee. The sonn sal nocht bere the wickitnes of the fader, and the fader sal nocht bere the wickitnes of the sonn: the richtfulnes of a iustman sal be on him, and the wickitnes of a wickitman salbe on him. [21] Forsuthe gif a wickitman dois penance of all his synnis quhilk he wroucht, and kepis al my biddingis, and dois dome and richtfulnes, he sal leeue be lijf, and sal nocht dee. [22] I sal nocht haue mynd of al his wickitnessis quhilk he wrocht: in his richtuisnes quhilk he wrocht he sal leeue. [23] Quhethir the dede of the wickitman is of my will, sais the Lord, and nocht that he be conuertit fra his wayis, and leeue? [24] Forsuthe gif a iustman turnis away him self fra his richtfulnes, and dois wickitnes be all his abhominatiounis quhilk a wickitman is wonnt to wirk, quhethir he sal leeue? All his richtuisnessis quhilk he did sal nocht be had (*b*) in mynd: in his

(*a*) *sais* written twice in MS.
(*b*) *hadd* in MS., with the second *d* deleted.

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xxxiii. **Feria Sexta Quatuor Temporum Quadragesimae. Lectio Ezechielis Prophetae.**

The Lord, &c.: SM. prefaces *Hæc dicit Dominus Deus.*

20. **The saule that dois syn, sal dee**: P., 'Thilke soule that doith synne, schal die.' Vg., *Anima, quæ peccaverit, ipsa morietur;* Wy., 'The soule that shal synne, the ilke shal die.' Abp. Ham. (p. 186), 'The saule that synnis the same sall dee': *id.* (p. 266), 'The saule that synnis, the same sal dee.'

21. **biddingis**: Wy., P., 'heestis'; *præcepta.*

22. **in his richtuisnes,** &c.: so Wy., R. 3, but P., 'he schal lyue in his riȝtfulnesse which he wrouȝte.' Vv. 21, 22: Gau (p. 63), 'quhen ane sinner twrnis hime fra al his sinnis quhilk he hes dune, and keipis al my commandis thane I wil ramember na mair of his sinnis, quhilk he hes dune.'

trespassing be quhilk he trespassit, and in his synn quhilk he synnit, he sal dee in tha. [25] And ye said, The way of the Lord is nocht euen. Tharfor, the hous of Israel, here ye, Quhethir my way is nocht euen, and nocht mare your wayis ar schrewit? [26] For quhen a richtfulman turnis away him self fra his richtfulnes, and dois wickitnes, he sal dee in it: he sal de in the vnrichtfulnes quhilk he wroucht. [27] And quhen a wickit man turnis away him self fra his wickitnes quhilk he wrocht, and dois dome and richtfulnes, he sal quickin his saule. [28] For he behaldand, and turnand away him self fra al his wickitnes quhilk he wrocht, sal leeue in lijf, and sal nocht dee (sais the Lord almychty).

[xxxiv]

The Saterday lessoun. Deutronomij xxvj°.

℣ In tha dais Moyses spak to the Lord, and said:) [15] Behald thou fra thi sanctuarj, fra the hie duelling

xxxiii. 24. **quhilk he synnit**: so P., R. 3, with Vg., SM., Arb., West., *quod peccavit;* but Wy., 'in which he synnede,' reading *quibus peccavit* with the Old Latin, Fulgentius, and Sedulius.

25. **schrewit**: *pravæ.*

26. **in it**: so P., R. 3, reading *in ea* with Arb., West. The Old Latin has *in eo delicto;* Fulg., *in suo delicto.* Vg., SM., *in eis;* Wy., 'in hem.'

27. **And quhen**, &c.: J. Ham. (Cath. Traict., sig. S, v. *v.*), 'quhen a synner turnis him from his iniquitie, & dois iustice and iugement.'

28. **behaldand**: *Considerans.* (**sais**, &c.: SM. adds *dicit Dominus omnipotens.*

xxxiv. **Sabbato Quatuor Temporum Quadragesimae. Lectio Libri Deuteronomii.**

In tha dais, &c.: SM. prefaces *In diebus illis, Locutus est Moyses ad Dominum, dicens.*

15. **sanctuarj**: P., 'seyntuarie'; Wy., 'sanctuary.' **fra the hie**: so Wy., P., reading *de excelso* with codd. Amiat., Cassin., Vallicell., Cavens.; but Vg., R., R. 2, SM., Arb., West. have *et de excelso*, and 98, *et excelso.*

F. 229 r. place of heuen, and blesse thou thi pepile Israel, and the land quhilk thou has gevin to vs, as thou has suorn to our fadris, the land flowing with milk and hony. Here thou Israel. [16] This day thy Lord God comandit to thee that thou do thir comandmentis and domes, that thou kepe and fulfill of al thin hart, and of al thi saule. [17] Thou has chosen the Lord this day, that he be God to thee, and thou ga in his wayis, and that thou kepe his cerymonijs and biddingis and domes, and obey to his comandmentis. [18] Lo! the Lord (*a*) chesit thee this day, that thou be a speciale pepile to him, as he spak to thee, and that thou kepe al his comandmentis; [19] And he sal mak thee hieare than al folkis quhilk he made, into his name, loving, and glorie, that thou be ane haly pepile of thi Lord God, as he spak to thee.

(*a*) After *Lord*, *of* deleted.

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xxxiv. 15. **Here thou Israel**: SM., Arb., West., with cod. Cassin. 1, add *Audi Israel;* not in Vg., Wy., or P.

16. **that thou kepe**: so Wy., P., R. 3, reading *ut custodias*, as in St., Hent., Sixt., codd. Cassin., Vallicell., many late MSS., and most early editions. But Clem. has *et*, with codd. Amiat., Ottobon., Tolet., SM., Arb., and West.

17. **and that thou kepe**: P., R. 3, 'and thou kepe,' but two MSS. have 'and that thou kepe.' St., Hent., Sixt. again read *ut custodias*, and so SM.; Clem., with cod. Tolet., R., R. 2, Arb., West., 98, *et*. **to his comandmentis**: so R. 3, but Vg., SM., *ejus imperio;* P., 'to his comaundement'; Wy., 'to his maundement.'

18. **Lo**! so Wy., P., R. 3, reading *En* with St., Hent., Sixt., codd. Tolet., Cassin., Vallicell., Ottobon., SM. But Clem., *Et*, with cod. Amiat., R., Arb., West., 98. R. 2 has *Sed et Dominus*. **speciale**: *peculiaris*.

19. **he sal mak**: so Wy., P., R. 3, reading *faciet* with St., Hent., Sixt., V., and most of the older editions. Clem., with SM., Arb., West., has *faciat*. **into his name, loving, and glorie**: R. 2 has *in nomen & laudem & gloriam suam;* but Vg., SM., R., *in laudem, et nomen et gloriam suam*, which Wy., P., R. 3 translate. **to thee**: so P., R. 3, adding *tibi*, as in SM., Arb., West., and some late MSS.; but Wy., 'as he hath spokun,' with Vg., R., R. 2.

[xxxv]

The ij lessoun the sammin day. Deutro. xi°.

In tha dais Moyses spak to the sonnis of Israel:) [22] Gif ye kepe the comandmentis quhilk I comand to you, and ye do tha, that ye luf your Lord God, and ga in al his wayis, and adherde to him, [23] The Lord sal destroy al thir hethin men befoire your face, and ye sal weeld tha folkis that ar gretare and starkar than ye. [24] Ilk place quhilk your fute sal tred salbe youris: fra the desert, and fra the Liban, and fra the gret flude Eufrates till to the west sea salbe your termis. [25] Naan sal stand aganes you: your Lord God sal geue your outwart drede, and your inwart drede on ilk land quhilk ye sall tred, as he spak to yow (sais our God).

xxxv. **Lectio libri Deuteronomii.**

In tha dais, &c.: SM. prefaces *In diebus illis, Dixit Moyses filiis Israel.*

22. **Gif ye kepe**: so R. 3. Vg., *Si enim custodieritis;* P., 'For if ȝe kepen.' The Missals omit *enim.* **and adherde**: *adhærentes;* P., 'and cleue'; Wy., 'drawynge.'

23. **sal destroy**: so P., R. 3, translating *disperdet*, as read by Vg., SM., Arb., West., R. 2. R. has *disperdat.* Wy., 'shal scater,' apparently reading *disperget*, without authority.

24. **and fra the gret flude**: so P., R. 3, translating *et a flumine magno*, as in cod. Cassin. 2. Wy., 'and the greet flood,' reading *et flumine magno*, as in St., SM., Arb., codd. Cassin., Vallicell., Cavens. West. has *et fluuio magno.* Vg., R., R. 2 omit *et.*

25. **your outwart drede, and your inwart drede**: so P., R. 3. Vg., *terrorem vestrum et formidinem.* **(sais our God)**: so R. 3, but SM., Arb., West. add *Dominus Deus vester.*

[xxxvi]

The iij lessoun on the sammin day. The ii. Machabeus i°.

In tha dais the preestis made thar prayer quhile thai offrit for the pepile of Israel, Jonatha begynnyng, and that vthir ansuering, and saying:) [2] God do wele to you, and haue mynd of his testament that he spak to Abraham, Isaac, and Jacob, his trew seruandis; [3] And gif hart to you all, that ye wirschip him, and do the will of him with gret hart and wilfull inwitt. [4] The Lord opin your hart in his law, and in his comandmentis, and mak he pece. [5] Here he graciouslie your prayeris, and be reconnsalit to you, nouthir forsake he yow in euile tyme (the Lord our God).

[xxxvii]

The iiij lesson on the sammin day. Ecclesiastici xxxvi° c°.

God of al thingis, haue mercy on vs, and behald thou vs, and schaw thou to vs the licht of thi
F. 229 v. merciful doingis. [2] And send thi drede on hethin

xxxvi. **Lectio Libri Machabaeorum.**

Apparently from Wy., but the versions differ little.

In tha dais, &c.: the Sarum introduction is adapted from ver. 23; it is, *In diebus illis, Orationem faciebant sacerdotes dum offerrent sacrificium pro populo Israel, Jonatha inchoante, cæteris autem respondentibus et dicentibus.*

3. **wilfull inwitt**: so Wy., R. 3; *animo volenti.* P., 'wilful soule.'

4. **The Lord opin**: so R. 3, translating *Dominus*, as added in SM., West., R. 2. Vg., R., Arb., *Adaperiat* only, and so Wy., P. **comandmentis**: Wy., P., 'heestis.'

5. **Here he graciouslie**: *Exaudiat.* (**the Lord,** &c.: SM. concludes with *Dominus Deus noster.*

xxxvii. **Lectio Libri Sapientiae.**

1. **merciful doingis**: *miserationum.*

men, that soucht nocht thee, that thai knaw that na God is bot thou, that thai tell out thi gret deedis. [8] Raase thin hand on hethinmen alienis, that thai se thi power. [4] For as thou was hallowit in vs in the sicht of thame, sa in our sicht thou salbe magnifijt in thame, [5] That thai knaw thee, as alsa we haue knawne, that naan vthir is God outtak thee, Lord. [6] Mak thou (*a*) new signes, and change thow merualis. [7] Glorifie the hand and the richt arme. [8] Raase thou strang vengeance, and sched out jre. [9] Tak away the aduersarie, and turment the ennimy. [10] Haast thou the tyme, and haue thou mynd on the end, that thai tell out thi merualis, Lord our God.

[xxxviii]

The v lessoun on the samin day. Daniele iij. c°.

(Ane angel of the Lord, &c. And is in Ymbren Setterday before Cristinmesse.)

(*a*) *thou* added above.

xxxvii. 2. **that thai tell out**: so Wy., P., R. 3, translating *ut enarrent*, as in St., Hent., R. 2, SM., Arb. L. 4, West. have *vt enarrant*. Sixt., Clem. read *et enarrent*.

5. **outtak thee**: *præter te*.

6. **Mak thou new signes**: *Innova signa;* Wy., 'Ennewe thou signes.' D., 'Renewe signes.'

8. **strang vengeance**: so P., R. 3. Vg., *furorem;* Wy., 'wodnesse.'

9. **Tak away**: so P., R. 3, translating *Tolle*, as in Vg., but Wy., 'enhaunce'; *Extolle*, as in St., Hent., codd. Amiat., Sanger. 15, Corb. 1, SM., Arb., West.

10. **Lord our God**: SM. adds *Domine Deus noster*.

xxxviii. **Lectio Danielis Prophetae.**

The Lection is printed at full here in the Missals, except Arb., which has the Rubric, 'Require in Adventu Domini.' R. 3 has, 'In tho daies the aungel of the lord, as on ymber Saturdai in aduent.' The reference is to xi.

[xxxix]

The secund Monunday of Lentin, a lessoun. Daniele the ix chapiter.

In tha dais Daniel prayit to the Lord, and said:) [15] Our Lord God, that led thi pepile out of the land of Egipt in strang hand, and made to thee a name be this day, we haue synnit, we haue done wickitnes, [16] Lord, aganes thi richtfulnes: I beseke that thi ire and thi gret greeff be turnit away fra thi citee, Jerusalem, and fra thi haly hill. Forquhy for our synnis, and for the wickitnes of our fadris, Jerusalem, and thi pepile ar in schenting to almen be our cumpas. [17] But now, (*a*) our Lord God, here thou the praier of thi seruand, and the besekingis of him; and schaw thi face on thi sanctuarie quhilk is forsakin, [18] My God, for thi self, bow down thin ere, and here; opin thin een, and se our desolatioun, and the cite on

(*a*) After *now*, *th* deleted.

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xxxix. **Feria Secunda post Reminiscere. Lectio Danielis Prophetae.**

SM. prefaces *In diebus illis, Oravit Daniel ad Dominum, dicens.*

15. **led . . . made**: Wy., P., 'leddist . . . madist'; *eduxisti . . . fecisti.* **be**: *secundum.*

16. **aganes**: *in;* Wy., 'in to.' **thi ire and thi gret greeff**: *ira tua, et furor tuus.* P., R. 3, 'thi wraththe and thi stronge veniaunce'; Wy., 'thi wrath . . . and thi woodnesse.' **and fra**: so Wy., P., R. 3, reading *et a monte* with St., Hent., Sixt., Moz. Brev., SM., Arb., West. Clem., with codd. Amiat., Tolet., R. 2, omits *a.* **wickitnes**: Wy., P., R. 3, 'wickidnessis'; *iniquitates.* **schenting**: P., 'schenschipe'; Wy., 'shenshipe'; *opprobrium.* **be our cumpas**: *per circuitum nostrum.* D., 'round about vs.'

17. **our Lord God**: Wy., P., R. 3, 'oure God'; *Deus noster*, as in Vg., SM., Arb., West., R. 2. The Moz. Brev. has *Dominus Deus noster.*

18. **for thi self**: so Wy., P., R. 3, with SM., Arb., West.; but Vg. connects the words to the preceding sentence.

the quhilk thi name is callit to help; for nocht in our iustifijngis we send furth mekeli praieris before thi face, bot in thi mony merciful doingis. [19] Lord, here thou; Lord, be thou pleisit; persaue thou, and do; my Lord God, tarie thou nocht for thi self; for thi name is callit to help on the citee and on thi pepile, Lord our God.

[xl]

The Tijsday lessoun. In the thrid Buke of Kingis, cap°. xvij.

In tha dais [8] The word of the Lord was made to Helie, F. 230 r. sayand:) [9] Rijse thou, and ga into Sarepta of Sidonijs, and thou sal duell thare; for I comandit to a woman wedou thar, that scho feed thee. [10] And he rase and yede into Sarepta of Sidonijs. And quhen he had cummin to the yet of the citee, a woman wedou gaderand stickis apperit to him, and he callit hir, and said to hir, Geue thou to me a litil of watir in a veschell, that I drink. [11] And quhen scho yede to bring, he crijt behind hir bak, and said, I beseke, bring thou to me alsa a morsele of brede in thi hand. [12] And scho ansuerde, Thi Lord God leevis, for I haue na brede, nocht bot als mekile of mele

xxxix. 18. **is callit to help**: P., 'is clepid to help'; Wy., 'is yn clepid.' Vg., *invocatum est.* **we send furth mekeli**: P., 'we setten forth mekeli'; Wy., 'we casten forth'; R. 3, 'we senten forth.' Vg., *prosterninus.*

19. **my Lord God**: so P., R. 3, and similarly Wy., 'Lord my God,' but Vg., and the authorities generally, *Deus meus.* **Lord our God**: SM. adds *Domine Deus noster.*

xl. **Feria Tertia post Reminiscere. Lectio libri Regum.** SM. prefaces *In diebus illis;* the rest is in Vg.

10. **And he rase**: so Wy., R. 3, but P., 'he roos'; *Surrexit,* as in Vg., R., R. 2, SM., Arb., West. **of Sidonijs**: so Wy., P., R. 3, adding *Sidoniorum,* as in St., R., Moz. Brev. Not in Vg., SM., Arb., West., R. 2.

11. **morsele**: Wy., 'morsel'; P., 'mussel'; *buccellam.*

in a pot as a neef may tak, and a litil of oile in a veschell: lo! I gader ij stickis, that I entir and mak it to me, and to my sonn, that we ete and dee: 13 And Helie said to hir, Will thou nocht dreed, bot ga, and mak as thou said. Neuirtheles, mak thou first to me of that litil mele a litil brede bakin vndir assis, and bring thou to me; suthlie thou sal mak eftirwart to the and to thi sonn. 14 Forsuthe the Lord God of Israel sais thir thingis, The pot of mele sal nocht failye, and the veschel of oile sal nocht be made lesse, till to the day in quhilk the Lord sal geue rayn on the face of the erde. 15 And scho yede and did be the word of Helie; and he ete, and scho, and hir hous: and fra that day 16 The pot of mele failyeit nocht, and the veschel of oile was nocht slakit, be the word of the Lord quhilk he had spokin in the hand of Helie.

[xli]

The Wednesday lessoun. Hester the xiij chapiter.

In tha dais Hester prait to the Lord, and said:) 9 Lord God, king almychtj, all thingis ar set in thi

xl. 12. **neef**: P., 'fist'; Wy., 'handful'; *pugillus.*

13. **brede**: Wy., P., R. 3, 'loof.' Vg., *panem.* **bakin vndir assis**: *subcinericium.*

14. **sal nocht be made lesse**: *nec . . . minuetur.* P., 'schal not be abatid'; R. 3, 'schal not be abatted'; Wy., 'shal not be mynushid,' and so in ver. 16, where Nis. substitutes 'slakit.'

xli. **Feria Quarta post Reminiscere. Epistola. Lectio libri Hester.**

SM. prefaces *In diebus illis, Oravit Hester ad Dominum dicens,* but Vg., *Mardochæus autem deprecatus est Dominum . . . Et dixit,* and Arb. has *Mardochæus.* Esther's prayer is in the following chapter.

9. **Lord God**: so P., R. 3, translating *Domine Deus,* as in R. 2, SM., Arb., West.; but Vg., *Domine, Domine;* Wy., 'Lord, Lord.'

lordschip (or power), and naan is that may aganestand thi will: gif thou demys for to saaf Israel, we salbe delyuerit anoon. [10] Thou made heuen and erd, and quhat euir thing is contenit in the cumpas of heuen. [11] Thou art Lord of all thingis, and naan is that aganestandis thi maiestee. [15] And now, Lord, King of kingis, God of Abraham, haue thou mercy on thi pepile, for our ennimyis willis to tyne vs, and to do away thin heretage. [16] Despise nocht thi part, quhilk thou aganeboucht fra Egipt. [17] Here thou my praier, and be thou F. 230 b. mercifull to the lot or cauil, and to the part of thin heretage, and turn thou oure murnyng into ioy, that we leevand loue thi name, Lord, and close thou nocht the mouthis of men loving thee (Lord our God).

xli. 9. **in thi lordschip (or power)**: so P.; Wy., 'in thi power.' Vg., *in ditione enim tua*, but SM., Arb., West. omit *enim*. **gif thou demys**: *si decreveris;* Wy., P., R. 3 have the present tense.

10. **cumpas**: *ambitu.*

11. **Thou art Lord**: Vg., SM., *Dominus . . . es;* but P. underlines '*art.*'

15. **King of kingis**: so R. 3, translating *rex regum*, as in SM., Arb., West., R. 2, but Wy., P., 'king,' with Vg., *rex.*

16. **thou aganeboucht**: so Wy., P., R. 3; but Vg., Arb., West., 98 have *redemisti tibi.* SM., R. 2 omit *tibi.*

17. **or cauil**: not in Wy., P., R. 3, and apparently an addition by Nisbet. **to the part of thin heretage**: so P., R. 3. Vg., *funiculo tuo;* Wy., 'the litle corde of thin eritage.' Mammotrectus, 'Funiculo scilicet distributionis.' **of men loving thee**: *te canentium;* P., R. 3, 'of men heriynge thee'; Wy., 'of men preisende thee.' **(Lord our God)**: SM. concludes with *Domine Deus noster.*

[xlii]

The Thurisday lessoun. Jeremie xvij c.

In tha dais [5] The Lord God sais thir thingis:) Cursit is the man that traistis in man, and puttis flesch his arme, and his hart gais away fra the Lord. [6] For he salbe as bromes in desert, and he sal nocht se quhen gude sal cum; bot he sal duell in drynes in desert, in the land of saltnes, and vnhabitabile. [7] Blessit is the man that traistis in the Lord, and the Lord salbe his traist. [8] And he salbe as a tre quhilk is planntit ouir watris, quhilk sendis his rutis wacknes; and it sal nocht drede quhen hete sal cum. And the leef tharof salbe grene, and it sall nocht be mouet in the tyme of drynes, nor in ony tyme sal failye to mak fruit. [9] The hart of man is schrewit and vncercheabile (or may nocht be soucht): quha sal

xlii. **Feria Quinta Post Reminiscere. Lectio Hieremiae Prophetae.**

In tha dais: SM. prefaces *In diebus illis, Locutus est Hieremias propheta dicens*, but, with the exception of the first three words, Nis. and R. 3 translate *Hæc dicit Dominus Deus*, as in Arb., West. Vg., *Hæc dicit Dominus.*

5. **Cursit is the man**: *Maledictus homo;* P. supplies '*is.*' Abp. Ham. (p. 47), 'Cursit and wariit is that man that traistis and puttis his hoip in man': *id.* (p. 54), 'Cursit and wariit is that man quhilk traistis and lippinnis in man mair thane in God almychty, and puttis his hail defence, and principal succure in tyme of neid in ony flesche.'

6. **bromes**: so P., R. 3. Vg., *myricæ;* Wy., 'iencian trees.' D., 'litle bushes.' **saltnes**: *salsuginis;* Wy., 'briyn.'

8. **is planntit ouir watris**: so P., R. 3. Vg., *transplantatur super aquas;* Wy., 'ouer plauntid vp on watris.' **wacknes**: P., R. 3, 'to moisture'; Wy., 'at the humour'; *ad humorem.* **mouet**: so P., R. 3, but Wy., 'bysy.' Vg., *solicitum.*

9. **of man**: so Wy., P., R. 3, reading *hominum* as in R. 2; or *hominis*, with St., Hent., Sixt., SM., Arb., West., Miss. Moz. Clem., *omnium*, but in Clem. i. it is a correction. D. has 'of man.' **schrewit**: *Pravum.* **(or may nocht be soucht)**: this gloss is in R. 3, and most MSS. of P. Vg., *inscrutabile.*

knaw it? [10] I am the Lord seekand the hart, and preving the renes; and I geue to ilkman eftir his way, and eftir the fruit of his findingis, sais the Lord almychtj.

[xliii]

The Friday lessoun. Genesis the xxxvij c.

In tha dais [6] Joseph said to his brethir, Here ye the dreme quhilk I saw. [7] I gessit that we band togiddir handfullis, and that as my handful rase and stude, and that your handfullis stude about and wirschipit my handfull. [8] His brethir ansuerde, Quhethir gif thou salbe our king? outhir we salbe made subiect to thi lordschip? Tharfor this cause of dremes and wordis mynistrit the nurising of jnvy and of hatrent. [9] Alsa Joseph saw ane vthir dreme, quhilk he tauld to the brethir, and said, I saw be a dreme, that as the sonn and mone and xi sternis wirschipit me. [10] And quhen he had tauld this dreme to his fader and brethir, his fader blamet him, and said, Quhat will this dreme to it self, quhilk thou has sene? quhethir gif I, and thi moder, and thi brethir sal wirschip thee on erde? [11] Tharfor his brethir had jnvy to him; forsuthe the fader beheld priualie this thing. [12] And quhen his

xlii. 10. **I am**, &c.: *Ego Dominus scrutans cor.* SM. has *corda.* **and I geue**: *qui do.* **of his findingis**: *adinventionum suarum.* SM. adds *dicit Dominus omnipotens.*

xliii. **Feria Sexta Post Reminiscere. Lectio Libri Genesis.** SM. prefaces *In diebus illis, Dixit Joseph fratribus suis.* St. has *Dixitque Joseph fratribus suis*, as in some late MSS. and many early editions. Vg., R., R. 2, *Dixitque ad eos.*

6. **dreme**: P., R. 3, 'sweuene'; Wy., 'sweuen.'

7. **I gessit**: *Putabam*; Wy., 'I wenede.' **handfullis**: *manipulos.* **as**: *quasi.*

8. **Quhethir gif**: P., 'Whether'; *Numquid.* **the nurising**: P., 'nurschyng'; Wy., 'norishynge'; *fomitem.*

10. **Quhat will this dreme**, &c.: *Quid sibi vult hoc somnium.*

11. **beheld priualie**: *tacitus considerabat.*

brethir duelt in Sichem, about flokkis of the fader
F. 231 r. to be kepit, [18] Israel said to Joseph, Thy brethir kepis schepe in Sychemis: cum thou,(*a*) I sal send thee to thame. And quhen Joseph ansuerde, [14] I am reddy, Israel said, Ga thou, and se gif althingis ar esy anentis thi brethir and schepe, and tell thou to me quhat is done. He was send fra the vale of Ebron, and com into Sichem. [15] And a man fand him errand in the feeld, and the man askit quhat he soucht. [16] And he ansuerd, I seke my brethir, schew thou to me quhar thai kepe flockis. [17] And the man said to him, Thai yede away fra this place; forsuthe I herd thame sayand, Go we into Dotaym. And Joseph yede eftire his brethir, and fand thame in Dotaym. [18] And quhen thai had sene him on fer, before that he nerit to thame, thai thoucht to sla him; [19] And spak togiddir, Lo! the dremare cummis. [20] Cum ye, sla we him, and send we into ane auld cistern; and we sal say, A wyld beest full wickit has deuourit him; and than it sal appere quhat his dremys proffittis. [21] Suthlie Ruben herd this, and enforcet to

(*a*) After *thou, and* deleted.

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xliii. 12. **about flokkis**, &c. : *in pascendis gregibus patris.*

13. **to Joseph**: so P., R. 3, without authority. Vg., SM., Arb., West., R., R. 2, *ad eum;* Wy., 'to hym.' **in Sychemis**: *in Sichimis.* **And quhen Joseph ansuerde**: *Quo respondente.*

14. **esy**: *prospera;* Wy., 'welsum.' **tell thou**: *renuncia;* Wy., 'ajen tel thow.'

15. **and the man askit**: *et interrogavit.*

17. **And Joseph yede**: so Wy., P.; one of Vercellone's late MSS. reads *Perrexitque Joseph*, and R. has *Perrexit autem ioseph.* Vg., SM., Arb., West., R. 2 have *Perrexit ergo Joseph;* for *ergo*, St., Hent., Sixt. read *itaque.*

18. **on fer**: P., R. 3, 'a fer'; Wy., 'a ferre'; *procul.*

20. **full wickit**: *pessima;* Wy., 'The werst.' **proffittis** Vg., SM., *illi prosint;* Wy., P., R. 3, 'profiten to hym.'

21. **enforcet**: Wy., P., R. 3, 'enforside.'

deliuir him fra thar handis, and said, [22] Sla we nocht the lijf of him, nor sched we nocht his blude; bot cast ye him into ane auld cistern, quhilk is in wildernes, and kepe ye your handis giltles. Forsuthe he said this, willand to delyuir him fra thar handis to yeld to his fader.

[xliv]

The Settirday lessoun. Genesis xxvij chapter.

In tha dais) [6] Rebecca said to hir sonn Jacob, I herd thi fader spekand with Esau thi bruther, and sayand to him, [7] Bring thou to me of thi hunting, and mak thou metis that I ete, and that I blesse thee befoir the Lord, befoir that I dee. [8] Now, tharfor, my sonn, assent to my consalis, [9] And ga to the flock and bring to me the ij best kiddis, that I mak metis of tha to thi fader, quhilk he etis glaidlie; [10] And that quhen thou has broucht in tha metis, and that he has etin, he blesse thee befoire that he dee. [11] To quham Jacob ansuerd, Thou knawis that Esau my bruther is ane hairy man, alsa I am smothe. [12] Gif my fader

xliii. 22. **Sla we**, &c.: so Wy., P., R. 3, reading *interficiamus* and *effundamus*, as in St., cod. Vallicell., SM., Arb., West., R. 2, Moz. Brev.; but Vg., *interficiatis* and *effundatis*, with codd. Amiat., Tolet., and R. **into ane auld cistern**: so Wy., P., R. 3, reading *in cisternam veterem* with St., Moz. Brev.; but Vg., SM., *in cisternam hanc*. **to yeld**: Wy., P., R. 3, 'and to ȝelde'; *et reddere*.

xliv. **Sabbato post Reminiscere. Lectio libri Genesis.**

SM. prefaces *In diebus illis, Dixit Rebecca filio suo Jacob*, but Vg., *Dixit filio suo Jacob*.

7. **and that I blesse**: so P., R. 3, but Wy., 'and Y shal blisse.' Vg., SM., *ut comedam et benedicam*.

10. **quhen thou has broucht in**: *cum intuleris*.

11. **Jacob**: so P., R. 3, but Vg., SM., *ille*. **alsa I am smothe**: *et ego lenis*. P., 'and Y am smethe.' Wy., 'and I soft.' S. Jerome has *levis*, and so some of the old editions.

tuiches and felis me, I drede or perauentur he gesse that I wald scorn him, and or he bring in cursing on me for blessing. [13] To quham the moder said, My sonn, this cursing be in me: aanly here thou my voce, and ga and bring that that I said. [14] He yede, and (*a*)

(*a*) Here F. 231 *r.* and the Old Testament lessons end. On the *verso* are the entries already printed at pp. viii, ix of the first volume.

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xliv. 12. **tuiches and felis me**: *attrectaverit me . . . et senserit.* Wy., 'groop and fele'; P., R. 3, 'touchith and feelith me.' D., 'shal feele me, and perceaue it.' **scorn**: *illudere;* Wy., 'bigile.' **he bring**: so P., R. 3, reading, with St., Sixt., Hent., cod. Amiat., SM., Arb., West., Moz. Brev., R., R. 2, *inducat.* But Clem., *inducam.*

13. **To quham the moder said**: *Ad quem mater.*

THE (a) PROLOUGE TO THE EPISTILE OF SANCTE PAULE TO THE ROMANIS. (b)

F. 232 r.

FOR as mekile as this epistill is the maist principall ande maist excellent parte of the New Testament, and maist puire Euangelion, that is to say, glaide tydingis, ande that we call Gospell, ande alsua anne lycht ande anne waye on to the hale scripture, I think it ganande that euery christin man not only knaw it by rute ande withtout the buke, bot alsua excerse him selff thairin euirmair continually, as with the dayly breade of the saull. No man weraly can reide it to of[t], (c) or study it to weill; for the mair it is studyit, the easyer it is; the mare it is schawin, the plesaner it is; ande the mare grundly it is searssit, the preciouser thingis ar founde in it, sua gret treasour of spirituall thingis lyis hyide tharin.

(a) *The* added by the rubricator instead of *Ane* erased.

(b) For the history of the original see the Introduction to the present volume. The Scottish transcript is here compared with T 34, the first edition extant of Tindale's New Testament containing the Prologue (the readings of which are cited without indication), and, wherever it differs materially from the other editions, with T., the issue of the Prologue as a separate tract about 1526; GH., of 1535, 4; T 36, the octavo edition of 1536, which first exhibits Tindale's second revision; M 37, Matthew's Bible; N., the book from which the transcript was copied; C 38, and C 39 (wherever it disagrees with C 38), issued by Crom at Antwerp in 1538, 1539; and finally D., Day's collected edition of Tindale's works, printed in 1572.

(c) *of* in MS.

3. **maist**: added by the copyist. 6. **on to**: 'in vnto.' 7. **ganande**: 'mete.' 12. **schawin**: T., 'cheued'; T 34, 'chewed'; but T 36, N. and later editions, 'shewed.' **plesaner**: T., T 34, 'plesander'; T 36, 'plesaunter.' 13. **searssit**: 'serched.'

I will thairfor bestowe my laubour ande diligens onn this littill preface or prolouge, to prepair anne way thair into, sa far as Gode sal gif me grace, that it may be the better vndirstande of ewiry mann; for it hes beynne hiddirtillis sa ewill dirknetht with glosses, ande woundirful dremiss of sophisters, that na man could spye out the entent ande meanyng of it, quhilk neuir the less yit of it self is a brycht lycht, ande sufficient to gif lycht vnto al the scripture.

How Paul vsit certan wordis.

First we monn marke diligently the maner of speikyng of the apostile, ande abone al thing knaw quhat Paul meniss be thir wordis, the Lawe, Synne, Grace, Faith, Rychtwisnes, Fleische, Spreite, ande sicklik; or ellis, reide thow it neuir sa oft, thow sal bot tynne thy labour. This worde Lawe may not be vndirstande heir efter the common maner, ande, to

LAW.

F. 232 v.

vse Paulis termess, efter the maner of men, or efter mennis tradicions or wayis; that thow suld say the lawe heir in this place war na thing bot a lernynge, quhilk teachit quhat awgtht to be dvnne, and quhat augtht not to be dunne, as it yeide with mennis lawe, quhair the law is fulfillit with outwart werkis only, thouth the hart be neuir sa far of. Bot Gode judgit the grunde of the hart, yee, ande the thouthis ande the secreit movyngis of the mynde; and tharfor his law requiris the grownde of the hart, ande luf fra the boddovmme thairof, ande is not content with the outwart warke only, bot repreiffis thai warkis maist of all quhilkis spryngis not of luf, fromme the boddomme ande lawe grownde of the hart, thouth thai appeir outwart neuir so honest ande gude. As Christ in the Gospell repreiffit the Phariseis abone al vthir that war opin synnaris, ande callit thamme ypocrites, that is to say, symulars ande paynted sepulcres; quhilk Phariseis yit na man lewit mair cleynne, as perteynyng to the outwart warkis ande deidis of the lawe; ye, ande Paul,

The law of God requiris luf.

1. **onn**: 'thorowe'; T 36, 'through.' 2. **way thair into**: 'waye in ther vnto.' 3. **far**: 'far forth.' 4. **hiddirtillis**: 'hetherto.' **sa**: added by the copyist. 7. **yit**: not in T., T 34, but T 36 and following editions have 'yet.' 9. N. margin, 'How Paul vseth certen wordes, must be diligently vnderstonde.' 13. **Law**: the marginal note not in N. 15. **termess**: 'terme.' 16. **tradicions or**: a gloss due to the copyist. 19. **yeide**: 'goeth.' 21. **judgit**: T., D., 'iudgeth after'; the others omit 'after.' 22. **and**: not in T., but added by the others. 25. **repreiffis**: 'rebuketh'; so in l. 28, and elsewhere, 'repreiff' for 'rebuke.' 26. **boddomme ande lawe grownde**: 'gronnd and lawe botome'; C 38, 'from the ground of the harte.' 31. **mair cleynne**: 'so pure.' 32. **warkis ande deidis**: 'dedes & workes.'

in the thred chepture of his epistille to the Philippenses, confessit of him selfe that, as twychyng the law, he was sic anne man as na man coulde complaynne onn; ande, not withstanding, was yit anne murtherar of the christyanne, persecuted them and tormentede them sa sair that he compellit thamme to blasphemme Criste, ande was altogyddir mercyless, as mony quhilk now fenyeis outward gude warkis are.

For this cause the hundretht ande xxv Psal. callit all menn lyers, becauss that na mann keipit the lawe fra the grownde of his hart, nother cann keip it, thoth he appeir outwarde ful of gude warkis. For al men ar naturally jnclynit vnto ewill, ande haittis the law, we fynde in our selfis vnlust F. 233 r. ande (*a*) dilectationn to do ewill. Now quhair na fre lust is to do gude, thair the boddomme of the hart fulfillit not the lawe, ande thair na doute is alsua synne, ande wraith is deservit befor Gode, thoutht thair be neuir sa greit anne outwart schawe ande apperance of honest lewing.

For this cause, concludis Sanct Paull in the secunde chepture, that the Jewes ar all synnaris ande transgressoris of the law, thocht thai mak men beleif, throw ypocrysy (*b*) off outwarde warkes, how that thai fulfill the law; ande sayis that he only quhilk dois the law is rychtwiss befor Gode, meanyng thairby that na man with outwarde warkes fulfillit the law. Thow (sayeth he to the Jewe) teachis a man suld nocht do adultery, ande yit thi self breakes thow maryage. Quhairin thou judgis anne nother mann, thairin condampniss thow thi selff, for thow thi self dois ewin the warye sam thingis quhilk thow judgis. As thocht he wald say, Thou lewis outwartly weil in the warkis of the lawe, ande judgiss them that lewis not saa. Thou teachis other men, ande seis anne mote in another manis eye, bot art not ware of the beame that is in thi awin eye. For thoutht thow keip the law outwartly with warkes, for feare of repreiff, schamme, ande pwnyschment, outhir for luf of rewarde, wantage, ande waynne glore, yit dois thow all withtout lust ande luff to-

(*a*) *ande ande* in MS. (*b*) After *ypocrysy*, *that thai* deleted.

3. **anne man**: 'a one'; N., 'one.' 8. **xxv**: all eds. correctly, 'xv.' In AV., cxvi. 11. 10. **thoth — warkis**: not in T., D., but in all others. 12. **vnlust**, &c.: 'vnlust, and tediousnes to do good, but lust and,' &c. 14. **do**: C 38 omits. 16. **sa greit**: T. reads, 'so many oute warde good workes, or never so glorious an outewarde shewe,' &c., but T 34 and the others, as in the text. 25. **do adultery**: 'breake wedlocke.' **breakes . . . maryage**: 'breakest wedlocke.'

warde the law, ande wald rather anne gret thing vthirwise do, gif thow dide not feare the lawe. Yit jnwardly in thi hart thou wald that thair war na law, na, nor yit Gode, the auctor ande awenger of the law, gif it war possibile; sua paynful it is vnto the to haue thine appetytes rafraneide ande to be haldin downe.

Quhairfor than it is anne playnne conclusiounn, that thow fra the grownde ande boddomme of thi hart is anne enemye to the law. Quhat pravaleith it now that thow teachis another man not to steale, quhen thow thi self art anne theife in thy hart, ande outwartly wald faynne stealle gif thow durste? Thoutht that the outwarde dedis abide not alwayis behynde with sic ypocrites ande dissimblers, bot break furth amangis thaim, ewin as anne ewill skabbe or anne poke cann not alwayis be keipit in with the violence of medicynne. Thow teichis a nother man, bot teachis not thi self; yee, thow wot not quhat thow teachis, for rycht thow vndirstandis not the law, how that jt cann not be fulfillit ande satifyit, bot with anne vnfenyeit luf ande affectionn: sua greitly it can not be fulfillit with outwart deidis ande warkis only. Mairattour, be the law jncressis synne, as he sayis in the v chapture, becauss a man is anne enemye to the lawe, for as mekill as it requiris sa mony thingis cleynne contrary to his nature, quhair of he is not abile to fulfill anne poynt or titill as the law requiris it, ande thar-for ar we mare provokit, ande hes greter lust to break jt.

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Be the law incressis synn.

For quhilk causes saik, he said in the vii chaptur that the law is spirituall, as thoutht he wald say, Gif the law war fleaschly ande bot mannis doctrynne, it mycht be fulfillit, satifyed, ande wrocht with outwarde deidis. Bot now is the law spiritual, ande na man fulfillis it except that al that he dois spryng of luf fra the boddomme of the hart. Sic anne new hart ande lust or desire ande cwrage towarde

1. **wald rather**: 'haddest leuer.' **thing**: 'deale.' 2. **Yit**: 'ye'; D., 'yee.' 6. **haldin**: 'kepte.' 10. **thow thi self**: 'thyne awne selfe,' but N., 'thou thyn owne selfe.' 13. **dissimblers**: 'dissimulars.' 14. **thaim**: added by the copyist. 17. **rycht —— law**: 'for thou vnderstondest not the lawe aryght.' 19. **anne vnfenyeit**: T., D., 'inward,' but T 34 and the others, 'vnfayned.' **satifyit**: 'satisfied.' 20. **sua greitly it can not**: T., D., 'much lesse can it,' but T 34 and the others, as in the text. 21. **be**: added by the copyist. N. margin, 'The lawe encreaseth synne.' 22. **a**: 'that.' 30. **wrocht**: 'stylled.' 31. **spiritual**: 'goostlye.' 33. **lust —— cwrage**: 'lusty corage.'

the law can thow neuir cum to by thy awin strength ande enforcement, bot be the operatiounn ande wyrkyng of the spret. For the spret of Gode only makis anne man spiritual and lik onto the law, sa that now fra thynne furth he [dois] not (*a*) of feare, or for lucre or wantage, or for waynne glore, bot of fre hart ande of anne jnwarde desire ande lust. The law is spirituall, ande will be baith luffit ande fulfillit of anne spirituall hart; ande thair of necessite it requiris the spret, quhilk makis a mannis hart fre, ande giffis him lust ande cwrage towarde the law. Quhair sic anne spret is not, thair remaniss syn, grungyng ande haiterent aganis the law; quhilk law neuirtheless is gude, rychtwiss, ande haly.

The spret is requirit, [or] ellis we can [k]eip na [law].

F. 234 *r*.

Acquaynte thy self tharfor with maner of speiking of the apostile, ande lat this now styk fast in thi hart, that [it] is (*b*) not baith anne to do the dedis ande warkes of the law, ande to fulfill the law. The werkis of the law is quhat sa euir a man dois of his awin fre will, of his awin propyr strentht and emforsing. Notwithstandinge, thocht thar be neuir sa gret wirkyng, yit as lange as thair remanyss in the hart vnlust, teduisness, grunging, greif, payne, sclawfulness ande compulsionn towart the law, sa lang ar al the werkis wnprofitabile, losit ande tynt, ye, ande dampnabile in the sycht of Gode. This meniss Paul in the threde chapture, quhair he sayis, Be the dedis of the law sal na fleasche be justifyede in the sycht of Gode. Heirby may thou perceaue that thir sophisteres ar bot deceavers, quhilkis teachis that a man may ande mvst prepaire him self to grace and to the fauoure of Gode be gude werkes, before that he haif the spret of treu faith in Christ. How can

To do the ded[is] of the law ande to fulfill the law ar tua thingis.

(*a*) *he not* in MS. (*b*) *that is* in MS.

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1. **cum to by**: 'come by of.' 4. **fra thynne furth**: 'henceforth.' [**dois**] **not**: 'doeth nothinge.' 5. **wantage**: 'vantages sake.' **for waynne glore**: 'of vayne glory.' 6. **ande of —— lust**: 'and of inward lust.' 8. **thair**: 'therfore.' 10. **towarde the law**: 'vnto the lawe warde.' 11. **grungyng ande haiterent**: 'grudgynge & hatered.' 13. **with maner**: 'with the manner.' 16. **werkis**: T., 'worke,' but T 34 and subsequent eds., 'workes.' 17. **dois**: 'doeth or can do.' 20. **sclawfulness**: 'lothsumnes.' 21. **compulsionn**: N., C 38 have strangely, 'compassion.' 22. **ande tynt**: added by the copyist. 25. **may thou perceaue**: 'perceauest thou.' 28. **before —— Christ**: not in T., T 34, D; T 36 and the others have, 'before he haue the spryte and true fayth of Christe.'

thai prepayre them selfis vnto the grace of Gode, quhen thai thamme selffis can do na gude, nor can not think anne gude thougth, or consent to do gude, the dewill posessing thair hartes, myndes, ande thougthis captyue at his pleasour? Can thai werkes please Gode, thinkis thow, quhilkis ar donne witht greif, paynne, ande teduisnes, witht anne ewill will, witht a contrary ande a grungyng mynde? O haly Sanct

PROSPERUS. Prosperus, how mychtyly with the scripture of Paul dois thow confunde this heresye aboute (I trow) a xii hundreth yeiris bypast or thar aponne!

To fulfill [the] law, quhat [it is]. To fulfill the law is to do the werkis of the law, ande quhat sa euir the law requiris and commandis, with luf, lust, ande jnwart affectiounn and delectatiounn; ande to leif godly ande weill, frely, willingly, ande without com-

F. 234 v. pulsiounn of the law, ewin as thocht thair war na law at ony tymme. Sick lust ande fre liberte to the law cummis only be the wirking of the spret in the hart, as he saide in the first chapture.

The spreit cumis be faith. Now is the sprit nay vthirwise gewin than be faith anly, in that we beleif the promises of Gode without waweryng, how that Gode is trew, ande wil fulfill al his gude promises towarde us for Christis bludis saik, as it is playnne in the first chapture. I am not aschamed (sayis Paul) of Christis glaide tydyngis, for it is the power of Gode vnto saluatiounn to as mony as beleiffis. For at anis ande togiddir, ewin as we beleif the glaide tydingis preached to us, the Haly Gaist enteris in our hartis ande lowsis the bandis of the dewill, quhilk befor possessed our hartis in captiuite, ande held thaim, that we culd not haue lust to the will of Gode

Faith cumis be heryng in the law. And as the spreit cummis be faith only, ewin sua faith cummis be heryng the worde, or glaide

1. **grace**: 'fauoure.' After 'Gode,' the transcriber has omitted, 'and to that which is good,' which is in all the editions. **quhen — selffis**: so T 34, and the subsequent editions, but T., 'which them silves,' and D., 'when them selues.' 2. **nor**: so C 38, but earlier eds., 'no.' 7. **grungyng**: 'grudgynge.' 10. **bypast**: 'a goo.' S. Prosper of Aquitaine, champion of orthodoxy against the Massilians, flourished in the first half of the fifth century. 11. **of the law**: 'thereof.' N. margin, 'To fulfyl the lawe what it is.' 12. **requiris and**: added by the copyist. 15. **at ony tymme**: 'at all.' 16. **to the law**: T., T 34, D. have, 'to loue the law,' but T 36 and subsequent eds. agree with the text. 18. **first**: so all eds., except T. which has correctly 'fyftte.' 19. **nay vthirwise**: 'none otherwise'; T., 'no nodyr wyse.' 29. **not haue**: 'haue no.' The copyist has added 'of Godis ewengell or' in the marginal note, and omitted 'the.'

tydingis, of Gode, quherin Christ is preached, how that he js Godis sonne and man alsua, deade and rysen aganne for our saikis, as he saide in the threde chapture, fourth, and tenth. Al our justifying than cummyis be faith, ande faith and the spreit cummis of Gode, ande not of us. Quhen we say faith bryngis the spreit, it is not to vnderstande that faith deservis the spreit, or that the spreit is not present with ws before faith; for the spreit is euir in ws, ande faith is the gift ande wirkyng of the spreit; bot throw preaching the spreit begynniss to wirke in us. And as be preaching the law he wirkis the feare of Gode, sua be preaching the glaide tydingis he wirkis faith. Ande now quhen we beleif, ande ar cum vndir the connande of Gode, than are we suire of the spreit be the promise of Gode, ande than the spreit accompanyeth faith jnseparabilly, ande we begynne to feil his wirkyng. Ande sua certifyis ws faith of the spreit, ande alsua bryngis the spreit witht hir vnto the wirkyng of al vthir giftis of grace, ande to the wirking out of the rest of our saluatiounn, vntill we haue all togiddir ourcum syn, death, hell, ande Sathan, ande ar cum vntill the euirlesting lif of glore. Ande for this cause saye we faith bryngis the spreit.

of Godis ewengell or glaid tydyngis.

The ordour of faith.

F. 235 r.

Heir of cummeth it that faith only justifyed, makis rychtwiss ande fulfillis the law; for it bryngis the spreit, throw Jesus Christes deserwingis. The spreit bryngis lust and desir, lowsis the hart, makis it fre, settis it at liberte, ande giffis him strentht to wirk the dedis of the law with luff, ewin as the law requiris; than at the last, out of the sam faith sua wirking in the (*a*) hart, spryngis all gude werkis be thair awin accorde. That meniss the threde schapter; for eftir he hade cassin away the werkis of the law, sua that he sonndit as that he wald break ande disanull the law throw faith, he ansuerit to that that mycht be laide aganiss him, saying, We destroye not the law throw faith, bot mentenis

Heir of cummys that faith only justifyis.

Workis spryngis of faith.

(*a*) MS. has *faith hart.*

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1. **quherin**: 'when.' 4. **be**: 'of.' 6-22. **Quhen —— spreit**: This passage is not in T., D., or T 34, but it is added in GH. and the subsequent copies. 12. The marginal note is added by the copyist. 13. **connande**: 'couenaunt'; C 38, 'conuenaunt.' 23. N. margin, 'Fayth only iustifieth.' 25. **and desir**: added by the copyist. 26. **it . . . it**: 'him . . . him.' 30. **meniss the**: 'meaneth he in the.' 33. **that that**: 'that.' **aganiss him**: 'agaynst.' 34. **mentenis —— stabilisse it**: 'maintayne, furder or stablisshe the lawe.'

it, furderiss it, ande stabilliss it throw faith; that is to say, we fulfill the law throw faith.

SYNNE. Synne in the scripture is not callit the outwarde wark only committit by the body, bot al that hail besiness, ande quhat sa euir accumpanyetht, mowetht, or steareth vnto the outwarde deide, ande that quhair fra the warkes spryngis, as vnbeleif, proness ande reddyness vnto the deide in the grownde of the hart, with all the powers, affectionns, ande appetites quhair with we can bot syn; sua that we saye that a man than synnyss, quhan he is cariede away headlonge in to synn, al togiddir in sa far as he is, of the poyson jnclynatiounn ande corrupit nature, quhair in he was conceavit and

F. 235 v. bornne. For thair is na outwart syn commyttit, except a man be caryed away altogyddir, with lyf, saul, hart, body, lust, ande mynde thair vnto. The scripture lukis singularie vnto the hart, ande vnto the rutte ande originall fonntain of al syn, quhilk js vnbeleif in the boddomme of the hart. For as faith only justifyed ande bryngetht the spret and lust vnto the outwarde gude werkis, ewin sua vnbeleif onely dampneth ande keipit out the spreit, provoketh the fleische, ande stearis wp lust vnto ewill outwarde werkis, as happened to Adam ande Eua in Paradice, Gene. iii.

Faith is mother of all godlyness, and vnbeleiff of all ewill.

For this cause Christ callis syn vnbeleif, ande that notabilly in the xvi chaptur of Sanct Johnne. The spreit (sayis he) sall repreif the warld of synn, becauss they belewit not in me. And, Joh. viii, he sayis, I am the lycht of the warld. Ande thairfor, in the xii chapture of Johnne, he bade thaim, quhill that thai haif lycht, to walk in the lycht, that ye may be the chyldryng of lycht; for he that walkit in to derkness kenniss not quhair away he gangis. Now as Christ is the lycht, sua is the jgnorans of Christ the darkness, quhairfor he saide, jn the quhilk he that walkit knew not quhair he yeide; that is, he knew not how to wyrk anne gude werk in the sycht of Gode, or quhat a gude werk is. Ande thairfor

6. **quhair fra**: 'whence.' 11. **in sa far**: 'as moche.' **poyson**: so in the copies generally. 15. The copyist substitutes 'godlyness' for 'good workes' in the marginal note. 21. **ewill**: 'the ewill.' 22. **happened**: T., 'it fortuned,' but T 34 and the others as in the text. 24. **Sanct**: not in T., T 34; but T 36, N., 's. Iohn.' 26. **And, Joh. viii.**, &c.: this passage down to 'mercy,' p. 324, l. 18, is not in T., D., but appears first in T 34 and is in the subsequent eds. 28. **walk**: 'beleue.' 29. **in to**: 'in.' 30. **quhair away**: 'whether,' and similarly in l. 32, 'quhair' replaces T., 'whether.' 31. **quhairfor he saide**: 'wherof he speaketh.' 32. **knew**: 'wotteth.' 34. **quhat**: C 38, 'what thyng.'

in the ix he saide, As lang as I amm in the warld, I am the lycht of the warld; bot nycht cummis, quhen na man can werk: the quhilk nycht is bot the jgnorance of Christ, in the quhilk na man can see to do ony werk plesande to Gode. Ande Paul exortit the Ephesianis, in the iiii chapt., that thai walk not as dide vthir heythen, quhilkis ar strangers from the lyf of Gode throw the jgnoranss that is in them. Ande agaynne, in the sam chapter, Put of (saide he) the auld man, quhilk is corruppit throw the lustis of errour, that js F. 236 r. to say, ingnorance; and Ro. the xiii, Latt ws cast away the deidis of dirknes, that is to say, of ingnorance and vnbelewe; ande i. Pet. i, Fassoune nocht your selfis vnto your alde lustis of ignorance; and i. Jhone ii, He that lowys his brwthir duellithe in lycht, and he that hatithe his brwthir walkithe in dirknes, and wotithe nocht quhethire he goithe, for dirkness hes blindit his eis. By lycht he menithe the knawleche of Crist; for it is impossebill that he that knowithe Crist treulie sulde haite his brwthire.

Ignoran[ce] is Crist dirknes[s.]

Ferthirmore, to persaif this thing mor cleirlie, thou sallt vndirstande that it (*a*) js impossibill to synn ony synn at all, except ane mann brek the first commandment befoir. Now js the first commandment deuidit in tuo versis, Thi Lorde God is one Gode; Thou salt loue thi Lorde Gode withe all thi hert, with all thi saule, wyth all thi powere, ande wyth all thi micht. Ande the hole cause quhy I synn aganiss ony inferriore precept is, that the lwfe is nocht in my hert; for ware his law writin in my hert, ande war full and perfite in my sawle, it walde kepe my hert fra consentyng to ony synn. And the haile and allanerlie cause quhy this lowe is nocht writin in our hertis is, that we beleif nocht the first part, that our Lorde Gode js anne Gode. For wyst I quhat theise wordis, Anne Lorde ande anne God, meanyt, that is to saye, gif I vndirstude that he mayde all, ande reulit all, ande that quhat sa euir js donne to me, quhiddir jt be gude or ewill, it is his will, ande that he only is the Lorde that reulit it ande doitht it; ande wyste

(*a*) *js js* in MS.

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4. **plesande to**: 'that pleaseth.' 5. **the Ephesianis — chapt.**: 'Ephesi. iiii.' 6. **dide**: added by the copyist. 17. The marginal note appears to be due to the copyist. 19. **persaif**: 'perceaue'; C 39, 'receaue.' 26. **the**: 'this.' 27. **his**: 'this.' 29. **allanerlie**: 'onlye.' 35. **ewill**: 'bad,' and so generally. **it is**: 'is yet,' but N., C 38 as in the text.

therto quhat this worde mynne menyss, that js to say, gif mynne hart belewit and feld the jnfinite benefices ande kyndnesses of Gode towart me, ande vndirstude ande steadfastly belewit the monyfald convenantes of mercy quhairwith Gode hes bunde him self to be mynne, hail ande altogyddir, with all his power, luf, mercy, ande mycht, than sulde I luf him with all mynne harte, saul, power, ande mycht, ande of that luf ewer keip his commandementtis. Sua se ye now, that as faith js the mother of al gudness, ande of al gude werkis, sua js vnbeleif the grounde and rutte of al
F. 236 v. ewill and all ewill werkis. Fynalye, gif ony man hade forsakin synn, ande js convertit to put his traiste in Christ, ande to keipe the law off Gode, dois ful at all tymme, the cause is, that the fleische throw neglignce hatht choked the sprete, ande oppressed him, ande taynne fra him the fude of his strenthe, quhilk is the fude of his meditatiounn of Gode, and in his wondirfull deidis, ande in the monyfalde convenanttis of his mercy.

Quhairfore, than, befor(*a*) all gude werkis, as gude fruttes, thair maist neidis be faith in the hart, quhaire from thai sprynge. And before all ewill dedis, as ewil fruttes, thair monn be vnbeleif in the harte, as in the rute, fontaynne, waill, ande strentht of all synne: quhilk vnbeleiff ande jgnoranss js callede the heade of the serpente ande of the auld dragonn, quhilk the wommanis seide Christe monn treade vndir fute, as was promised to Adam.

GRACE. Grace ande gift hes this difference. Grace properlye is Goddis fauour, beneuolence, or kynd mynde, quhilk of the awin self, without deserving of ws, he beriss to us, quhairby he was movit ande jnclynit to gif Christ to us, with al his
GYFT. vthir giftis of grace. Gyft is the Haly Gaist ande his wirking, quhomme he powres in to the hartis of thamme onn quhomme he hes mercy, ande quhomme he fauouris.

(*a*) After *befor*, *gode* deleted.

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2. **kyndnesses**: 'kyndenes.' 3. **steadfastly**: 'earnestlye.' 11. **and all ewill**: C 38 omits. 13. **ful at all**: 'fall at a.' 16. **quhilk —— Gode**: T 34, 'which fode is hir meditacion in God'; T 36, 'which fode of her meditation is in god'; GH. similarly, but omitting 'is'; M 37, 'with the fode of hyr medytacyon in God'; N., C 38, 'whych is the foode of his medytacion in God'; similarly C 39, but omitting 'his.' 20. **quhaire from**: 'whence.' 22. **monn**: 'must nedes,' but N., C 38 omit 'nedes.' **as in**: 'as,' but N. has 'as in.' 23. **waill**: 'pith.' 24. **ande jgnoranss**: T., D. omit. 28. **the**: 'his.'

Thocht the giftis of the spret jncrese in to us dayely, ande haif not yit thair full perfectionn, ye, ande thocht yit thair remaynne jn us ewil lustes ande synne, quhilk feithtis aganiss the spret, as he sayis in his vii chap. heir, ande in the fyft (*a*) of the Gallathi., ande as it was spokin befor in the iii chap. of Genes. of the debaite betuix the wommanis seide ande the seide of the serpent; yit neuirtheless Goddis fauour js sa greit ande sa stark to us for Christis saik, that we ar comptit hal hail before Gode. For Goddis fauour towart ws devidis not it self, encreasing a littill as dois the giftis, bot receauis ws hail ande altogiddir in ful luf, for Christis saik our jntercessour ande mediatour, ande becauss that the giftis of the spret, ande the battell betuix the spret ande ewill lustes ar begonne (*b*) in us all reddy. F. 237 *r*.

Of this now vndirstandis thow the vii chap., quhair Paull accusit him self as anne synner, ande yit in the viij chapter sayis he, Thair is na dampnatiounn to thamme that ar in Christ, ande that because of the sprete, ande becauss the giftes of the spret are begonne in ws. Synnaris we ar, becauss the fleische is not fully kylled ande mortifyed. Nethertheless, in sa far as we beleif in Christe, ande hes the arliss ande begynnyng of the spret, ande wald faynne be perfyte, God is sa luffing ande fauorabile vnto us, that he will not luke on sick, nothir will he compt it as synn; bot will daile with us according to our beleiff in Christ, ande according to his promises quhilk he hes swornne to us, vntill the fleische be fully slaynne ande mortifyed be deatht.

Faith is not mannis opinion ande dramme, as sum ymagynne ande faynyss, quhen thai heir the history of the gospell, quhilk quhen they se that thair followis na gude werkis nor amending of lyfe, thocht thai heire ande yit can babile monye

Faith is nocht the werke of man.

(*a*) *fyft* written above *thride* deleted.
(*b*) *begonne* corrected out of *begonnde*.

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1. **in to**: 'in.' 5. **of the Gallathi.**: 'to the Galathians'; N., 'to the Gala.' 9. **to**: 'ouer.' **hal hail**: 'for full hole & perfecte.' 11. **a littill**: 'a lytell and a lytell'; but N. as in the text. 18. **he**: added by the copyist. 21. **fully**: 'full,' and so in l. 28. 22. **sa far**: 'as moche.' 23. **arliss**: 'erneste.' **ande wald faynne be perfyte**: not in T. 25. **sick**: 'such synne.' 28. **fleische**: 'synne.' 31. **history**: 'storie,' and so elsewhere. 32. **quhilk**: N., C 38, 'which,' but earlier eds. have 'but.' 33. **ande yit**: 'ye and,' but N., '& yet.'

thingis of faith, than thai fall fra the rycht way, ande sayis, Faith only justifyes not a mann, bot a mann monn haif gude werkis alsua, gif he wil be rychtwiss ande saiff. The cause is, quhen thai heir the gospell or ewangell, or glaid tydyngis, thai faynne of thair awin strentht certanne ymagynationns ande thouthtis in thair harttis, saying, I haif hard the gospell, I reme[m]ber the history, loo! I beleiff; ande that thai compt rycht faith, quhilk neuirtheles, as it is bot mannis ymagynatiounn ande faynyng, ewin profitis it not, nothir followis thair ony gude werkis or amendement off lyff.

F. 237 v. Rycht faith is the wirkyng of the spret of God.

Bot rycht faith is anne thing wrocht be the Haly Gaist in ws, quhilk chengis ws, turnis us in to anne new nature, and begate us new agaynne to Gode, ande makis us the sonnes of Gode, as thow redis in the first cheptur of Jhonne; ande slayis auld Adamm, ande makis us altogyddir new in the hart ande mynd, will, lust, ande in all our affectionns ande poweris of the saull, the Haly Gaist ewer accompanye[ing] him ande rewlyng the hart. Faith is anne lywely thing, mychty in wirking, wailyeande ande strang, ewer doyng, ewer frutfull; sua that it can not be possibile that he quhilk is endewit with it sulde not wyrk all wayis gude werkis without ceassing. He askis not quhyddir gude werkis ar to be donne or not, bot dois thaim alreddy, ye, or mentionn be maide of thaim; ande is all wayis doyng, for he is of sic nature; now queike faith in his hart, ande lywely mowyng of the spret, dryffis him, ande steris him thair to. Quha euir dois not gude werkis, js anne vnbelewing persounn ande faithless, ande lukis rounde aboute, graipping efter faith ande gude werkis, ande wat not what faith and gude werkis meaniss, thoutht he babile neuir say mony thingis of faith ande gude werkis.

2. **a mann, bot**: added by the copyist. 4. **or ewangell**: a gloss due to the copyist. 9. **faynyng**: C 38, 'sayenges,' but N., 'faynyng.' **ewin**: 'euen so.' 10. **amendement off lyff**: 'mendment of lyuinge,' but N., C 38 have 'amendment.' 13. The copyist has omitted 'of' after 'is' in the marginal note. 14. **begate**: 'begetteth.' **new agaynne**: 'a newe.' 15. **cheptur**: T., T 34 omit. 16. **slayis**: 'killeth the.' 18. **the Haly —— hart**: T., T 34, 'and bringeth the hooly goost with hyr'; GH. and subsequent eds. as in the text, but with 'her' for 'him.' 21. **can not be possibile**: 'is vnpossibile.' 22. **with it**: 'therewith.' 24. **dois**: 'hath done.' **ye, or**: 'yer'; C 39, 'yet.' 26. **for —— now**: T., T 34, 'for soche is his nature nowe,' but T 36 and subsequent eds., 'for soche is hys nature: nowe.'

FAITH, quhat it is.

Faith, then, is anne lyffly ande steadfast traist in the fauour of Gode, quhair with we commyt our selfis al haill vnto Gode. Ande that traist is sua suirly grundit, ande stykkis sa fast in our hartis, that a man wald not doutht of it, thoutht he suld dee ane thousande deadis or tymes thairfor. Ande sic traist wrocht be the Haly Gaist throw faith makis anne man glaide, lusty, cheirfull, ande trew harttit vnto Gode ande to all creatures. Be the meaniss of this faith, willingly and without compulsiounn, he is glaide, and reddy to do gude to euiry man, to do service to ewiry man, to suffyr al thingis, that God may be lowit and prayssed, quhilk had gewin him sick grace; sua that jt is impossibile to separate gude werkis fra faith, ewin as it is jmpossibile to seperate heite and byrning fra fyr. Thairfore tak hede to thi selff, ande bewar of thi awin fanthasyes ande ymagynationns, quhilk to juge of faith and gude werkis will semme wyse, quhen in deide thai ar stark blynde, and of al thingis maist fwillysche. Pray Gode that he will witschaiffe to wirke faith in thinne hart, or ellis sal thow remaynne ewirmair faithless; faynne thow, ymagynne thow, enforce thou, werssile with thi selff, and do quhat thou wil or cann. F. 238 r°

Faith is rychtwisness.

Rychtwisnes is ewin sick faith; ande is callit Goddis rychtwisnes, or rychtwisnes quhilk is of valour befor Gode. For it is Godis gyft, ande it alteris anne man, ande chenggis him in to anne new spirituall nature, ande makis him fre ande liberall to paye ewery man is dewtye. For throw faith is anne mann purgit of his synnes, ande obtenis luf vnto the lawe of Gode; quhairby he giffis Gode his honour, ande payis him at he awgtht him; ande to men he dois seruice willingly, quhairwith sa euir he can, ande payis euiry man is dewtye. Syck rychtwisnes can nature, fre will, ande our awin strentht neuir brynge to pass. For as na man can gif him self faith, sua can he not tak away vnbeleiff; how then cann he tak away ony [sin] of all? Quhairfor al js falss ypocricy ande syn, quhat sa euir is donne without faith or in vnbeleife, as it is euident in the xiiij chapture to the Romanis, thocht it appeire neuir sa gloriouss and bewtyfull outwart.

2. **haill**: 'to gedyr.' 4. **not**: 'not once.' 5. **deadis or**: added by the copyist. 9. **of this faith**: 'where of.' 11. **lowit**: 'loved.' 21. **werssile**: 'wrastyll'; N., C 38, 'wrestle.' 28. **luf**: 'luste.' 35. **ony [sin] of all**: T., T 34, D., 'any sinne at all'; GH., T 36, 'any at all'; M 37, 'any thing at all'; N., C 38, 'ony of alle.'

FLEISCH, qu[hat] it is. Fleysche ande spret monn thow noth heire vndirstande as thouth fleische wer only that quhilk pertenit to vnchaistyte, ande the spret that quhilk jnwartly pertenit to the hart. Bot Paull callit fleische heir, as Christ dois, Joh.
F. 238 v. iij, al that is bornne of fleische, that is to wit, the hail man, with lyf, saul, body, witt, will, reasonn, ande quhat sa euir he is or dois within ande without; becauss that al thai, ande al that is within man, studyis eftir the warld ande fleische. Cal fleische, tharfor, quhat sa euir (as lang as we ar without the spret of Gode) we think or speik of Gode, of faith, of gude werkis, ande of spirituall materis. Call fleische alsua all werkis quhilkis ar donne without grace ande without wirkyng of the spret, how sa euir gude, haly, ande spirituall thai seymme to be; as thow may preif be the v chaptur to the Gallathians, quhair Paull nvmbers wirschippyng off ydolis, wychcrafte, jnvy, ande haitrenth amangis the dedis of the fleische; ande by the viij vnto the Romanis, quhair he sayis that the law, be the reasonn of the fleische, is waike; quhilk is not vndirstande of vnchaistite only, bot of all synnes, ande maist specially of vnbeleif, quhilk is anne wice maist spirituall, ande grounde of all synnes.

And as thow callis him, quhilk is nocht renewit with the spret and bornne aganne in Christ, fleisch, ande all his deidis, ewin the weray motionns of his hart ande mynde, his learnyng, doctrynne, contemplatiounn of hie thingis, his preachinge, teachinge, ande study in the scripture, byldingis of kirkis, foundyng of abbayis, gyffing of almuss, messes, matynes, quhat sa euir he dois, thocht it seymme
SPIRITUALL. spirituall ande eftir the law of God; sua contrary wyse, call him spirituall quhilk is renewit in Christ, ande all his deidis quhilkis spryngis of faith, seymme thai neuir sa grose, as the weischyng of the discipillis feite donne be Christ, ande Peters feischyng eftir the resurrectiounn, yee, ande all the dedis of matrimony, ar pure spirituall gyff thai
F. 239 r. proceide of faith; ande quhat sa euir is doynne within the lawis [of] Gode, (*a*) thocht it be wrocht be the body, as the weray dythting of schonne ande siclik, how sua euir gross

(*a*) *lawis gode* in MS.

17. **haitrenth**: 'hate.' 18. **viij**: C 38 adds 'chapter,' not in N. 21. **wice**: 'vyce'; C 39, 'voyce.' 26. **doctrynne**: the copyist has omitted 'and' after this word. 29. **messes, matynes**: 'masse, matence and.' 30. **law**: 'lawes.' 38. **dythting of schonne**: 'wipinge of shewes.'

thai appeire outwart. Withtout sic vndirstanding of thir wordis can thow neuir vndirstande thys epistill of Paull, nor yit ony vthir place of the haill scripture. Tak hede, thairfor, for quha sa euir vndirstandis thir wordis vthir wayis, the same vndirstandis (*a*) not Paul, quhat sa ewer he bee. Now will we prepaire our selffis to the epistill.

For alss mekill as it belangis to anne preachour of Christis glaide tydingis, first, throu opnyng of the law, to rebuke all thingis ande to preif all thingis synne, that procedis not of the spret ande of faith in Christ, ande to preif all men synnaris ande chyldyr of wraitht be jnheritance, ande how that to syn is thair nature, ande that be nature they can na vthir wise do bot synn; ande tharwith to abate the pryde of man, ande to bryng him to the knawlege of him self and of his miserye ande wrechedness, that he may desire helpe; ewin sua dois Sanct Paul, ande begynnis in the first cheptur to rebuke vnbeleif ande gret synnes, quhilkis all menn may see, as ydolatrye, ande as the gret synnes of the heythen wer, ande as now the synnes is of all thamme that lewis in ignorance without faith; [and sais] the wraith (*b*) of Gode of hewin apperis throw the gospell vponn all menn for thair vngodlynes ande vnhaly lewyng. For thocht it be dayely knawin ande vndirstande be the creaturis that thar is bot anne Gode, yit is nature of hir selff, without the spret ande grace, sua corruppit ande poysoned, that men nothir can thank him, nothir wirschippit him, nothir gewis him his dew honour; bot blyndis thamme selfis, ande fallis without ceasing in to worss casis, ewin vnto thai cum to the

(*a*) *vndirstande* in MS.
(*b*) *without faith. The wraith* in MS.

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3. **nor yit**: 'nether.' **of the haill scripture**: 'in the holy scripture,' but N., C 38, 'in the whole scripture.' 7. **belangis to anne preachour**: 'becometh the precher.' N. has in margin, 'The fyrste Chapter,' but the rubricator has omitted this and all the subsequent *marginalia* of the original. 13. **bot**: 'than to.' 18. **gret**: 'grose,' and so in the next line. **may see**: 'see.' 21. **faith —— wraith**: T., T 34, M 37, 'fayth, and wyth oute the favoure of God, and sayth, The wrath'; GH., T 36, 'fayth & without the fauour of God. The wrath'; N., C 38, 'faith and without the fauoure of God and fayth. The wrath.' 22. **vngodlynes**: T., T 34, 'vngodly,' but T 36 and subsequent eds. as in the text. 23. **dayely knawin ande**: 'knowen & dayly.' 27. **wirschippit**: 'worschippe.' **gewis**: 'geue.' 29. **casis**: 'case.'

F. 239 v. wirschipping of ymages, ande workyng of schammefull synnes, quhilkis are abhomynabile aganiss nature, ande mair ouir suffere the samme vnrepreiffit of othir, hawing delectatiounn and pleasure tharin.

In the secunnde chepture he procedis further, ande repreiffis all the haill peopill alsua, quhilk, without lust ande luf of the law, lewis weill outwartly in the face of the warld, ande glaidly condampnis vthir; as the nature of the ypocrittis is, to think thamme selffis cleynne in respect of opin synnaris, ande yit jnwartly haittis the law, ande ar full of couetusnes, ande jnvye, ande of all vncleynness, Mathe. xxiij. Thay ar they that dispysis the gudnes of Gode, ande according to the hardness of thair harttis, heapis togyddir for thamme selfis the wraith of Gode. Forthirmair, Sanct Paull, as anne trew exponer of the law, sufferis na man to be without syn; bot declaris that al men ar vndir synne, quhilk of free will ande of nature will lewe weill, ande sufferis thamme not to be better thanne opin synnaris. Yee, he callis thamme harde harttit ande sick as cann notht repente.

In the thred chapture he myngliss togiddir baith Jewes and the Gentiles, ande sayis that the anne is as the other, baith synnaris, ande na difference betuix thamme, saife this only, that the Jewes had the worde of Gode committede vnto them. Ande thotht mony of thamme belewit not thaironn, yit is Gode trew in the promises thairby, nothir hurt nor minysched; ande he taked in his waye, ande allegit the saying of the Lorde the fyfty Psalmme, that Gode mycht abyde trew in his wordes, ande ourcum quhen he is judgit. Eftir that he returnit to his purpois aganne, ande prewit be the scripture that al menn, with-
F. 240 r. out difference or exceptiounn, ar synnaris, ande that be the werkis of the law na mann is justifyed, bot at the law was gevin to vther ande declaire synn only. Then he begynnis ande schawis the rycht way vnto rychtwisnes, be quhat meanis menn monn be maide rychtwiss ande saif; ande sayis, They ar all synnaris, ande without praiss

2. **aganiss**: 'and agaynst,' but T 36 and the others omit 'and.' 3. **vnrepreiffit of**: N., 'vnrebuked in.' 6. **the haill**: 'those holy.' 9. **the**: 'all.' **cleynne**: 'pure.' 17. **men**: 'they.' 21. **togiddir**: 'both together.' 26. **Gode trew in the promises**: T., T 34, GH., M 37, 'goddis truth and promyse'; T 36, 'goddes truth a promise'; N., C 38, 'Goddis truth of the promyse.' 27. **taked**: 'taketh.' 28. **of —— Psalmme**: 'of the ·l· Psal.'

before Gode, ande monn without thair awin deserving be maide rychtwiss throw faith in Christ, quhilk hes deservit sick rychtwisnes for ws, ande becum vnto us Godis mercy stoole for the remissiounn of synnes that ar past; thairby provyng that Christis rychtwisnes, quhilk cummis onn to us throw faith, helpit ws only. Quhilk rychtwisnes (sayis he) is now declarede throw the gospell, and was testifyed of befor be the law ande the prophettis. Forthirmaire (sayis he), the law is helpit ande furthered throw faith, thocht the werkis thair of, with all thair boast, ar brocht to noutht, ande prowin nocht (*a*) of valour to justifye.

In the ferd cheptur, eftir that now be the thre first chapturis, the synnes ar opnede, ande the way of faith vnto rychtwisnes laide, he begynniss to ansuer vnto certann obiectionns ande cawillationns. Ande first, he puttis furtht theis blynde resons, quhilkis commonly thai that will be justifyed be thair awin werkis ar wont to mak, quhen thai heir that only faith without werkis justifyes, saying, Sall menn do na gude werkis? Yee, ande gif faith only justifyes, quhat neadis a mann to study for to do gude werkis? He puttis furth, thairfor, Abrahamm for anne exempill, saying, Quhat dide Abraham with his werkis? Was all in waynne? Camm his werkis to na profite? Ande sua concludit that Abraham, without ande befor all werkis, was justifyed ande maide rychtwis; in sa farr that before the werk of circumcisiounn he was lovede of the scripture, ande callit rychtwiss be his faith only, Genes. xv. Sua that he dide not the werk of circumcisionn for to be helpit thairby vnto rychtwisnes, quhilk yit Gode commandit him to do, ande was anne gude werk of obedience. Sa in like wise na doute na othir werkis helpis only thing at all vnto mannis justificatiounn; bot as Abraham's circumcisiounn was anne outwart signne, quhairby he declared his rychtwisness quhilk he hed be faith, ande his obedience and reddiness onn to the will of Gode, ewin sa ar all vthir gud werkis signes

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(*a*) *nocht* added above the line.

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3. **becum**: 'is become.' 11. **noutht**: T., D. end the paragraph with this word. **of valour**: added by the scribe. 17. **theis**: 'those.' 19. **only faith**: so N., C 38, C 39, but the others, 'faith only.' 24. **Camm**: T., 'were,' but subsequent eds., 'came.' 27. **farr**: 'moche.' 28. **lovede**: 'praysede.' 33. **only**: 'any'; N., 'ony.'

outwart, ande outwart fructes of faith, and of the spret quhilkis justifyes not a man, bot that a mann is justifyed alreddy before Gode jnwartly in the hart, throw faith and throw the spret purchased be Christis blude.

Here with now stablischede Sanct Paull his doctrynne of faith affore rehersit in the threde chepture, ande bryngis the testimonye of Dauide in the eyghte Psal., quhilk he callis a mann blyssed, not off werkis, bot that his synn is not rekned, ande in that faith is jmputed for rychtwisness, thoutht he abide not efterwart without gud werkis quhen he is aniss justifyed. For we ar justifyed, ande hes receavit the spret for to do gud werkes; nother wer jt vthirwise possibile to do gud werkes, except we had fyrst the spret.

For how is it possibile to do ony thing weil in the sycht of Gode quhil we ar yit in captiuite ande bundage, vndir the dewill, ande the dewill possessinge ws all togyddir, and halding our hartis sua that we can nocht aniss consent to the will of Gode? Na man can preveynne the spret in doynge gude; bot the spret mon first cum, ande walk him out of his sleipe, and with the thwndyr of the law feare him, and schaw him his miserabile estate and wreichedness, ande causs him to abhore and hate him self, ande to desir help, ande then comfort him agaynne with the pleasant raynne of the ewangell, that is to say, with the sweit promises of Gode in Christ, and steare wp faith in him to beleiff the promises. Then quhen he belewis the promises, as Gode was mercifull to promise, sa js he trew to fulfil themm, ande will gif him the spret ande strentht baith to luf the will of Gode ande to wyrk thair eftir. Sua se we that Gode only, quhilk, according to the scripture, wirkis all in all thingis, werkes a mannis justifyinge, saluatiounn, ande health; yee, ande powres, faith ande beleif, lust ande luf to Godes will ande strentht to fulfyll the samme in ws, ewin as watter js powret into anne weschel; ande that

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7. **the testimonye**: 'also testimony.' **eyghte**: 'xiij'; D., 'xij.' S. Paul's citation is from the thirty-second Psalm. **quhilk he**: 'whiche.' 8. **that**: 'in that.' 12. **hes receavit**: 'receaue.' 17. **possessinge**: 'possesseth.' 18. **halding**: 'holdeth.' 19. **man**: 'man therefore.' **preveynne**: 'preuent.' 20. **walk**: 'wake.' 21. **and**: placed after 'law' in T., but T 34 and the others as in the text. 23. **causs**: 'make.' 25. **ewangell**: 'gospell.' 33. **ande beleif**: T., 'to be leve,' but T 34 and the others as in the text. **lust ande luf to**: 'lust to loue.'

of his gude will ande purpoise, ande not of our deservyngis ande merites. Goddis mercy in promisyng, and trewtht in fulfilling his promises saiffis ws, ande nocht our selues; ande thairfor js all lawde, prayse, ande glore to be giffin vnto Gode for his mercy ande trewtht, ande not vnto us for our merites ande deservingis. Eftir that he stretcheth his exempile out aganiss all othir gude werkis of the law, ande concludit that the Jewes can not be Abrahams heyres becauss of blude and kynred only, ande mekill less be the werkes of the law, bot monn inheyred Abrahams faith gif thai wil be the rycht heyres of Abraham, for alss mekill as Abraham befor the law, baith of Moyses ande alsua circumcisiounn, was throw faith maide rychtwiss ande called the fader of al them that belewis ande nocht of them that werkes. Mairattour, the law causis wraith in sa far as na man can fulfill it with luf ande lust; ande alss lange as sick grundging, haitrent, ande jndignatiounn aganiss the lawe remaniss in the hart, ande is not taynne away be the spret quhilk cummis be faith, sa lange (na doute) the werkis of the law declaris euidently that the wraith of Gode is aponn us, ande not fauour; quhairfor faith only receauiss the grace promisede vnto Abrahamm. Ande thir exemples wer not writtin for Abrahams saik only (sayis he), bot for ouris alsua; to quhomme, gif we beleif, faith F. 241 v. sal be rekned likwise for rychtwisnes, as he said in the ende of the chepture.

In the v chepture he commendis the fructes ande werkes of faith, sic as ar peace, rejoysyng in the consciens, jnwart luf to Gode ande mann; mairour baldness, traist, confidence, and a strange ande anne lusty mynde, ande anne steadfast faith in tribulationn ande sufferyng. For all thir followis, quhair that rycht faith is, for the abundannt graces saike ande giftes of the spret, quhilk Gode hes gewin us in Jesu Christ, in that he gaif him self to dee for us, beyng yit his (*a*) enemyes.

Now haue we than that faith only, befor all gud werkes, justifyed, ande that it followis not yit tharfor that a man

(*a*) *our* in MS.

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3. **our**: 'we our.' 15. **Mairattour**: 'Moreouer.' **sa far**: 'as moche.' 17. **grundging, haitrent**: 'grudginge, hate.' 28. **sic**: added by the copyist. 31. **faith**: 'hope.' **thir**: 'suche.' 34. **beyng**: added by the copyist. 35. **his**: the 'our' of the MS. is a slip of the copyist. 36. **gud**: added by the copyist. 37. **justifyed**: 'justifieth.'

suld do na gude werkes, bot that the rycht schapin werkes abydis not behynde, bot acumpanyis with faith, ewin as brychtness dois with the sonne; ande ar callit of Paull the fructes of the spret. Quhair the spret is, thair is alwayis symmer, ande thair is allwayis gude fructes, that is to say, gude werkes. This is Paulis ordour, that gude werkes sprynges of the spret, the spret cummis be faith, ande faith cummis be hearyng of the worde of Gode, quhan the glaid tydinges ande promises quhilkis Gode has maide to ws in Christ ar preachit trewly, ande receauit in the hart, without waweryng ande dowtyng, efter the law hade passed aponn us ande had dampned our consciens. Quhair the worde of Gode is preached trewly ande receawit in the hart, their is faith ande the spret of Gode, ande thair ar gude werkes of necessite, quhan occasiounn is gewin. Quhair Godis worde is nocht trewly preachit, bot mennes dreames, tradicionns, ymaginationns, ceremonyes, ande superstitionns, their is na faith, ande consequently na spret, quhilk cummis of Gode. Ande quhair Godis spret is not, thair can be na gude werkis, ewin as quhair anne apyltree is not, thar can grow na aplis; bot thar is vnbeleif, the dewillis spret, ande ewill werkes. Of Godis spret ande his fructes haue our haly ypocrites not aniss
F. 242 r. knawin, nothir yit taisted thai how sweit thai are, thocht thai faynne mony gude wordis ande werkis of thair awin ymagynationns to be justifyed with all, jn quhilk is thair notht anne cromme of trew faith, or spirituall luff, or of jnwart joye, peace, ande quietness of consciens; for sa fer as thai haue not the worde of Gode for thamme, that sick werkes please God, bot thai ar ewin the rottin fructes of rottin treis.

Eftir that he breakes furth ande rynniss at large, ande schawis quhair fra baith syn ande rychtwisnes, death and

2. **with**: added by the copyist, as also in the next line. 10. **in the**: 'in the grounde of the.' 11. **ande**: 'or.' 13. **trewly**: 'purely,' and so in l. 16. 15. **quhan**: 'when soeuer,' but N., C 38, 'when.' 17. **ymaginationns**: 'ymaginacions, inuencions,' but N., C 38 omit the latter word. 18. **superstitionns**: 'supersticion,' but C 39 has the plural. 21. **aplis**: 'appels,' but T., M 37, 'appell.' 22. **Of Godis**: 'Of this Goddis.' 24. **taisted thai**: 'tasted.' 25. **wordis ande**: added by the copyist. 26. **ymagynationns**: so T 36 and subsequent eds., but T 34 has the singular. **thair**: added by the copyist. 28. **sa fer**: 'as moche.' 30. **fructes**: 'frutes.' 31. **of rottin treis**: T 34, M 37, 'of a rotten tre'; T 36, N., C 38, 'of roten tre.' 33. **quhair fra**: 'whence.'

lyf cummyss. Ande he comparis Adam ande Christ to gyddir, onn this wise reasonyng ande disputyng that Christ behwfit to cum as anne secunnde Adam, to mak us heyres of his rychtwisnes throw anne new spirituall byrth, without our deserving; ewin as the fyrst Adam maide uss heyres of synn throw the bodely generatiounn, without our deservyng. Quhairby it is evidently knawin ande cleirly provin, that na man can bryng him self out of synn vnto rychtwisnes, na mair na he mycht haif gannestande to be bornne bodylye. Ande that is prowin heir with, for alss mekill as the weray law of Gode, quhilk of rycht sulde haif helpin (gif ony thing cwld haif helpit), not only come and brocht na help with hir, bot alsua encreassed synne; becauss that the ewill ande poysoned nature is offendit ande vterly displeasit with the law, ande the mair sche is forbidin be the law, the mair sche is provokit ande set onn fyre to fulfill ande satifye hir lustis. Be the law than se we cleirly that we of neide monn haif Christ to justifye ws with his grace, and to help nature.

In the sext chepture he settis furth the cheif ande principall warke of faith, the battell of the spret aganiss the fleische; how the spret laubouris ande enforcyss to slaye the remanent of synne ande lust quhilk remaniss in the fleische eftir our justificatiounn. Ande this chepture teachis ws, that we ar not sa fre fra synn throw faith that we suld(*a*) eftirwarde gang wp ande downne jdle, cairless, F. 242 v. ande sure of our selfis, as thouth thair ware now na mair syn in us. Yis, thair is syn ramanyng in us; bot it is nocht rekned, becauss of faith ande of the spret quhilk feigthtis aganiss it. Quhairfor we haif anewgtht ado, all the tymme of our lywis, to tame ande dante our bodyis, ande to compell the membres to obey the spret ande not the appetytes; that thairby we may [be] lyk(*b*) wnto Cristis death ande resur-

(*a*) After *suld*, an erasure of about ten letters.
(*b*) *may lyk* in MS.

2. **onn this wise**: 'thus wyse'; N., C 38, 'thys wyse.' 3. **behwfit to**: 'must neades.' 5. **deserving**: 'deseruinges,' but N., C 38, 'deseruinge.' 8. **cleirly provin**: 'proued to the vttermoste.' 10. **gannestande to be**: 'withstonde that he was.' 17. **satifye**: 'satisfie.' 18. **of neide monn**: 'muste nedes.' 22. **slaye**: 'kyll.' 24. **justificatiounn**: 'justifyinge.' 26. **eftirwarde**: 'henceforth.' 30. **ado**: 'to do.' **the tymme of our lywis**: 'oure lyues longe.' 31. **ande dante**: added by the copyist. 33. **may [be] lyk**: 'myghte be like.' The omission of 'be' was doubtless inadvertent.

rectionn, ande may fulfill our baptyme, quhilk signifyed the mortifying of synnes ande the new lif of grace. For this battaill ceassis not in us vntill the last breth, ande vntill that syn be vterlye slaynne be the death of the body.

This thing (I meane to tame the body, ande sa furth) we ar abile to do (sayis he), sen we ar vndir grace, ande nocht vndir the law. Quhat it is, not to be vndir the law, he him self exponyss it. For not to be vndir the law, is not sua to be vndirstande, that euiry man may do quhat he lyst; Bot not to be vndir the law is to haue anne fre hart, renewit with the spret sua that thow hes lust inwartly of thynne awin accorde to do quhat the law commandis without compulsionn, yee, thocht thair ware na law. For grace, that is to say Goddis fauour, bryngis us the spret, ande makis us to luf the law, sa is thair now na mair synne, nothir is the law now ony mair aganiss us, bot is at anne, and agreis with us, and we with it. Bot to be vndir the law is to deale with the werkes of the law, ande to wirke without the spret ande grace; for sa lang, na doute, syn ryngis in ws throw the law; that is to say, the law declaris that we ar vndir syn, ande that synn hes power ande domminionn our ws, seyng we can not fulfil the law, namely, within the hart, jn sa far as na man of nature fauouris the law, consentis thairto, and delitis thairin; quhilk thing is exceadyng gret synn, that we can
F. 243 r. not consent vnto the law, quhilk law is na thing ellis saue the wil of Gode.

This is the rycht fredome and liberte fromm syn ande from the law, quhair of he writtis vnto the ende of this chepture, that is, a fredomme to do gud only with lust, ande to lewe weill without compulsiounn of the law. Quhairfor this fredomme is anne spirituall fredomme, quhilk distroyed not the law, bot ministeriss that quhilk

6. **sen**: 'seynge.' 7. **vndir**, &c.: T. has, 'vnder the lawe, whych thynge he hym sylfe expoundeth. For to be wyth oute the lawe ys not so to be vnderstond that a mann shall have no lawe and that every man may doo what hym lusteth, but to be vnder the lawe is to deale with the werkes off the lawe, and to worke,' &c. as in the text down to 'Gode.' Then follows, 'And not to be vnder the lawe ys to have,' &c., as in ll. 10-17. But T 34 and subsequent copies, including D, have the order of our text. 17. **is**: added by the copyist. **agreis**: 'agreed.' 20. **ryngis**: 'raigneth.' 23. **within**: T., T 34, 'within in,' but the others omit 'in.' **jn sa far**: 'for as moche.' 25. **thing**: T., 'same,' but T 34 and subsequent eds. as in text. 30. **that is, a**: 'that it is a,' but N. as in the text.

the law requiris, ande quhair with the law is fulfillit, that is to vndirstande, lust ande luf, quhair with the law is stylled ande accusis na maire, compellis na mair, nothir hes outht to craif of us ony mair. Ewin as thoutht thow wer in dett to anne other man, ande war not abile to pay, twa maner of wayis may thou be lowsed: anne way, gif he wald require na thing of the, ande breake thinne obligatiounn; anne other waye, gif sum othir gude man wald paye for the, ande gif the as mekill hes walde satifye thynne obligatiounn with all. Of this wise hath Christe maide ws fre fromme the law. Ande thairfor is this na wyld fleischly liberte, that suld do notht, bot that dois all thingis, ande is fre fromme the craiffing and dette of the lawe.

In the vij chepture he confirmiss the samme with anne symilitude of the state of matrimonye. As quhen the husbande deis, the wif is at hir liberte, ande the anne lowsit ande departed from the other; nocht that the woman suld nocht haif pouer to marye vnto a nothir man, bot rather now first of all is sche fre, ande hes pouer to marye vnto a nothir man; quhilk sche culd not do before, till sche was lowsit fra hir first husbande: ewin sa ar our consciens bounde ande jn danger to the law vndir the auld Adam, the fleische, as lang as he leweth in ws. For the law declared that our hertis ar bounde, and that we can not dissent fra him. Bot quhen he is mortifyed ande slaynne be the spret, than is the consciens fre ande at liberte; not sua at the consciens sall now do notht, bot now first all clewis wnto anne othir, that is, Christ to wite, and bryngis furth the fructes of lyfe. Sua now to be vndir the law js not to be abile to fulfill the law, bot to be detter vnto it, and not abile to paye that quhilk the law requiris. And to be lowset fra (*a*) the law is to fulfill jt, ande to paye that quhilk the law demandit, sua that F. 243.v. it can eftirwart ask the na maire.

Consequently [Paul] declared mair largely the nature of

(*a*) *fra* added above the line.

3. **accusis . . . compellis**: 'accuseth vs . . . compelleth vs.' 6. **of**: added by the copyist. 9. **walde satifye**: 'thou mightest satisfie.' 23. **consciens**: 'consciences.' 25. **declared**: 'declareth.' 26. **dissent**: so N., C 38, 39, but the others, 'disconsent.' 27. **slaynne**: 'kylled.' 28. **at**: 'that.' 29. **first all**: 'fyrst of al.' 35. **eftirwart**: 'now henceforth.' **na maire**: 'nought.'

synn ande of law, [how] that throw the law syn revyveth, moweth hir self, ande gathered strentht. For the ald mann ande corrupte nature,(*a*) the mair he is forbiddin ande keipit vndir the law, is the mair offendit ande displeased thairwith, for alss mekill as he can not pay that quhilk is required of the law. For to syn is his nature, ande of him self he can not bot synn. Thairfor is the law death to him, torment, ande marthirdomme. Not that the law is ewill, bot becauss that the ewill nature can not suffir that quhilk is gude, can not abyde that the law swld require of him ony gude thing: lyk as a seik man can not suffer that a man suld desir of him to rynne, to laipe, and to do otheris deidis of anne haill man. For the quhilk cause Sanct Paul concludis that quhair the law is vndirstande and perceavit of the best wyse, thair it dois na maire, bot vtheris synn only, and thairby keillis uss, ande makis us bounde to eternall dampnatiounn and dettoris of the euirlesting wraith of Gode, ewin as he weil feleth ande vndirstandeth quhais consciens is trewly towched of the law. In sick danger war we yet, or the law comm, that we knew nocht quhat syn meaneth, nor yit knew we the wraith of Gode vpon synnaris, vntill the law hade vtered jt. Sua seis thow that a man monn haif sum othir thing, yee, ande a gretter thing, and a mair mychty thing, thann the law to mak him rychtwiss ande saif. They that vndirstandis not the law onn this wise ar blynde, ande gangis to wyrk presumptwslye, supposing to satifye the law with werkes. For thai not that the law requiris anne free, a willing, a lusty, ande a luffyng hart. Thairfor thai se notht Moyses rycht in the face; the waille hyngis betuix ande hydis his face, sua that thai can not behald the glore of his
F. 244 r. countenance, how that the law is spiritual, ande requiris the hart. I may of myne awin strenthe refraynne that I do my enemye na hurt, bot to luf him with al my hart, ande to put away wraith cleynne out of my mynd, cann I not of

(*a*) After *nature, of synne ande* deleted.

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4. **vndir**: 'vnder of.' 6. **to syn**: 'synne.' 16. **vtheris**: 'vtter.' **only**: an addition of the copyist, who omits 'and bryng vs vnto the knowledge of oure selves,' which is in all the copies. **keillis**: 'kylle.' 20. **yet, or**: 'yer'; D., 'ere.' 24. **gretter thing**: the latter word added by the copyist. C 38 has, 'a great &.' 28. **not**: 'knowe not.' 30. **waille**: T., 'wayle'; T 34, 'vayle.'

myne awin strenthe. To absteynne fra adultery as concernyng the outwart deide can I do of my awin strenthe, bot not to desire in my hart is as vnpossibile vnto me, as is to cheiss quhiddir I will hunger or thrist: ande yit sa the law requiris. Quhair for of mannis awin strenthe is the law neuir fulfillit; we monn haif thair vnto Goddis fawour, ande his spret purchased be Christis blude.

Neuertheless, quhan I say a man may do mony thingis outwartly cleynne aganiss his hart, we mon vndirstande that mann is but drywin of dywerss appetites, ande the greattest appetite ouircumis the less, and charyis the man avay vyolently with hir. As quhan I desire wengeance, and fearis alsua the jnconveniens that is lik to follow, gif feare be greater, I absteynne; gif the appetite that desiris the wengeance be greatter, I cann nocht bot prosecute the deide; as we see be experiens in mony murthurress and theiffis, quhilkis, thocht thai be brocht in neuir sa great perrell of deade, yit eftir thai haif eschappit, dois ewin the sam agaynne: ande commone wemen prosecute thair lustis becauss feare and schamme ar away, quhan vthiris quhilkis haue the sam appetite in thair hartis absteniss, at the leistway outwartly, or ellis workis secreitly, beyng ourcum be feare ande of schamme; ande sua lik wyse is jt of al vthir appetytes.

Forthirmaire, he declaris how the spret and the fleische feigthis to giddyr in anne mann, ande makis anne exempill of him self, that we may knaw to lernne anne rycht wark: I meaynne to slay syn in our selfis. He callis baith the spret and alsua the fleische a law, becauss that lyk as the natur of Godis law is to drywe, to compell, ande to craif, ewin sua the fleische dryffis, compellis, craiffis, ande ragiyss aganiss the spreit, ande will haif hir lustis satifyet. Ande this strife duriss in us as lange as we lywe, in sum mair

1. **strenthe**: after this follows in all copies, 'I maye refuse money of myne owne strengthe, but to put awaye loue vnto riches oute of myne herte can I not do of myne awne strength.' 10. **that mann**: T., C 38, 'that a man,' but the others as in the text. 11. **charyis**: 'caryeth.' 16. **murthurress**: 'murtherars.' 22. **ellis**: an addition of the copyist. 23. **be**: 'of.' 27. **knaw —— wark**: T., T 34, GH., T 36, D., C 39, 'lerne to knowe that worke arighte'; C 38 substitutes 'the' for 'that'; M 37, 'lerne to know how to worke aryghte.' 28. **slay**: 'kyll.' 32. **satifyet**: after this word the copyist has omitted a sentence, which in T 34 is, 'On the other syde dryueth the sprite, cryeth and fighteth agaynst the flesshe, and will haue his luste satisfied.'

and in sum less, as the spret or the fleische is strangeast. Ande the wery man his awin self is baith the spret and
F. 244 v. fleische, quhilk feigthis with his owin self vntill synn be vtterly slaynne, ande we altogyddir maid spirituall.

In the viij chap. he confortis sic feigthteris, that thai suld notht dispaire becauss of such flesch, ethir think that thai ar less in fauour with Gode. And he schawis how that the synn remaniss in us, and hurtiss us not; for thair is na daunger to thamme that ar in Christ, quhilk walkis notht eftir the fleische, bot feigthtiss aganiss it. And he exponiss mair largely quhat the nature of the fleische and of the spret is, ande how the spret cummis by Christ, quhilk spret makis us spirituall, tamyiss, subdewis, ande mortifyis the fleiss, and certifyis us that we ar neuirtheless the sonnes of Gode, and alsua beluffit, thoutht that synn raygnne neuir sa mekill in us, sua lang as we (*a*) follow the spret, ande feigthtiss aganiss synne, and slayis and mortifyis it. Ande becauss na thing is sa gude to the mortifynge of the flesche as the croce ande tribulatiounn, he confortiss us in our passionns ande afflictionns be the assistance of the spret, quhilk makis intercessionn to Gode for us mychtely, with graynyngis that passis mannis vtherance, sua that mannis speche can nocht comprehende them; ande with the murnyng alsua of the creaturis with us of greit desire that thai haif, that we war lowsit fra synn ande corruptiounn of the fleysche. Sua see we that thir thre chapturis, the vi, vii, ande viij, doiss na vthir thing sa mekill as to dryff us to the rycht wark of faith, quhilk is to slay the auld man and to mortifye the fleische.

In the ix, x, and xi chapturis he treattiss of Godis (*b*) predestinatiounn; quhairfra altogyddir yt spryngis; quhiddir

(*a*) *the* in MS. (*b*) *Gode* in MS.

1. **strangeast**: 'stronger.' 4. **we**: T., T 34, C 39, D., 'he'; the others as in the text. **maid**: added by the copyist. 8. **remaniss** —— **not**: 'remayninge in vs, hurteth not.' 13. **tamyiss**: 'tameth'; C 39 omits. 15. **beluffit**: C 39 adds 'chyldren.' 17. **and slayis** —— **it**: T., T 36, 'to kyll and mortify'; T 34, GH., N., C 38, 'to kyll & mortifie it.' 18. **na thing** —— **tribulatiounn**: T., 'the chastising of the flesshe, the crosse and soferinge are nothing plesant'; T 34 similarly but omitting 'the flesshe'; the others as in the text. 22. **graynyngis**: 'groninges.' **sua that**: T., D. omit. 23. **ande** —— **desire**: T., D., T 34, 'and the creatures morne also with vs of greate desyre'; the others as in the text. 31. **quhairfra altogyddir yt spryngis**: 'whence it springeth all to gether.'

we sal beleif or nocht beleif; be lowsit fra synne or nocht be lowsit. Be the quhilk predestinatiounn our justifying ande saluationn ar cleynne takin out of our hartis ande put in the handis of Gode only; quhilk thing is maist necessarye of all. For we ar sa waik and sa vncertan, that gif it stude in us thair wald for weryte na mann be sawit: the dewill na doute wald deceaue us. Bot now is Gode suire that his predestinatiounn can not deceave him, nothir can ony man withstande or lat him; ande thairfor haif we hope ande traist aganiss synn.

Bot heir monn a mark be [s]et till thir vnquiet, besye, F. 245 r. ande hie clymmyng spretis, how far thai sal gang, quhilk first of all bryngis hither thair hie reasonis ande pregnant wittis, ande begynne first fram anne hie to searse the boddumless secrettis of Godis predestinatiounn, quhiddir thai be predestynate or nocht. Thir of neidis monn cast thamme selffis in gret disperatiounn, or ellis committ them selffis till free channce, without care. Bot follow tho[w] (*a*) the ordour of this epistill, ande nosell thi self with Christ. Ande lernne till vndirstande quhat the law ande the gospell meanyss, ande the office of them baith, that thow may in the anne knaw thy self, ande that thow hes of the self na strentht, bot to synn; and in the othir the grace of Gode. Ande than sal thow feagtht aganiss synn and the fleische, as the vii first chapturis teachis the. Eftir that, quhen thow art cum to the viij. chapture, ande art vndir the croce ande suffering of tribulatiounn, the necessite of predestinatiounn will waxe sweit, and thow sall weill feill how preciouss a thing jt is. For except thou haue bornne the croce of aduersite ande temptatiounn, ande hes feld thi self brocht in to the wery brymme of disperatiounn, yee, ande vnto hellis gates, thow (*b*) cann neuir melle with the sentence of predestinatiounn without thi awin harmme, and without secreit wraith ande grudgyng jnwartly aganiss Gode, for vthirwise it sal nocht be possibile for the to think that Gode is rycht-

(*a*) *tho* in MS. (*b*) *that* in MS.

3. **hartis**: 'handes.' 6. **for weryte**: 'of a trueth.' 13. **pregnant**: C 38, 'pregnantes.' 16. **of neidis monn**: 'must nedes ether.' 17. **selffis in gret disperatiounn**: 'selues doune hedelong in to desperacion.' 18. **without care**: 'carelesse.' 19. **nosell**: so C 39; N., C 38 have 'nosel'; the others 'noosell.' See E. D. D. under *nussle*. 21. **them baith**: 'both two.' 22. **that**: 'how that.' 23. **Gode**: 'Christe.' 24. **sal**: 'se.' 32. **melle**: 'medle.'

wiss ande just. Thair monn Adam be weill mortifyed, ande the fleischly wite brocht vttirly to nocht, or thow may away with this thing, ande drynk sa stark wynne. Tak hede, thairfor, vnto thi self, that thow drynk na wynne quhill thou art yit bot anne sowkande child. For euiry learnyng hes hir awin tymme, measour, ande age, ande in Christ thair js a certanne childhede, in the quhilk a mann maist be content with mylk for a ceasonn vntill he waxe strange ande grow wp vnto a perfite mann in Crist, and be abil (*a*) to eat mair stark meate.

In the xij chapture he giffis exhortationns. For this mannir obseruit Paull in all his epistillis; first he teachis Christ ande the faith, thann exhorttis he to gude werkis, and vnto contynewall mortificatiounn of fleische. Sua heire teachis he gude werkis in dede, ande the trew serwing of Gode, ande makis all menn preistis, to offer wp, nocht mony ande beastes, as the maner was in the tymme of the law, bot thair awin hartis, with slaying ande mortifying of the
F. 245 v. lust of the fleische. After that he discrybeth the outwart conuersationn of christin [men], how thei awghtht to behaue them selues in spirituall thingis; h[ow] to teache, preache, and reulle in the congregatiounn of Christ; [to] serue anne a nother, to suffer all thingis paciently, ande to commite the wraith ande wengeance to Gode. In conclusiounn, how anne cristin man awghtht to haue him self vnto all men, to frende, faa, or quhat sa euir he be. These ar the rycht wark of a christin man, quhilk spryngis out of faith; for faith keipis nocht haly day, nother sufferis ony mann to be ydill quhair sa euir jt dweill.

In the xiii he teachis to honour the warldly ande temporall suorde; for thocht mannis law ande ordinance mak nocht a man gud befor Gode, nother justifyes him in the harth, yit ar thai ordinath for the furtherance of the communite or commone welthe, to menteynne peace, to pwniss the ewill, ande to defende the gude. Thairfor autht the gude to honour the temporall swerde, and to haif it in reuerance,

(*a*) After *abil, of mair* deleted.

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1. **Thair**: 'Therfore.' 2. **or**: 'yer that.' 4. **na**: 'not.' 5. **anne sowkande child**: 'a sucklinge.' 6. **awin**: added by the copyist. 9. **eat**: 'eate of.' 18. **hartis**: 'bodyes.' **slaying**: 'killinge.' 19. **lust**: 'lustes.' 23. **the wraith**: 'wreke'; C 39, 'wrake.' 25. **haue**: 'behaue.' 27. **wark**: 'workes.' 29. **jt**: 'she.' 33. **ordinath**: 'ordeyned.' **communite or**: a gloss added by the copyist.

thocht as concernyng thaim selfis thai neide it nocht, bot wald absteynne fra ewill of thair awin accorde; yee, ande do gude without mannis law, bot be the law of the spret, quhilk gouernetht the hart ande gydis it vnto al that is the will of Gode. Fynallye he comprehendith ande knettis wp all in luf. Lufe of the awin nature bestowis all that it hes, ande ewin jt awin self, onn that quhilk js luffit. Thow nedis nocht to bide a kynd mother to be luffing vnto hir only sonne; mekil less spirituall luf, quhilk hade [eyne] gewin hir of Gode, nedeth mannis law to teache hir to do hir dewte. As in the begynnyng he dide put furtht Christ as the cause ande auctour of our rychtwisnes ande saluatiounn, ewin sua heir settis he him furth as anne exempill to contrafaite, that as he had donne to us, ewin sua suld we do anne to anne vthir.

In the xiiij chaptur he teachis us to deale soberly with the consciens of the waik in the faith, quhilk vndirstandis nocht yit the liberte of Christ perfeitly anewtht; ande to fawour thaim in christin luf; ande notht to vse the liberte of the faith vnto hynderance, bot vnto furtherance and edifying of the waik. For quhair sic considerationn is not, there followis debate ande dispysing of the gospell. It is F. 246 r. better, thairfor, [to forbeir] the wayke a quhile, wntill thai waxe stravnge, then that the lernyng of the gospell suld cum altogyddyr wndir futte. Ande sick wark is that singular warke of luf. And quhair luf is perfite, thair of neidis monn be respect to the waik, and that as a thing that Christ commandit and chargit to be had abone al thingis.

In the xv chaptur he puttis Christ furth to be followit, that we sulde be his exempill suffer other that are yet waik, as thamme that ar frail opinn synnaris, vnlernyt, vnexpart, ande of lothsum manneris; and nocht cast them away furthwith, bot to suffyr thaim till thai waxe better, and exhort thaim in the meanne tymme. For sua dealis

6. **the**: 'her.' **it**: 'she.' 7. **jt**: 'her.' 9. **hade**: 'hath.' [**eyne**]: omitted by the copyist. 11. **As**: 'And as.' 14. **contrafaite**: 'counterfayte.' 16. **us**: added by the copyist. 17. **vndirstandis nocht yit**: T., T 34, 'yet vnderstond not,' but the other eds. as in the text. 20. **vnto**: 'vnto the.' 23. [**to forbeir**]: an inadvertent omission of the scribe. 24. **stravnge**: 'stronge.' 25. **that**: 'the,' but T., 'a,' and T 34 omits. N. has 'that.' 26. **of neidis monn**: 'muste nedes.' 27. **respect**: 'suche a respecte.' **and that as**: an addition of the copyist. 29. **puttis**: 'setteth.' **Christ furth**: 'forth Christ agayne.' 30. **sulde be his exempill**: 'also by his ensample shulde.' 31. **vnexpart**: 'vnexperte.'

Christ in the gospell, and now dealiss with us daylye, sufferyng our vnperfectiounn, waikness, conuersatiounn, ande maneris nocht yit fassonetht efter the doctrynne of the ewangell, bot smell of the fleische, yee, and sumtymme breakis furth in outwart deidis. After that, to conclude withall, he wysched them encrease of faith, peace, ande joye of consciens, praysed thaim, and committit thaim vnto Gode, ande magnifyed his office and administrationne of the gospell, ande soberly, ande with greit discretiounn, disired succur and ayde of thaim for the puir sanctis of Jerusalem. And it is all puire luf that [he] speakis (*a*) of or dealis withall. Sua fynd we in all this epistill plentewsly, vnto the outmaist, quhat sa euir a christin mann or a womman augtht to do or knaw, that is, to wit quhat the lawe, the gospell, synn, grace, faith, hope, ande the croce are, and [quhairin] ewin (*b*) the strength of all that perteniss to the christin faith standetht. Ande how anne christinn mann autht to behaue him selff vnto euiry mann, be he perfite or a synnare, gud or ewill, stark or waik, frende or faa. Ande in conclusiounn, how to behaue our selfis baith towart Gode ande towart our selfis alsua. And all thingis ar profundlye grunddit in the (*c*) scriptures, and declareth with exempilles of himself, of the faderis, ande of the propheittis, that a mann cann heir desire na maire. Quhairfor it apperis evidently that Paulis mynde was to comprehende brewitly in this epistill all the haill lyearnyng of Christis gospel or ewangell, ande to prepare anne jntroductiounn to the auld testament; for without dout, quha sa euir hess this epistill perfitly in his hart, the samme hes the lycht ande effecte of the auld testament with him. Quhairfor lat euiry mann, without exceptiounn, excerse him self thairin diligently,
F. 246 *v.* ande recorde it nycht ande day continewally, vntill he [be] fully (*d*) acquynted th[airwith].

(*a*) *that speakis* in MS. (*b*) *and ewin* in MS.
(*c*) After *the*, *spre* elided. (*d*) *he fully* in MS.

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1. **us**, &c.: the copies all punctuate, 'vs dayly, sufferyng.' 2. **vnperfectiounn**: 'vnperfetnes'; N. 'vnperfectnes.' 4. **ewangell**: 'Gospell.' 6. **wysched**: 'wissheth.' 9. **of**: 'in.' 12. **all**: added by the copyist. 14. **do or**: added by the copyist. 15. **faith**: here the copyist has omitted a line of his original, 'Righteousnes, Christ, God, Good workes, Loue.' 16. **strength**: 'pyth.' 22. **declareth**: 'declared.' 25. **brewitly**: 'breuely'; N., C 38, 'brefely.' 26. **or ewangell**: added by the copyist. 27. **to the**: 'vnto all the.'

The last chapture is a chapture of recommendatiounn, quhairin [he] yit myngled anne gude monitiounn that we suld be war of the tradit[ionns] and doctrynne of menn, quhilkis begylis the sempyll with sophestry ande learnyng, that is, nocht efter the gospell, ande drawis fra Christ, ande nosell them in the waik ande febill, and (as Paull callis thaim in the epistill to the Gallathianns) in beggerly ceremonyes; for the entent that thai wald lyue in fatte pastures, ande be in auctorite, ande be takin as Christ, yee, ande abonne Christ, ande syt in the tempill of Gode, that is, to wit in the consciens of menn, quhair Gode only, his worde, ande his Christ awtht to syt. Compair, thairfor, all maner doctrynne of men vnto the scriptur, ande se quhiddir thai agre or nocht. And committ thi self haill ande altogyddyr vnto Christ; ande sua sall he with his haly spret, ande with all his gudnes, dueill in thy saull.

The summe ande haill cause of the writting of this epistill is to preif that man is justifyed by faith only: quhilk proposiciounn quha say denyit, to him is not only the epistill ande al that Sanct Paull writ, bot alsua the hail scriptur sua lokit wp that he sal neuir vndirstande it to his saulis helth. And to bryng anne mann to the vndirstanding ande felyng that faith only justifyed, Paul prophecyetht that the hail nature of mann is sua poysoned and sua corruppit, yee, ande sua dead as concernyng godly lewyng or godly thinkyng, that it is impossibile for hir to keip the law jn the sycht of Gode; that is to say, to luf it, ande of luf and desire do it, as naturally as a mann eattis or drynkkis, vntil sche be quykned agaynne ande hailled throw faith. And be justifying vndirstand na vthir thing than to be reconsaled to God, ande to be restored vnto his fauoris, ande to haue thy synnes forgiffin the. As quhan J say God justifyed us, vndirstande thairby that (*a*) God for Christis

(*a*) After *that*, *Christ only* deleted.

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5. **drawis**: 'drawe them.' 6. **nosell**: the eds. vary here, as at p. 341, l. 19. 14. **or**: so T 34, M 37; the others omit. 16. **gudnes**: 'fulnes.' **saull**: with 'Amen' added, the piece ends here in T. and D. What follows appears for the first time in T 34. 19. **the**: 'this.' 20. **Sanct**: added by the copyist. 23. **prophecyetht**: T. 34, 'proueh'; T 36, 'prophethe'; M 37, 'proueth'; N., C 38, 'prophecieth.' 25. **as**: added by the copyist. 26. **impossibile**: C 38 adds 'to saye.' 28. **desire**: 'lust to.' 29. **hailled**: 'healed.' 31. **fauoris**: 'fauoure.' 32. **J**: C 38, 'he.'

saik, his merites and deservingis only, receawis ws wnto his mercy, fauour, and grace, and forgiffis ws our synnes.
F. 247 r. And quhan I say Christ justifyis ws, vndirstande thairby that Christ only had redemyt us, boutht ande delyuirit us out of the wraith of Gode [and] dampnatiounn, ande hade with his werkis only purchesed us the mercy, the fauour, ande grace of Gode, ande the forgifness of our synnes. Ande quhan I say that faith only justifyes, vndirstande thairby that faith ande traist in the truth of Gode, ande in the marcy promised us for Christis saike, ande for his deserving ande werkis only, doth quiete the consciens ande certifye hir that our synnes be forgewin ande we ar jn the fauour of Gode.

Forthermaire, put befor thi eynne Christis werkis ande thi awin werkis. Christis werkis only justifyes the, and makis satisfactiounn for thi synne, ande thi awinn werkis not; that is to say, quyete thi consciens, ande mak the suire that thi (*a*) synnes ar forgiffin the, ande not thynne awin werkis. For the promyse of mercy js maide the for Christis werkis saik, and nocht for thi awin werkis saik. Quhairfor, seyng Gode hade not promisede that thi awin werkis sal saue the, thairfor faith in thi awin werkis cann neuir quiete thi consciens, nor certifye the befor Gode (quhen Gode commiss to judge and to tak anne reknyng) that thi synnes ar forgewin the. Beyewnde all this, my awin werkis cann neuir satifye the law, or pay hir that J awe hir, for I awe the law to luf hir (*b*) with all my hart, saul, pouer, and mycht. Quhilk thing to paye I amm neuir abile, quhill I amm compased with fleische. Na, I cann nocht aniss begynne to luf the law except I be first suir by faith that Gode luffit me and forgiffis me.

Finallye, that we say faith only justifyed, awtht not to offende na mann. For gif this be trew that Crist only redemit ws, Christ only bwire our synnes and maide satisfactiounn for themm, ande purchased us the fauour of

(*a*) *thi* added above the line. (*b*) *hir* corrected out of *thir*.

1. **his**: not in T 34. 5. **[and]**: an inadvertent omission of the scribe. 13. **the fauour**: T 34, 'the full fauoure,' but the others omit 'full.' 15. **thi**: 'thyne.' **justifyes the**: T 34, 'iustifiethe,' but the others as in the text. 17. **quyete**: T 36, 'quyeth'; the others, 'quyeteth.' 24. **reknyng**: T 34, 'reconnynge'; N., 'rekenninge'; C 38, 'rekenynge.' 31. **luffit**: 'loueth.' 32. **justifyed**: 'iustifyeth.' **not**: added by the copyist. 34. **bwire**: 'bare.' **and**: added by the copyist.

Gode, then monn of neide it be trew that the traist only in Christes deserwynge, ande in the promises of Gode the fader, maide to uss for Christis saik, doth only quiete the consciens, and certifye hir that the synnes ar forgiffin. Quhen thai say anne mann monn repent, forsaik synn, ande haif anne purpoise to synn na maire, as neire as he cann, ande luf the law of Gode, Ergo, faith ande luf justifyed not, I ansueir, that ande all lyk argumentes ar nocht, ande lyk to this:—I monn repent ande be sary. The gospell monn be preachet to me, ande J monn beleif it, or ellis I cann nocht be partaker of the mercy quhilk Christ hes deservit for me. Ergo, Christ only justifyed me not; or Christ only had not ma[id] satisfactiounn for my synnes. As this is anne nochtthy argument, su[a is] the vthir. F. 247 v.

Now go to, reader, ande according to the ordour of Paule, ewin sua do thou. First, behald thi self diligently in the law of Gode, and se thair thi just dampnatiounn. Secunndly, turnne thi eynne to Christ, ande se thair the excedyng mercy of thi maist kynde and luffing fader. Thridly, remembyr that Christ maide nocht this attonement that thou suld anger Gode agaynne, nothir deide he for thi synnes that thou suld lyue still in themm, nothir clengit he the that thou sulde returnne (as anne swynne) vnto thinne auld pwdyll agaynne; bot that thou suld be

ane new creature, ande lyue anne new lyffe after
the will of Gode, ande nocht of the fleische.
Ande be diligent, lest throw thi awin
negligence ande vnthankfulness
thou lose this fauour ande
mercy agaynne.

℄ Faireweill.

1. **of neide it**: 'it nedes.' 5. **Quhen**: 'And when.' 6. **neire**: 'nye.' 7. **ande luf**: T 34, M 37, 'alone,' but the others as in the text. 14. **nochtthy**: 'naughtie.' 17. **Paule**: 'Pauls wrytinge.' 19. **Secunndly**: 'Secondarely.' 25. **pwdyll**: T 34, T 36, M 37, 'podell'; N., C 38, 'pouddell.'

¶ The Summe of the Epistille of Sancte Paule to the Romanis.

Chap. i. P[au]l declariss his luf towart the Romanes; schawis quhat the gospell js, with the fruct thair of, ande rebukis the baistlyness of the fleische.

Chap. ij. He rebukis the Jewes, quhilkis as twychyng synn ar lyk the heythen, yee, ande ware than thai.

Chap. iij. He schawis quhat preferment the Jewes haiffis, ande that baith the Jewes ande Gentiles ar vndir synne, ande ar justifyed only be the grace of Gode.

Chapt. iiij. He declaris be the exempill of Abraham that faith justifyis, ande nocht the law, nor the werkis thair of.

Chap. v. The pouer of faith, hope, ande luf. Ande how deatht raigned [fra] Adam vnto Christ, be quhom only we haif forgifnes of syn[nis].

F. 248 r. [Chap. vi.] For sa mekill as we ar deliuereth throw Christ fra synn, we monn fassounn our selfis to lyue as the seruandis of Gode, ande not eftir our awin lustes. The vnlik reward of rychtwisnes ande synne.

[Cha]pp. vij. Christ hes deliuerit ws fra the law ande deade. Paul schawis quhat the fleische ande outwart man js, ande callis it the law of the membris.

Chap. viij. The law of the spret gewis lyfe. The spret of Gode makis uss Godes chyldrenne ande heyares with Christ. The abundant luf of Gode cann nocht be separatede.

Chap. ix. Paull complaynnes aponn the harde hartes of the Jewes, quhilkis walde nocht receaue Christ; ande how the heythen ar chosin in thair steade.

Chap. x. The vnfaithfullness of the Jewes. Twa maner of rychtwisnes.

Chapt. xi. All the Jewes ar not cassin away. Thairfor Paull warnede the Gentiles that be called not be hye mynded, nor to dispise the Jewes, for the judgmentes of Gode ar deipe ande secreite.

Chap. xij. The sueit conuersatiounn, luff, ande werkes of syck as belewis in Christ.

Chap. xiij. The obedience of menn vnto thair rewlaris. Luf fulfillis the law. Jt is now na tymme to follow the werkes of dearkness.

Chapt. xiiij. The waik awtht nocht to be dispysed. Na mann suld offende anotheris consciens. Agaynne, for outwart thingis suld na man condampne another.

Chap. xv. The jnfirmite ande frailness of the waike autht to be bornne wyth all luf ande kyndness, eftir the exempill of Christ.

Chap. xvi. Anne chaptur of salutationns. He warnyss them to be warre of mannes doctrynne, ande commendis vnto thaim certan godly menn, that war lufferis ande brethir of the trewtht.

¶ The Summe of the Fyrst Epistille of Paull to the Chorinthians.

Chapt. i. He commendit the Corinthians, ande exortis them to be of anne mynde, ande rebukis the dyvisiounn that was amangis thaim. Warldly wisdomme is folyschnes befor Gode, yee, (*a*) thair js na wisdomme bot in the dispysit croce of Christ.

Chap. ij. It is not eloquence ande gloriuss penteth wordis of warldly wisdomme that cann edifye and conuert saulis vnto Christ, bot the playnne wordis of the scripture; for thai mak mentiounn of him ande of his croce.

Chap. iij. Paull rebukit the sectes ande auctorite thairof. Christ is the fundatiounn of his kyrk. Na man awgtht to rejoyse in man, bot in Gode.

Chap. iiij. The preachers ar bot ministers: judgment belangit to Gode. F. 248 *v.*

Chap. v. After quhat maner Paull cursit the mann that had committit for[ni]catiounn with his moder in law.

Chap. vj. He rebukis them for gaynging to law togyddir before the hey[then], and repruyffis vncleynes.

Chap. vij. Of mariage, virginite, ande wedowheide.

Chap. viij. He rebukis thaim that vsis thair liberte to the sclander of otheris, ande schawis how menn augtht to behaue thaim towart sick as be vnwrast.

Chap. ix. Luf forberis the thing that sche may do be the law. He exhortis themm to rynne still furth in the course that thai haif begownne.

Chap. x. He feareth thamme with the exemplis of the auld testament, ande exhortis themm to anne godly conversatiounn.

Chap. xi. He rebukis them for the abvse and misordour that thai hade about the sacrament of the body ande blude of Christ, ande bryngis thaim agaynne to the first jnstitutionn.

(*a*) *yit* in MS.

Chap. xij. The diuersite of the giftis of the Haly Gaist gewin to the confort and edifying anne of anne nother, as the membres of anne mannis body servis anne anne other.

Chap. xiij. The nature ande condicionns of luff.

Chap. xiiij. Paull schawis that the gift of prophecie, interpretyng, or preaching excellis the gift of towngis, ande how thai awtht to be vsit.

Chap. xv. The resurrectionn off the deade.

Chap. xvi. He puttis thaim in remembrance of the gadderying for the puire christin at Jerusalem, ande concludis his salutatiounn with the salutationns of certanne luffing brethir.

THE SUMME OF THE SECUNND EPISTILL TO THE CHORINTHIANS.

Chap. i. The consolatiounn of Gode in trubile. The luf of Paul towart the Chorinthians, ande his excwise that he comm not to themm.

Chap. ij. He shawis the cause of his absence, ande exortis them to forg[eue] the mann that had fallenne, ande receaue him aganne with luf.

Chap. iij. He praysede the preaching of the gospell abone the preach[ing] of the law.

Chap. iiij. A trew preacher is diligent. He corruppis nocht
F. 249 r. the worde [of] God. He preachit not him self, bot sekit the honour of Christ, yee, thoutht jt be with the perrell of his lyff.

[Chap.] v. The raward for sufferyng of trubile.

[Cha]p. vj. Anne exhortatiounn to receaue the worde of Gode, with gewing of thankes and amendement of lyf. The diligence of Paul in the gospell, and how he warned thaim to eschew the companye of the heythenn.

Chap. vij. He exhortis thaim to receaue the promises of Gode thankfully. The Corinthians ar commendit for thair obedience and luf towart Paule.

Chap. viij. and ix. He puttis thaim in remembrance to help the puire sanctis at Jerusalemm, according as the Macedonians dide.

Chap. x. He twechit (*a*) the fals apostilis, and defendis his auctorite and callynge.

Chap. xi. Paul (vndir sufferance) commendit him self, and defendit his auctorite aganis the falss prophettis.

(*a*) *twechit* written above *teachis* deleted.

Chap. xij. Paull is taynne vp into the thred hewin, and harde wordis notht to be spokin of.

[Chap.] xiij. He promised to cum vnto them, ande exhorted thaim sua to ordour thaim selffes that he may fynde thaim perfite ande of anne mynde.

THE SUMME TO THE GALATHIANS.

Chap. i. Paul repreiffit them becauss thai war fallin away fra the gospell. He schawis his awin conuersatiounn, he magnifyes his office and apostilschipe, ande declaris him self to be equall with hiest of the apostillis.

Chap. ij. He withstude Peter in his face, ande previt that the law ande circumcisiounn ar notht necessary to saluatiounn.

Chap. iij. He repreiffit the vnsteidfastnes of the Gallathians, schawing [the] vnperfitnes of the law, and declaris neuirtheless that it was notht gewin for notht.

Chap. iiij. Paul schawis that throw Christ we ar deliuerit fra the law, ande he rebuykkis the vnthankfulness of the Gallathians.

Chap. v. He laubouris to draw thaim away fra circumcisiounn, schawande them the battell betuix the spret and the fleische, ande the fructes of thaim baith.

Chap. vj. He exhortis them to brotherly luff, ande anne to barre with anothir. Jn the ende he warniss thaim to be ware of circumcisiounn.

[THE SUMME OF THE EPHESIANS.]

Chap. i. The euirlestyng ordinance ande electiounn of Gode [in sawying al menn] throu Christ Jesu his sonn. We ar ordanit vnto gude werkis. Th[e] dominiounn of Christ. F. 249 v.

Chap. ij. Paull schawis them quhat maner of peopill thai war befor thair conversiounn, ande quhat thay ar now in Christ.

Chap. iij. He schawis the cause quhy he was presoneth. Ande he desiris thaim [nocht] to faynt (*a*) becauss of his trubile. Ande prayed to Gode to mak them steadfast in his spret.

Chap. iiij. He exhorttis thaim vnto meikness, lange sufferyng, vnto luf and peace. Euiry anne to serue annde

(*a*) *thaim to faynt* in MS.

edifye another with the gift that Gode hade gewin him. To beware of strange doctrynne, to lay asyde the conuersatiounn of gredye lustis, ande to walk in a new lyfe.

Chap. v. He exhortis thaim vnto luf. He warniss thaim to bewar of vncleynness, covetousness, fuyllech talkyng, ande falss doctrynne. To be circumspect, to avoyde drounkynness, to rejoyce, ande to be thankful towart Gode. To submitt them selues anne to anothir. He teachis how wemen sulde obeye thair husbandis, ande how luffingly men awgtht to intreate thair wiffis.

[Ch]ap. vi. How children suld behaue them selues towarttes thair fatherres ande motherres; lykwise fatherres towart thair childrynne, serwandes towart thair maisterres. Agaynne, maisterres towart thair seruandes. Anne exhortatiounn to the spirituall battell, ande quhat wappynnes christin men suld feigth with all.

THE SUMME TO THE PHILIPPIANS.

[Cha]pt. i. He exhortis them to encrease in luf, in knawlege, and experience of godely thingis. He makis mentiounn of his presonyng at Romme. He is glaide to heir Christ preached. He is content ethir to die or lyue, and prayed thaim to leade a godly conuersatiounn, to be of anne mynde, ande to feare na persecutiounn.

[Cha]p. ij. He exhortis thaim to vnite ande brotherly luf, ande to be ware of strife and waynne glore. Ande for a suire exempill he layis Christ before themm.

Chap. iij. He warnnyss them to be ware of fals teacheris, quhom he callis dogges ande enemyes of Christ. He repreiffis mennes awynne rychtwisness.

Chap. iiij. He salutes certanne of themm, he exhortis them to be of honest conuersatiounn, ande thankis thaim becauss of the prouisiounn that thai maide for him beyng in presonne.

F. 250 r. ## [THE SUMME] TO THE COLLOSSIANS.

[Chap. i.] He giffis thankis vnto God for thair faith, luf, ande hope, he prayis for thair jncrease, ande he schawis how we ar the kyngdomme off Gode optayned be Crist, quhilk is the head of the congregatiounn.

Chap. ij. Quhat great caire Paull tuke for the congregatiounn. How he exhorttis thaim to be steadfast in faith of Crist. He exhortis to beware of fals teac[heris] ande warldly wisdomme, ande discrivis the falss prophetis.

Chap. iij. He puttis thaim in remembrance of the spirituall resurrectiounn. To lay aside al maner of corruppit lywyng, to be fructfull in all godlyness ande wertew, ande [schawis] to (*a*) all degreis thair dewtye.

Chap. iiij. He exhortis them to be fervent in to prayer, to walk wyselye vnto thaim that ar not yit cum to the kyngdomme of Christ, ande salutes themm.

THE SUMME TO THE FIRST TO THE THESSALONIANS.

Chap. i. He thankis Gode for them, that thai ar sa steadfast in the faith, ande gud werkes, and receawis the gospell witht ernistfulnes.

Chap. ij. He puttis thaim in mynde of the godly conuersatiounn that [he] led (*b*) amanges them, quhen he preached the gospell vnto thaim. He thankis Gode that thai receawit worde sa fructfullye, ande excuyssis his absence.

Chap. iij. He schawis how greittly he was rejoysed quhan Thimothe taulde him of thayr faith ande luff.

Chap. iiij. He exhortis them to steadfastness, to keip thaim selues fra synne [and] vncleynne conuersatiounn, to luf anne another. He repreiffis ydil[nes], ande speikis of the resurrectiounn.

Chaptur v. He jnformyss them of the day of domme ande the cummyng of [the Lorde]. He exhorttis thaim to wache, ande to regard sic as preachis God[es word amangis thaim].

THE SUMME OF THE SECUNNDE TO THE THESSALONIA[NS].

Chap. i. He thankis Gode for thair faith ande luf, and prayis for the jncreassing of [the sam].

Chap. ij. He schawis themm that the day of the Lorde sal notht cum till the departyng fra the faith cum fyrst. Ande thairfor he exhorttis [thaim not to be] deceavit, bot to stande steadfast in the thingis that he had teachit themm.

Chap. iij. He desirit them for till pray for him, that the

(*a*) *ande to* in MS. (*b*) In MS. *that led.*

gospell may prosp[er]. Ande gaife thaim warnyng to repreife the jdille. Ande gif thai will [not] laubour with thair handis, that thai sall not eate.

F. 250 v. THE SUMME OFF THE FIRST TO TYMOTHE.

Chap. i. He exhortis Thymothe to wayte apon his office, nam[ely to se] that na thing be teachit bot Godes worde, &c. He schawiss a[lsua] quhairfor the law is gude. Ande telles thayis sueit and glaide ty[thinges], that Christ Jesus camme in to the warld to sawe synnares, [be] exempil (*a*) of him self.

Chap. ij. He exhortis to pray for all menn. He will notht haue wemen to be owr costly arayed, nor to teache in the congregatiounn; bot to be in silence, ande obey thair husbandes.

Chap. iij. Quhat maner of a man anne byschope or anne preist awtht to be, ande quhat condicionns his wyf ande cheldere suld haue. The properteyis alsua required in a deacounn or minyster, and in his wif.

Chap. iiij. He prophecyed of the letter dayis, and exhorted Thymothe to the diligent readynge of the haly scripture.

Chap. v. He teacheid him how he sall behawe him self in repreiffing all degreyis. Anne ourdour concernyng wydowes.

Chap. vj. The dewtye of seruanttes towart thair maisteres. Aganiss syc as ar notht satifyed with the worde of God. Aganiss covetuusnes. Anne gud lessounn for ryche menn.

THE SUMME OF THE SECUNNDE TO TYMOTHE.

Chaptur i. Paul exhortis Tymothe to steadfastness ande pacience in persecutiounn, ande to continew in the doctrynne that he had teachit him. A commendatioun of Onysiphor[us].

[C]hap. ij. Lyk as in the first chaptur, sua heir he exorttis him to be constant in trubile, to suffere manly, and to byde fast at the hailsum doctrynne of our Lorde Jesus Christe.

[Cha]p. iij. He prophecyed of the perwollouss tymmes. He set furth ypocrytes in thair cowloures. He telleth us quhat thai ar within, for all thair fair faces owtwartly. Persecutiounn for the gospell.

(*a*) *synnares exempil* in MS.

[C]hap. iiij. He exhortis Tymothe to be ferwent in the worde, ande to suffer aduersite. He makis mentiounn of his deatht, ande bade Thymothe cum t[o him].

THE SUMME TO TITUS.

Chap. i. Paul exhortis Titus to ordanne preistis and byschoppis in euir[y] cyete, ande he declaris quhat manerris thai awtht to be of q[uha] ar chosin to that office. Ande chargis Titus to repreif them th[at] gaynestandis the gospell.

[Chap.] ij. He tellis how he sall teache al degreis to behaue thaim. (*a*)

[Chap. iij. Of] obedience to sick as ar in auctorite. [He warnyss Titus to be warre of] fwlysche ande vnprofitabile questionns. F. 251 r.

TO PHILEMON.

Chap. He rejoyset to heir of the faith ande luf of Philemonn, [quham he desiret to] forgif his seruande Onesimus ande luffingly for to re[ceaue hym agaynne].

THE SUMME TO THE HEBRUES.

Chap. i. How Gode delith luffingly with them of the auld tymes s[ending thaim his prophetis]. Bot mekill mair mercy hes he schawin us in that he sende [us his awin sonn. Of the] maist excellent glore of Jesus Christ, quhilk in all thingis is [lyk to his fader].

Chap. ij. He exhortis us to be obedient vnto the new law, quhilk Chr[ist hes gewin us]. Ande not to be offendit at the law degree ande infirmite of Christ [becauss it wes] necessarie that for our saikes he suld tak sick anne hwmyll [stait aponn hym] that he mytht be lyk vnto his bretheir.

Chap. iij. He requiriss us to be obedient vnto the worde of Christ [quhilk is mair] worthy than Moyses. The pwnyschment of them that willingly hard[en thair harttes].

Chap. iiij. The Saboth or rest of the christin. The pwnischment [of unbeleweris]. The nature of the worde of Gode.

(*a*) At the bottom of this page (reversed) is written: *Hew Campbell of Lowdoun.*

Chap. v. Christ is our hie preist, the seat of grace, ande mair exc[ellent than] the hie preistis of the law.

Chap. vj. He passis furth with the thingis that he beganne with in the letter ende of [the fyft] chapture. Ande exhortis thaim notht to faynt. Bot to be steadfast and patie[nt], for sa mekill as Gode is suire in his promisesses.

Chap. vij. He compariss the preisthed of Christ to Melchisedech, bot far mair excell[ent].

Chap. viij. The office of Christ is far mair excellent than the preistes office of [the] law, quhilk was vnperfite, and thairfor abrogate.

Chap. ix. The profite and worthyness of the auld testament, ande how far the n[ewe excellis it].

Chap. x. The auld law had na power to cleynge away synn. Bot Christ [dide it with] offeryng of his body aniss for all. Ande exhortationn to receaue this [gudnes] of Gode thankfully, with pacience ande steadfast faith.

[Chap. xi.] Quhat faith is, ande a commendatiounn of the sam. The steadfast beleif [of the faderis in auld tymme].

[Chap. xij.] Anne exhortatiounn to be pacient and steadfast in trubile and ad[uersite aponn hoip of euirlestynge] rewarde. A commendatiounn of the new testament abone the [auld].

[Chap. xiij. He ex]hortis ws vnto luf, to hospitalite, to th[enk appon thaim] that ar in aduersite. To meanteynne wedlocke, [and to a]voyde covetuusness. To mak mekill of [thaim] that preachis Godes worde. To be war of [straunge do-] ctrynne. To be content to suffer [rebuik with] Christ. To be thankfull [vnto God] ande obedient vnto [oure hedd]is. Finis.

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Aanhede, iii. 128.
Aanis, aanys. *See* Anis.
Aanly, i. 249; iii. 128. *See* Anly.
Aath, athe, i. 66, 192; athis, i. 31.
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